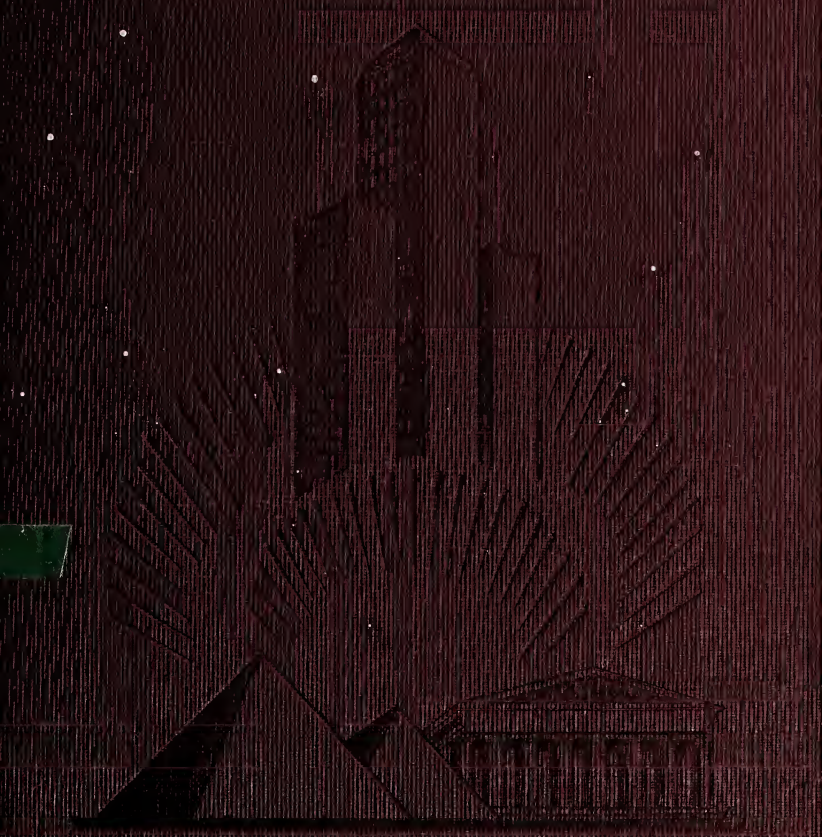
MAN'S GREAT ADVENTURE

EDWIN W. PAULOW



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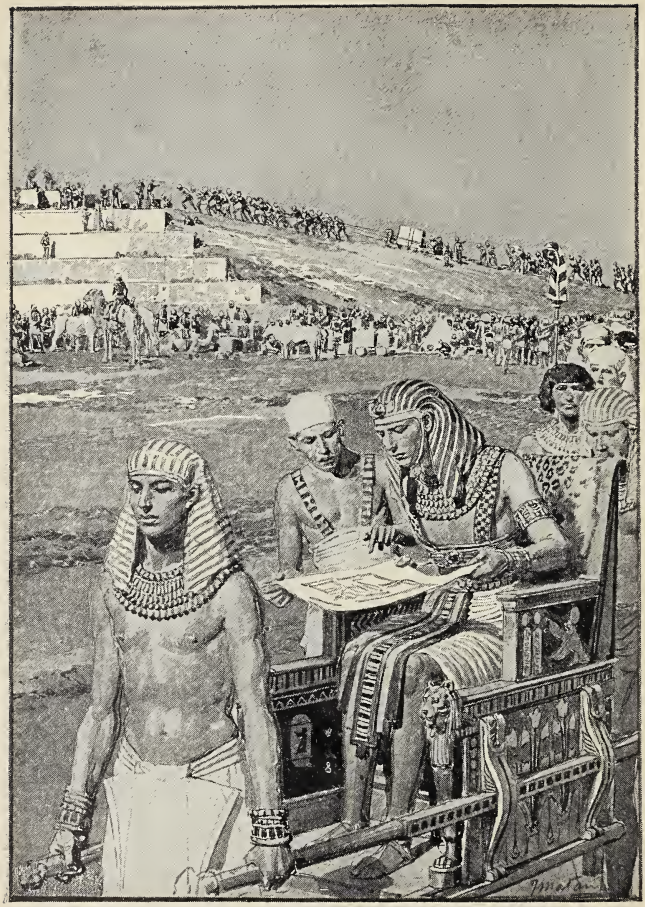

Egypt was a Going Concern *Five Thousand Years Ago*

Building the Great Pyramid

MAN'S *Great Adventure*

AN INTRODUCTION TO WORLD HISTORY

BY

EDWIN W. PAHLOW

PROFESSOR OF THE TEACHING OF HISTORY

OHIO STATE UNIVERSITY

GINN AND COMPANY

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To the History Teachers of Young America

Young Russia has a challenge; so has Young India and Young China. And so has Young Euro-America.[1] It is hard to put his challenge into words that will not sound melodramatic, for that challenge is almost in a class by itself. His parents and grandparents had nothing like it to face. In their youth, whether that youth was spent in America or in some European land, the challenge that came to them was little more than a call to make their native land "bigger and better." He, whether he lives in America, Europe, Australia, or South America, is called on to prepare himself to keep Euro-American civilization itself from going on the rocks.

Since Young America belongs to the Euro-American family, it ought to be his business to get to feel at home with the members of his family, especially those in western Europe. If he can't understand these near kinsfolk who, taken all together, had the *identical ancestors* that he did until only a few score years ago, then it is nonsense to suppose that he will ever be able to understand the Hindus and Chinese and other peoples whose civilizations are markedly different from his own.

The challenge comes to him with peculiar force because he belongs to what is today the most powerful branch of the Euro-American family, and he especially will be the custodian of the modern technological civilization, which holds such vast possibilities for the welfare of mankind if directed

[1] It is unfortunate that we have got into the habit of speaking of Americans and Europeans as though they were distinct and separate peoples, when all along we knew that, except for the last hundred and fifty years, their histories are the same and that, in contrast to the other three great human masses (India, China, and Soviet Russia as it is today), their cultures are practically identical. London has always been counted as having the same culture as the Continent; and today New York is nearer to Paris, Rome, and Berlin than London was in Washington's day.

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by intelligence and good will. But the challenge comes to him most of all because his American forbears added a precious element to Euro-American civilization. That new element was the recognition of the worth of the common man. It is this rather than size and riches that sets his native land apart.

More than one Old World student has pointed out that it was easy enough for every man to make the most of himself when he had only to move West into new land to become his own master. "Wait," they said, "until the free land is gone; then we shall see whether the doctrine of the worth of the common man will endure." So the generation just passing off the stage bequeathed to Young America a bigger challenge than it itself had faced. If Young America fails, some wise men in Europe and Asia will say, "I told you so"; and millions of common folk everywhere will mourn, for his defeat will mean their defeat, too.

Therein lies the challenge to us who are the teachers of Young America, and especially those of us who are his history teachers.

From the welter of aims that have been formulated for us, I have chosen to emphasize three. The first one is to make Young America aware of the fact that he is a citizen of the world as well as of his native land, and that he needs to feel at home in both. No nation ever tried harder than the United States to stand apart, unless it be China; yet both are now deeply involved in world affairs, and no thinking person can see how either will ever get out.

The second aim is to train Young America to think with social data, because he lives in a changing world, and it is less wasteful to adjust to change by "trial and error in the mind"—that is, by thinking—than by actual trial and error. The third aim is to call out and encourage the idealism which youth possesses in abundance, and which is eager for a challenge.

While this book contains the facts of political history usually demanded in state-board examinations, it has been

written in the conviction that state boards are just as eager as teachers are to make the high-school history course an effective agency for right living. Therefore, since the secondary-school pupil lives infinitely less in the realm of the State than he does in the realm of the home, the church, the school, and the vocations, such space as was available has been used in holding out to him ideas with which to think about these nonpolitical aspects of his life.

In deference to the prevailing view which counts Socrates as "ancient" and Elbert Hubbard as "modern," I have had to content myself with only about half the space for five sixths of the time covered. I hope, however, that the text will demonstrate three points: first, that the terms "ancient," "medieval," and "modern" are misleading; second, that what we have is *one single record of human experience*; and third, that in that record the Hebrew prophets, the Greek philosophers, and the Roman jurists offer to our young people as many ideas to think with on life today as do any groups of men who happened to be born after Watt discovered that the kettle boiled.

Needless to say, I am greatly indebted to a host of historical scholars, and I gladly acknowledge the debt, especially that part of it owed to the new school of publicist-historians who have moved on from the *wie-es-eigentlich-gewesen* school of Ranke to the "ancient" Thucydidean goal of making history yield meanings and illumine the problems which now so sorely perplex mankind, — writers like James Truslow Adams, Charles A. Beard, Walter Lippman, James Harvey Robinson, H. G. Wells, and F. S. Marvin, whose expressive title *The Living Past* embodies the goal this book has sought to achieve.

Acknowledgments are also due to Dr. Charles H. Haskins for permission to quote from *Studies in Mediæval Culture* — an acknowledgment made with respect and affection; to Dr. James H. Breasted for permission to quote his appraisal of Ikhnaton and for the revised date of the beginning of the Egyptian calendar; to Curtis Brown, Ltd., for permission to

quote from H. G. Wells's *Fifty Years from Now*, and to the Viking Press, Inc., for permission to quote from John Langdon-Davies's *The New Age of Faith*. I am also indebted to my colleagues and former colleagues at Ohio State University for many helpful criticisms, especially to Dr. B. H. Bode, Dr. Carl Wittke, Dr. Walter Dorn, Dr. John La Monte (now of the University of Cincinnati), and Dr. J. A. O. Larsen (now of The University of Chicago); and to Miss Mary E. Christy, Chairman of the Social Science Curriculum Committee of the Denver High Schools, Denver, Colorado, and Miss Harriet Tuell of the Somerville High School, Somerville, Massachusetts. Finally, the debt to my wife needs to be acknowledged, but cannot be appraised. No one who has not written a textbook can realize how much sincerity goes into those conjugal acknowledgments in prefaces which to the mere reader seem to be only perfunctory.

E. W. P.

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Key to Pronunciation

ă *as in* at	ō *as in* note
ā *as in* ate	ô *as in* horse
ä *as in* arm	ọ *as in* anchor
ȧ *as in* ask	ŭ *as in* us
â *as in* care	ū *as in* use
ạ *as in* sofa	û *as in* fur
ĕ *as in* met	ụ *as in* stirrup
ē *as in* be	ü *as in German* grün
ẽ *as in* her	o͝o *as in* foot
ẹ *as in* novel	o͞o *as in* food
ĭ *as in* it	zh *like* z *in* azure
ī *as in* ice	K *like* ch *in German* ach
ŏ *as in* not	N *like* n *in French* bon

Man's Great Adventure

Written for Young America, *to help him* Get His Stride
as he Enters Upon The Great Adventure

PART I · A FEW OBSERVATIONS ON HISTORY AND ITS RELATION TO YOU

CHAMPOLLION *unraveling the Mystery of a Lost Language.* (*See page* 8.)

CHAPTER I · Showing how the Historian, like the Detective, seeks Meanings in what he Finds

1. Finding Meanings and Testing Them

Unravelers of Mystery. In *A Study in Scarlet* Sherlock Holmes, perhaps the best-known detective in English fiction, is called in by the London police to help to solve the problem of how an American traveler had met his death. Holmes studies the body and the place where it was found and reports as follows:

> There has been murder done, and the murderer was a man. He was more than six feet high, was in the prime of life, wore coarse, square-toed boots, and smoked a Trichinopoly cigar. He came here with his victim in a four-wheeled cab, which was drawn by a horse with three old shoes and one new one on his off fore-leg. In all probability the murderer had a florid face, and the finger-nails of his right hand were remarkably long. These are only a few indications, but they may assist you.

Observing and Inferring. Developments showed not only that Holmes was right in every particular but that his method of procedure was very simple, as you can learn from Conan Doyle's[1] story. Far from exercising any unusual powers, he exercised two very common ones, namely, the power of observing and the power of drawing inferences — that is, of making guesses based on what he had observed. What made him such an extraordinary detective, at least on paper, was the fact that he possessed these two powers in an unusual degree.

[1] Sir Arthur Conan Doyle (1859–1930) was an English writer who did much to make popular the modern type of detective story.

An Egyptian Scribe *and his Tools—Papyrus Rolls, Inkpot, and Pens*

Two Common Powers used by the Historian. All of us possess these two powers of observing and drawing inferences in some degree, and we exercise them more often than we think. And much of our success in life depends upon how well we exercise them.

This is true, too, of the historian, especially the historian of ancient times, because the materials he has for building up his story are scanty. Most of these are such uncommunicative things as ruins of buildings, weapons, utensils, and the like. Even when written records become fairly numerous, they often fail to supply enough information to enable him to tell a very reliable story. He finds an inscription here and a papyrus roll[1] or parchment roll there, and long gaps between. Most of what he finds has been preserved by chance, and not at all with him in mind. His problem,

[1] Papyrus was an Egyptian writing material made by pasting together strips of a river reed called by that name. Writing was done with a pointed reed, dipped in ink made of a mixture of soot, vegetable gum, and water. Parchment was made from the skins of animals.

therefore, is much like that of the detective, and so is his method. And some of his triumphs are every bit as interesting as those of the cleverest unravelers of crime.[1]

2. A Great Stone Key

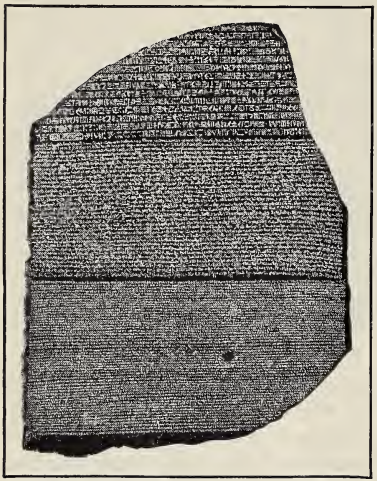
The Story of a Great Mystery. In Egypt long ago the priests developed a system of picture writing called by the Greeks hieroglyphics, which means "sacred carvings." At first the characters were pictures of things (just as you might use for "eye"); later they became symbols for ideas associated with the things, like using to stand for "I" or "myself." Such signs are called ideographs, that is, drawings of ideas. Later still such a sign came to stand for a syllable only (just as we use "&" to stand for "and"), and finally it stood for a single sound.

A Language Dies. Hieroglyphic writing spread all over the land and was used for hundreds and hundreds of years by thousands and thousands of priests. But gradually a simpler system took its place, and finally the day came when the last person who could read the old sacred carvings died. Now the once-intelligible marks on temple and obelisk and on roll upon roll of papyrus became a mystery, and remained so for almost two thousand years. Then, in the year that Washington died (1799), a key to the mystery was found.

Finding a Key. At that time the French general Napoleon Bonaparte was in Egypt, and some of his soldiers, while digging trenches along the Rosetta mouth of the Nile, found a stone tablet which aroused their curiosity. It bore three inscriptions, each in a different kind of writing — Greek, hieroglyphic, and demotic, or everyday Egyptian. It seemed reasonable to suppose that the three inscriptions dealt with

[1] The process of making one thing point to another (as when you make a cloudy sky point to rain) is one step in what is called reflective thinking. The other step is *testing* your inference. When, therefore, you have *made* an inference and have *tested* it, you have done a piece of reflective thinking, or, to put it in another way, you have proceeded in a scientific manner.

the same subject, just as our public notices are often printed in several languages for the benefit of foreigners. If this were so, it seemed that the way was opened to the solution of the age-long mystery, because plenty of people could read Greek.



The Trilingual Rosetta Stone, *now in the British Museum, London*

Unraveling the Mystery. So it turned out, though the way proved to be anything but an easy one. Scholars labored at the Rosetta Stone for over twenty years before one of them, named Jean François Champollion, found a key to the mystery and thus learned the secret of hieroglyphics. From that day to this, both inscription and papyrus roll have been releasing the long-hidden story of the long-lost civilization of the early Pharaohs.

3. Another Stone Key

A Mystery for you to Unravel. The Great Pyramid, on the west bank of the Nile, measures about seven hundred and fifty feet at its base and rises to a height of about four hundred and eighty feet above the desert level. It is built of large blocks of limestone. Here and there the outer layer is as it was when it left the hands of the builders, the blocks fitted together with great exactness. These facts you could gather from a very brief examination of the pyramid.

Before reading the following paragraphs imagine yourself an Egyptologist[1] discovering the pyramid, and, using the facts mentioned above, list all the inferences you can draw regarding it and the civilization of the people who built it.

What you might Infer from the Great Pyramid. From the facts given above, you might draw the following inferences: The Great Pyramid was made by man. To build it required the labor of many men. The people among whom it was built had advanced far beyond barbarism. They lived in fixed settlements. Their food was gained easily enough to make it unnecessary for all of them to devote all their time to hunting, fishing, or farming.

Shelter and Clothing. Besides food, they had shelter and clothing. Shelter points to building materials (mud, wood, or stone) and to skill in using them. Clothing points to skins or to textiles — cotton, woolen, or linen. Skins and wool point to a supply of animals, wild or domesticated. Skins from wild animals point to weapons or traps. Linen points to ability to spin and weave flax. Food points to plants and animals, to hunting and fishing, to cooking utensils, to fire.

Families. The fact that there were men there points to the fact that there were also women and children. The term "children" suggests many things — toys, sickness, nursing, doctoring. Children have to be taught; perhaps there were books and schools. They grow up and start families of their own; perhaps there were priests and elaborate wedding ceremonies. Presently they die; perhaps they were buried, perhaps cremated.

Government. It must have taken many families to supply enough labor to build the Great Pyramid. To keep these in order, some form of government was needed. Government points to leaders and followers, to judges, tax-collectors, and other officials.

[1] An Egyptologist is a student of early Egyptian remains. From this you ought to be able to infer what an Assyriologist is.

Language and Learning. To plan and carry out the undertaking called for a high degree of intelligence. These people must have had not only a spoken language for communication but also a system of writing and a system of numbers. They had drawing instruments too, no doubt, and tools for cutting and finishing the blocks of stone. Tools point to metal, which points not only to the existence of fire but also to skill in using it to reduce ore. The absence of quarries near by points to some means of transportation, perhaps to barges or, on land, to rollers or greased planks. (See frontispiece.)

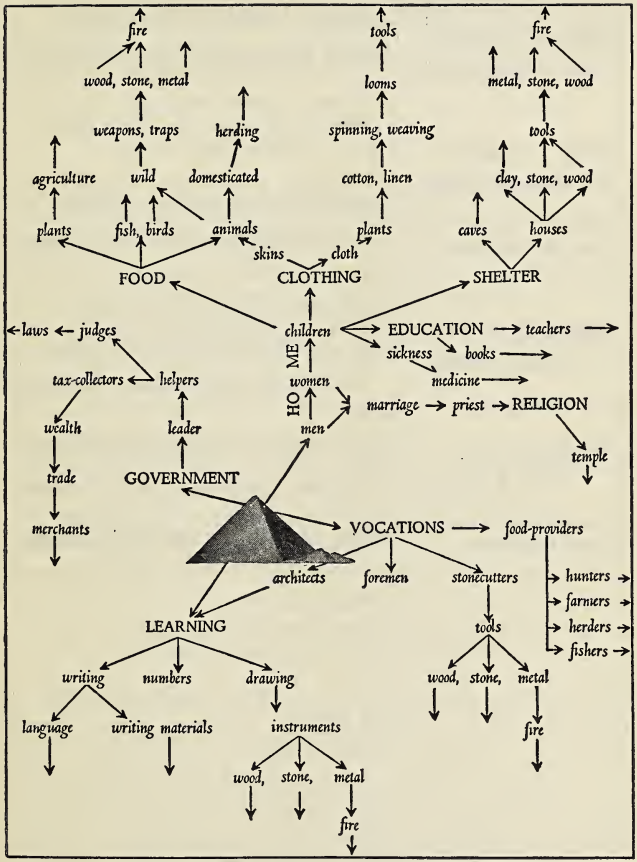
Experience. The immense size of the Great Pyramid suggests that the builders had acquired their skill by constructing smaller pyramids. And so on; you can add many more items to this list.

Do not try to memorize these inferences; work them out for yourself. As a check, make a diagram like that on the opposite page, using arrows to stand for the words "points to." The exercise will be simple if at each step you say to yourself, "If they had *this*, they probably had *that*."

After you have finished your diagram, jot down all the kinds of persons represented, such as hunters, judges, tax-collectors, and so on. This will show you how such an exercise as the one above can help you to *put people into history*. It ought also to show you how much you can get out of a picture if you use your intelligence.

Observe that the statements we have made about the Great Pyramid are merely inferences. To turn these inferences into established facts, we should have to test them. Some we can test from our own knowledge or experience (as, for example, the inference that the Egyptians had food); for others we should have to refer to the writings of Egyptologists (as, for example, the inference that the Egyptians may possibly have cremated their dead).

The History of Antiquity is a Modern Achievement. You will observe that we drew no inference about *why* the Great



Making the Great Pyramid *do Some* Pointing

Observe that these are inferences only; see page 7, note 1, for what to do with inferences

U. OF P. MEN FIND TOMB OF UR KINGS 4,300 YEARS OLD

RUINS REGARDED AS CITY OF DAVID

Palestine Exploration Fund Digs at Cliff of Ophel

SPRING USED BY SOLOMON FOUND

FIND NORDIC TOWN, 5,000 YEARS OLD

First Discovery of Its Kind in Central Europe

Surgery Practiced in Egypt 4,000 Years Ago, Book Shows

Mechanical Appliances and Processes Appear for First Time in Work to be Issued by Dr. Breasted of the University of Chicago

Tomb of Sumerian Queen Gives Up Rich Treasures

Servants Buried Alive In Mesopotamian Kings' Tombs, Explorers Learn

New Statue of Aphrodite Is Found In Syrian City Ruins by Yale Men

FINDS AT POMPEII WORTH MILLIONS

ARCHÆOLOGY *as* NEWS

No men today are having more thrills than the archæologists as they revive humanity's memory of long-forgotten experiences

Pyramid was built. Historians tell us that it was built to house the remains of King Khufu (or Cheops, as the Greeks called him), who lived about 3000 B.C.; but that is not a fact which we could have inferred just from looking at the huge stone mass. For all we could tell from such a casual inspection, it might have been built to commemorate a battle or a miracle. To learn all we now know about the Great Pyramid, as well as about other early monuments and the people who built them, required years of patient study not only of the monuments themselves but of many other sources.

Most of this work has been done by modern scholars, and their task is far from ended. Today archæologists are carrying on their investigations on a larger scale than ever before. Watch the newspapers for accounts of their discoveries.

4. Postscript

Cui Bono? Cui bono? was the Romans' way of saying "What's the use?" or "What's the good of it all?" Do you think it worth while to know what happened one or several thousand years ago? If not, do you think it worth while to know what happened, say, in the time of Columbus? If so, why do you think it worth while to know what happened in the time of Columbus, but not worth while to know what happened before his time?

If you think that even the Age of Columbus is too far back, where would you begin? Why?

Write out answers to these questions and put them aside. Later you will be asked to look at them again.

What to Carry Away from this Chapter. The most useful idea that you can carry away from this chapter is that objects or pictures of objects are full of meanings and that you can bring out many of these meanings if you proceed as we did with the sketch of the Great Pyramid and draw inferences from them. These inferences will help you (1) to put people into the story and (2) to link up these people with those who have gone before. Don't count a lesson fully prepared until you have drawn inferences from at least one of the pictures in the pages you have read.

You need not confine this exercise to the classroom. The next time you are at a dull gathering suggest it as a game, using any available pictures or objects. Thus you may help some friend to discover that (as President Wilson used to say) nothing is so much fun as having a brain and knowing how to use it.

Some Key Words

inference	**ideograph**	**Rosetta Stone**	**Egyptologist**	**Khufu (Cheops)**
papyrus	**hieroglyphics**	**Champollion**	**archæologist**	**cui bono?**

Questions

SECTION 1. In what respects is the work of the historian like that of the detective? Why is the historian of ancient times forced to make inferences oftener than the historian of modern times? After you have made an inference, what step is necessary before you can be reasonably sure that your inference is a sound one?

SECTION 2. Why did the hieroglyphic system of writing die out? Is "shorthand" simpler than our "long hand" system of writing? In the light of Egypt's experience with hieroglyphics, is it reasonable to infer that some day no one will be able to read our "long hand"? How did Champollion get started on his great achievement?

SECTION 3. Which of the inferences drawn from the Great Pyramid can you test from your present knowledge? For which ones do you need to search for further knowledge? Are there any inferences that you know are wrong? How does it happen that we know more about ancient history than people did in the days of Washington?

Things to Do

1. Read Conan Doyle's *A Study in Scarlet* and tell the class what it was that led Sherlock Holmes to make the inferences noted on page 5 of this text.

2. Select any object in your classroom and draw from it all the inferences you can. Follow the example on page 11 and use arrows to stand for the words "points to."

3. Begin to gather newspaper clippings referring to current archæological discoveries.

NOTE. In order not to postpone unduly the main part of the story, references to collateral reading for Part I have been omitted. Part I ought to be gone over rapidly the first time and then referred to more leisurely as occasion requires.

CHAPTER II · Telling about Yourself and History and about the Value of Knowing your Community

1. Why study History?

What is History? History includes everything that man ever thought or felt or did, and everything that was ever done to him.[1] Sometimes we apply the term to the *happenings themselves*; as, for example, when we speak of the history of the United States or the history of France, meaning by that anything and everything that happened in those countries, whether in politics, industry, religion, music, or any other field of human activity. At other times we apply the term to *somebody's account* of these happenings, as when we speak of Gibbon's *Decline and Fall of the Roman Empire* or Channing's *History of the United States.*

You can't Help Learning Some History. No one can live in a civilized land as long as you have without learning some history. How? Through stories, through pictures in magazines and newspapers and on the walls of your home and school, through the "movies," through Fourth-of-July celebrations, through church and Sunday school, through talking with people who know history and with those who are making history — in short, merely through living in a live world. In these various ways you have learned something about the past and you will continue to do so; you can't help it.

"Pick-up" History is not Enough. Such "pick-up" history is all the history that many of your fathers and almost all

[1] To be exact, we ought to call this *human* history, because the term "history" is also used to apply to other things, such as plants and animals. But, in general, when we use the word "history" we mean human history, and we shall use it in that sense in this book.

your grandfathers got in their youth, and perhaps you think that with such meager equipment your generation can do as well as theirs did. It probably can do as well, *but that won't be well enough.* The main business of your generation (the one now in school in America, Europe, Asia, and elsewhere) will be to manage the affairs of the globe you live on, and your generation will have to do a great deal better than recent generations have done or there won't be much left of what we know as civilization.

Such a statement may seem to you to be a gross exaggeration because until now you have led a comparatively sheltered life and the world has seemed a jolly, care-free place; and, like most young people, you probably take for granted that it will always remain such a place. But plenty of your elders will tell you differently. Some of them have devoted a lifetime to observing mankind at the task of governing itself, and what they have to say deserves attention, even if you don't agree with it.

A Striking Sentence that was Revised. Shortly after the World War, while men were surveying the wreckage left by that great upheaval, the English novelist and student of affairs H. G. Wells wrote an arresting sentence to the effect that we were witnessing "a race between education and catastrophe." That seemed appalling enough; but, surveying the state of affairs ten years later (1931), Wells concluded that he had used a wrong figure of speech. Education was there and so was catastrophe, but he couldn't find anything that looked like a race between them. The men of his generation seemed to him to have learned little, if anything, in those ten years. So in 1931 it looked to this trained observer like "a walkover for catastrophe" because it seemed to him that education was standing still.

Where You come in. Here is where you come into the picture. Not all people by any means accept Mr. Wells's gloomy prophecy, but all do realize that if his prophecy is to be belied, it must be by your generation — the one now in

school all over the world — when its turn comes to take over the reins. Wells, like millions of others, thinks that you can belie his prophecy, if only you will.

> Catastrophe need not win the race. . . . We are not being beaten in an honorable struggle; we are loitering and rotting down to disaster. A few thousand resolute spirits, a tithe of a tithe of the misdirected heroism that went to waste in the Great War, a few hundred million dollars for a world campaign for the new order, might still turn the destinies of mankind right around toward a new life for our race.[1]

There you have a challenge which makes the challenge to your forbears who conquered this continent look like a school picnic.

Where History comes in. What has all this to do with your studying history? Well, if your most important business will be to share in running the world, it would seem to be only good sense to learn something about the development of that business. How successfully could you run your father's business if you never learned how it came to be what it is today? Or how successfully could a doctor prescribe for your illness without trying to learn the history of your case? So one of the hopes of mankind lies in the possibility that your generation will do what no previous generation has ever done, namely, tackle seriously the task of learning the history of that great world enterprise which it will soon have to manage.

History gives us Ideas with which to Think. If you view the study of history in this light, it ought to be clear that it is not only silly but criminal to regard it merely as something which will help to get you into college or as a pretty accomplishment which will keep you from making ridiculous blunders when you are out in society. It ought to be clear, too, that history is more than a matter of dates. It is primarily a matter of ideas; and the wider you extend the range of your study, the more ideas you are likely to get which will help you to think

[1] *Liberty*, October 17, 1931. Quoted by permission of Curtis Brown, Ltd.

on present-day problems. Don't imagine that you can't learn anything from the Greeks and Romans because they didn't have automobiles. It is true that they didn't have automobiles, but they did have lots of people who couldn't get on with one another; and today we still have more of such people than we have of automobiles.

Getting ideas with which to think about present-day problems is perhaps the most important result that can come from the study of history.

History helps us to decide what Kind of World we want to Live in. In order to act intelligently on present-day problems, we need to make up our minds about the sort of world we want to live in. Few of us ever do this. When we hear a stirring Fourth-of-July oration we want to live, for the moment at least, in one sort of world; when we go to church on Sundays we want to live in another sort; and on week days we live in all sorts of other worlds. We don't "see life steadily and see it whole."

History can help us to decide what to live for by showing us what other men and women have lived for. Napoleon looked at life in terms of his own selfish interest; St. Francis of Assisi,[1] Joan of Arc, John Wesley, George Washington, looked at life in terms of service to others. Most of us wobble between these two groups; that's why most of us are so ineffectual in life. They were effectual, in great measure, because they didn't wobble. They had a definite outlook on life; they knew the kind of world they wished to live in, and they went after it.

History gives us more to Think about. History can enrich our lives in much the same way as travel does; only in the case of history we travel in time as well as space. While we do not meet the actual living characters of history, this lack is compensated for by the great number and variety of people we become acquainted with and by the intimate way in which we come to know them. True, we cannot shake hands

[1] äs sē′zē. (For Key to Pronunciation see page xiv.)

with Washington or Lincoln, but we can read their notebooks and even their letters and come to know them more intimately than most of their neighbors did. So we widen the range of our friends and acquaintances and thus add to the store of things we have to think about.

History makes for World Understanding. Knowing the great characters in history has not only individual value (that is to say, a value for ourselves alone) but also social value (that is, a value for the groups to which we belong, such as the city, the state, the nation, even the world). As we get to know Socrates and Julius Cæsar, Joan of Arc, Shakespeare, and Washington, the Dutch at Leiden or the Greeks at Marathon, and learn what these and other personages or groups stood for, we become linked with millions of people all over the world who also know them. We and they have a bond of fellowship merely through knowing about the same people, just as, when we are traveling, we have a bond of fellowship with anyone we meet who knows someone in our home town. And if both of us not only know these people but admire them, the bond is all the stronger.

The more widely the great personages and peoples of the past are known, the more ideas the people of the world will have in common. The more ideas people have in common, the easier it is for them to understand one another, and people who understand one another are less likely to go to war than those who do not.

History gives us a Way of Looking at the World. To mention only one more possible value, the study of history ought to get us into the habit of looking at the world as the historian does. This is how he sees it: (1) He sees it as something that is forever changing. It never stands still, but is always becoming something different. From the experience of the past he feels safe in assuming that tomorrow will be different from today.

(2) But though the historian assumes that tomorrow will be different from today, he knows that tomorrow will be

based on or grow out of conditions as they are today. Today's happenings will be the *cause* of tomorrow's happenings, or, to put it the other way round, tomorrow's happenings will be the *result* of today's happenings.

(3) The historian sees events as having results that move out in all directions, like ripples caused by a pebble which is dropped in a pool. Thus he sees the discovery of America by Columbus in 1492 not only as an event that increased Europe's knowledge of geography, but as one that affected the home, the Church, the State, the vocations, and all other aspects of life, not only in Spain but everywhere. Spain became rich and powerful and so more dangerous than before. Some families became rich and others became poor; some vocations profited and others suffered by the discovery; and so on (see page 32).

(4) Finally, the historian realizes probably more clearly than anyone else how difficult it generally is to rate an event as either "good" or "bad." By taking pains to consider all the parties concerned in an affair, he has almost always found that some of them thought the event "good" and others found it "bad." So when he is asked, for example, whether Columbus's great exploit was "good" or "bad," he is likely to say: "Good or bad for whom? The Europeans as a whole thought it 'good,' but the Aztecs and other native Americans certainly did not; nor did the Africans who were later brought over as slaves."

If you can develop the historian's way of looking at the world (that is, acquire historical-mindedness), you will belong to a very select group of thinkers.

To sum up, the study of history (1) ought to show you how things came to be as they are; (2) ought to give you more ideas with which to think about the problems of the present; and (3) ought to get you into the habit of seeing the world as something that is continually becoming something else. You won't get all these values in a day; but then, the world isn't going to be handed over to you and your

generation tomorrow. If your generation can get them before it takes charge of the world, it will have an equipment such as no previous generation has ever had.

2. Knowing the Present helps you to know the Past

The Value of Knowing your Community. The best place to gather ideas or meanings which will help you in understanding history is in the life about you. The more present-day types of people you know, — rich and poor, strong and weak, honest and dishonest, gentle and cruel, law-abiding and law-breaking, — the more ideas you will have to think with when you try to understand the people of other times and other lands.

It is so with every aspect of your community: the more you know about the problems of how people nowadays get food, clothing, and shelter, how they get their education, how they amuse themselves, how they worship, and so on, the larger your fund of ideas will be when you turn to the study of the communities of long ago.

No Two Persons exactly Alike. One of the most valuable facts for this purpose that you can learn from your community (and the one that is most frequently forgotten by students when they read history) is the very obvious one that no two people are exactly alike. If you once realize thoroughly how many different sorts of persons go by the name "American" or "New Yorker" or "Canadian," you will not make the very common mistake of regarding all Egyptians or Greeks or Frenchmen as being alike. And when you come, say, to Roman history, you will no more think of populating the Roman Empire with millions of more or less imperfect imitations of Julius Cæsar than you would think of populating the United States with millions of imitations of George Washington.

An Example. If you turn back to the inferences we drew from the Great Pyramid (p. 9), you will see that they are

all based on things we know about our own community — using the word "community" in a broad sense and not merely as applied to our town. For example, we inferred that the Egyptian children got sick and needed nursing, because at one time or another all the children that we have ever known in our community have been sick and needed nursing.

Go over the other inferences and see if any are not based on what you know about your community. Whether we are aware of it or not (and we generally are not), we do continually use the present to interpret the past.

A Double Movement. In studying history, therefore, there is a double movement. You start with what you know about present-day civilization — about homes, schools, churches, governments, vocations, and so on. With this equipment you turn to the past and there learn how these institutions began and how they came to be as they are today. Thereby you acquire new ideas with which to think about present-day homes, schools, churches, governments, and all other aspects of the life about you, and thus you are better able to decide what there is in our present-day civilization that you want to keep and what there is that you would like to see changed.

Questions

SECTION 1. In what two ways do we use the word "history"? What are some of the places outside of school where you learned some historical facts? Why is it worth while to study history systematically rather than to rely on what we can pick up as we go along? How does a knowledge of the past help us to understand the present? Give an example from your own experience. For example, how could you understand why you are studying history now if you did not know what had happened to you in the past which caused you to become a member of a history class? How does history help us to act intelligently? Give an example. How does history help us to decide what sort of world we want to live in and what we want to do with our lives? Do you think there would have been fewer wars in the past if there had been more and better history teaching? Why?

What way of looking at the world comes from the study of history? What value is there in this?

SECTION 2. How can knowing the present help you to understand the past? Give an example. What bearing does this have on your studying Community Civics? Sometimes you hear a person say, "I'm so absorbed in history that I haven't time to pay attention to what is going on today." In view of what has been said in Section 2, do you think that is a proper attitude for a student of history to take? What double movement takes place when you study history?

Things to Do

1. List the changes there have been during the past year in your school building; in the membership of your class; the changes there have been, within your memory, in styles of dress; in automobile models; in traffic laws. What is there in your surroundings that, so far as you know, has never changed?

2. Take several of the above changes one by one and answer the following questions:

a. Who might have profited by this and so have found it good?

b. Who might have suffered by this and so have found it evil?

c. Who might have found it partly good and partly bad?

d. Who might have been affected by it so slightly as not to be interested in it one way or another?

3. On the basis of your answers, discuss the following statement: As a rule, we cannot say that a happening is wholly good or that it is wholly bad. It is good or bad in relation to some person or persons; and so, before we can evaluate it as good or bad, we need to ask "Good (or bad) for whom?" and our answer is likely to begin with "That depends."

4. Can you show that this reasoning holds true of the following events: (1) the discovery of America? (remember the Aztecs); (2) the invention of the automobile?

NOTE. Hereafter we shall refer to this exercise by the words "That depends."

CHAPTER III · Concerned with Putting Ourselves and our Ancestors into History and on the Globe

1. The Human Element in History

Putting People into History. History involves people, place, and time. With regard to the first item a very common error is that we don't put nearly enough people into the picture. When we think, for example, of the Roman soldier and statesman Julius Cæsar, he is apt to step onto the stage almost alone. At the most we surround him (in our mind's eye) with a few friends or rival generals or conspirators, when we ought to surround him with millions. With him should come his victorious armies and the armies he defeated; the makers and providers of shields and spears and military trappings of all sorts; the producers and providers of rations for his men; the wives and children of these men, with their servants and doctors and teachers and toy-makers; and so on. We don't, as a rule, even make a start at putting enough people into the picture, though we know, when we stop to think of it, that without these people there would have been no Cæsar — at least no Cæsar like the one we find in history books.

Putting Ourselves into History. Another thing we fail to do is to put ourselves into history. We speak of history as dealing with "our ancestors," but we rarely try to grasp all that is included in that term.

"But," you may say, "we hadn't any ancestors who were with Cæsar — at least those of us whose families came from the British Isles or France or Germany or Russia." How do you know?

You probably are descended from Cæsar's Army. The men in Cæsar's army and their near descendants were stationed in England, France, and other parts of Europe, where they

not only came in contact with native Britons, Germans, and Slavs but intermarried with them enough to make it reasonably certain that if you have any European blood in your veins, you would find at least one among your innumerable ancestors who was in Cæsar's army. The same would be true if any of your forbears came from regions in Asia or Africa where Roman soldiers were stationed.[1]

One Thing we All have Many of. The soldiers in Cæsar's army had many ancestors, too, and they came from all parts of the Mediterranean. Some came from Greece and others from Egypt, so that if you could unravel your family story you might very likely find it leading you back to the army of Alexander the Great and to the pyramids of Egypt. You can let your imagination carry the story beyond that point; here we have gone far enough for our purpose, which was merely to try to help you to grasp the fact that, if there is anything in the world with which you are well supplied, it is ancestors.

Of course some of them were kings and some were saints and some were pirates and highway robbers. About the only difference between any two of us is that one may have to go back a little farther than the other to find any particular type of ancestor.[2]

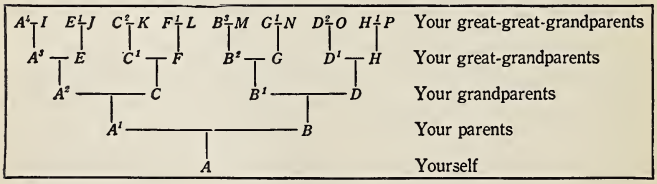
[1] Assuming that your forbears doubled in number every twenty-five years (that is, two parents, four grandparents, and so on), figure out how many you probably had at the time of Cæsar, who died about two thousand years ago. How many of these forbears do you know anything about? Most of them, of course, never existed except on paper. That is to say, you couldn't have had as many separate ancestors as your calculation shows because there weren't nearly that many people on the globe in Cæsar's day. That number grew so large because many of your real ancestors were counted many times. This can be made clear by a simple example: if your four grandparents were unrelated before they married, you have (or had) eight great-grandparents; but if your grandfathers were brothers and your grandmothers were sisters, you would have only four great-grandparents. Thus in a single generation your number of "paper" ancestors would be cut down 50 per cent. In spite of such reductions, however, every one of us has a huge number of ancestors.

[2] Note that what we have said about our long and probably distinguished descent is true of all other animals, so that, for example, your pet cat may be descended from some sacred cat of the Egyptians, and the fly buzzing around your head may have had a distinguished ancestor who crossed with Columbus, and so on ad infinitum.

If not in Cæsar's Army, where Were you? If you do not agree with what has been said above, you will at least agree with the following point, and that of itself will have a value for you in your history study. It is this: even if you refuse to believe that at least one of your many ancestors was in Cæsar's army, you will have to admit that you had some ancestors *somewhere* in Cæsar's time. You *must* have had; otherwise you would not be here now. And you must have had some ancestors *somewhere* when Alexander the Great conquered the world and the Pharaohs built the pyramids—and long, long before. Where were they, do you suppose?

So as you follow the drama sketched in this book, let your imagination fill the stage with many more people than the few leading characters that are mentioned. And bear in mind that if at least one or two of your very numerous ancestors were not in the particular corner of the globe that is being studied, there were probably some who were not far away.

Your Family Tree. A chart may help you to see how quickly your ancestors accumulate. If you try to fill in the names even of the few indicated, it will probably show you how quickly we lose trace of most of them.



How to Get something out of History. The only way to get anything out of history is to use your imagination, and use it vigorously. This chart alone gives you plenty of material to keep you going a long time. Two points only will be noted.

1. *Once your Family Name did not Exist.* Observe how the *A's* (which stand for your direct male ancestors) run back.

They go back away beyond the time when men had patronymics (family names) to when a man was known by his job (as John the farmer or James the butler) or by the place he came from (as Jean from Lyon or Franz from Berlin) or by his father's name (as Ben John's-son).

When Young Darwin *found his Books Dull, he had this to Fall Back On*

And they go back before there were even these names; indeed, before men had language. That is to say, you may count back to a grandfather with a thousand "great's" before his name (what you might call your "thousand-great-grandfather"), and yet you haven't reached the end because he too had parents and grandparents and so on, back to the beginning of the race.

2. *Your Ancestors once were Young.* Another point (and one we are apt to forget) is that all these great-great-grandparents of ours once were young. Because we speak of them as grandparents, we are apt to think of them as being very much like the grandparents we know, only much older.

You will be much nearer the truth if, whenever you are reading about some historical event (like the discovery of America or the birth of Christ or the building of the Great Pyramid), you say to yourself, "At this time there were a good many men and women somewhere on the earth who were my ancestors, *and some of them were just as old then as I am now.*" Then speculate about what they were doing.

A "Typical" English Lad. You will need a great many different pictures to fit your vast collection of ancestors. Imagine Charles Darwin (see Index) at the Shrewsbury grammar school, letting his mind wander from his books

History is *Largely Nothing but a* Record *of the* Ups *and* Downs *of* Families (*your Own as well as Others*)

For thirty years William Hohenzollern wielded Germany's scepter; now he wields a Dutch ax. Your generation will know whether his son inherits the ax or regains the scepter

(which it seems to have done easily). Here are a few of the ancestors he might have dreamed about: a score of Irish and Scottish kings, the Anglo-Saxon king Alfred, and the Frankish emperor Charlemagne; German emperors, and Greek emperors of Constantinople; dukes a-plenty — Norman, Bavarian, Saxon, and Flemish; and Saint Stephen, the first king of Hungary. Clearly, young Darwin (a "typical" English lad) had plenty of material on which to feed his imagination, whenever he cared to do so.

You have just as much material as he had. You may not be descended from these various kings, but you undoubtedly are from some of their subjects, and these may have been much more interesting and romantic persons than the kings were.

Whatever you do, don't think of your ancestors as having been grandparents all their lives! Let them have their childhood and their youth.

Let this discussion stamp firmly on your mind the fact that you had ancestors alive and active somewhere in the world throughout the period that is dealt with in this book, and as you follow the story, carry them along with you.

2. The Place Element

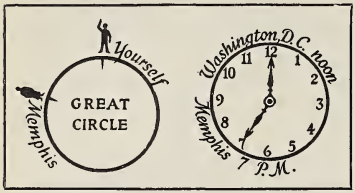
Putting your Ancestors on the Globe. Now that you know that you have a lot of ancestors, the next thing is to know how to put them where they belong on the earth. This means that you need to know geography.

As you study the history of any region try to remember that there were people living in other parts of the world at the time you are considering. Also have in mind the fact that the region you are studying continued to be populated more or less densely from that time to the present. Great kingdoms arose and flourished and fell in Egypt, Babylonia, and elsewhere, but these regions never became entirely depopulated.

A Formula for Using Maps. The more clearly you realize what a thing is and what it is not, the more useful it will be to you. So get into the habit of saying to yourself whenever you look at a map (for example, a map of the world): "This is not the world itself; it is much too small, and it is not the right shape. This is merely a sheet of paper with markings which show the relation of seas, mountains, plains, cities, and other places to one another."

About the Use of Globes. Do the same sort of thing with a globe. You can buy a globe for ten cents, and you can pay a

thousand times as much for one. But the expensive one is not necessarily a thousand times more valuable to you than the cheap one. The purpose of a globe is to help you to get a vivid mental picture of the vast mass of earth and water (over eight thousand miles in diameter) on which you are living. If the globe fails to do this, or rather if you fail to exercise your imagination and *make* the globe do this, it does not matter much whether the globe costs a thousand dollars or a thousand mills.



Two Symbols *which you will encounter Frequently in this Book*

The first one may help you to realize that you live on a globe and that being "on the top of the world" is a relative thing. The second may help to put people on the globe if it suggests to you that while you are reciting, say, on Egyptian history, the boys and girls now in Egypt are already through with school for the day[1]

Current Events. Learn about what is going on today in the part of the world you are studying. Our newspapers and magazines frequently have interesting articles and pictures about the regions mentioned in this book, and these can help you to make history more real.

3. The Time Element

Dates give Trouble to Historians too. If dates in history cause you trouble, it may be of some comfort to know that they also cause trouble to the historian, especially to those historians who write about the ancient and medieval periods. The reason is that through most of the time that man has lived on the earth he had no method of keeping track of the years, and when he did begin to count them he started at

[1] Make two large symbols like the above with movable pointers for your classroom, and adjust the pointers for the region you are studying. See *Workbook*, prepared to accompany this text, for further suggestions for developing your place sense.

Handicraft Traces Man Back 5,000,000 Years in Nebraska

Evidence Not Conclusive but Merits Consideration, Scientists Are Told

FINDS CRADLE OF HUMANITY

American Explorer Reveals Traces of Life on Gobi Desert 20,000,000 Years Ago.

Two INFERENCES *in Recent Headlines*

different times in different places. Thus the Greeks counted from the year we call 776 B.C.; the Romans, from 753 B.C.; and the Babylonians, from 747 B.C.[1] The matter is further complicated by the fact that the Greeks began the year on July 1; the Romans, on January 1 for the civil year and March 1 for the religious year; and so on. Europe did not begin to reckon time from the birth of Christ until the sixth century, and for a long time the Christian year had three New Year's Days — January 1, March 25, and December 25.

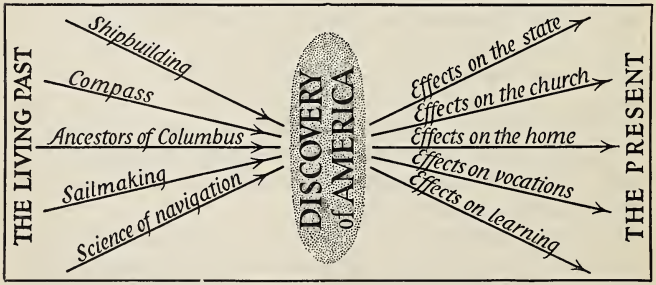
There is more to the story, but perhaps enough has been said to show you that students in school are not the only ones who have trouble with dates.

The Unity of History. To round out our discussion of what goes to make up a historical event, we need to add (1) that such an event grows out of what has gone before, (2) that it has results which move out in many directions, (3) that some persons counted these results as "good" and others as "bad,"

[1] See page 82.

and (4) that many of these results are felt even in the present. Take, for example, the discovery of America by Columbus, in 1492, and draw inferences from it (as you did in the case of the Great Pyramid). (1) You will surely infer that before Columbus's time men knew about shipbuilding, spinning, weaving, and metal-working. (2–3) As for the widespread effects of the discovery, that can easily be demonstrated. Hardly anything was left unaffected. For example, the Spanish state and the Spanish church grew in wealth and power; some Spanish homes grew rich and some grew poor, as a result of successful or unsuccessful business ventures in America; shipbuilders, bankers, and other vocational groups had more to do than ever before; schools had new things to teach about the earth; and so on. Clearly, the discovery of America was an event that moved out in all directions, affecting the State, the Church, the home, vocations, and the school, and benefiting some persons and harming others. (4) That the discovery of America by Columbus still has results is clear from the fact that our civilization is based upon the European civilization of Columbus's time.

We might represent much of this graphically as follows:



Use this diagram for important events as you go through the book, and see how completely you can fill it out. You will find further suggestions in the *Workbook*.

Summing Up. (1) A historical event involves people, place, and time; (2) it is caused by what has gone before and influences what comes after; (3) it moves out in all directions; and (4) its results have a different value for different people, some counting the results as good, others as bad, and others as partly good and partly bad.

Questions

SECTION 1. What three factors are there in a historical event? When you read history, have you the habit of seeing more people in the picture than the few characters that are mentioned? How can you develop this habit? (See page 11.) What is meant by the saying "Three generations from shirt sleeves to shirt sleeves"? Does this suggest anything as to the possible ups and downs of your family during the two thousand years since the time of Cæsar? Do you know the names of any ex-kings or ex-princes now living? Were their families always royal or noble? How many people do you know with family names that are derived from vocations? from places? How many with prefixes or suffixes (beginnings or endings) that mean "son of"? (For example, "Fitz" is derived from the French word *fils*, meaning "son.")

SECTION 2. What devices do you know of that will help to give you a vivid idea of the fact that the earth is round? Are you on the top of the earth? If not, who is? What is a "great circle"? (See dictionary.) What is the diameter of the globe in your classroom? How many times as large is the diameter of the earth? When Lindbergh flew to Paris in 1927, he left New York at 6 A.M. and reached Paris thirty-three hours later. What time was it by his watch when he arrived in Paris? (Use clock on page 651.) What time was it by Paris time? How do you account for the difference? Why should a history student realize that a map (or a globe) is nothing but a symbol?

SECTION 3. What is the difference between a calendar and a chronology? (See dictionary.) When did Europe begin to reckon events from the birth of Christ?

Things to Do

1. Take any picture in the book and, using it as we did the sketch of the Great Pyramid (p. 11), draw all the inferences you can about the different kinds of people there were at the period it illustrates.

2. Find out from your grandparents (or great-grandparents, if you have any) what they were doing when they were your age.

3. Be able to point in the direction of the following places and give the distances from your home: Athens, Rome, London. Put the data in your notebook for later use.

4. Using a school atlas or an encyclopedia, find the difference between "Mercator's projection" and an "equal-area projection." Who was Mercator? For what purpose did he design his map? Have you a map on Mercator's projection in your room? (It shows Greenland as large as South America. How far is it wrong?)

5. Be able to point in the direction in which you would dig if you were to construct a tunnel to Tokio, Calcutta, Athens, London. If you like mathematics, figure out the length of a tunnel from your home to each of these places.

6. With the aid of a globe and a piece of string, find the angle formed by yourself and someone in each of the following places when both of you are standing erect: the Nile Delta, Athens, Rome, Paris.

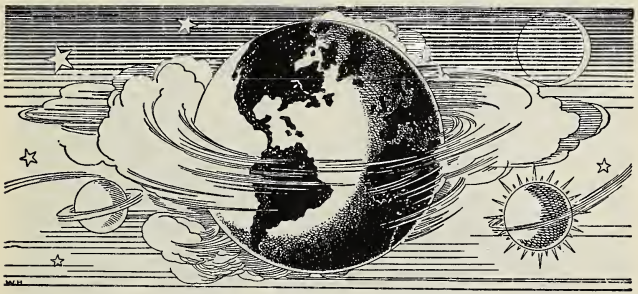
7. In John Smith's *Historie of Virginia* (1623) the author says, "for as Geography without History seemeth a carkasse without motion; so History without Geography wandereth as a vagrant without certaine habitation." If you agree with this statement, remember it. What is there in this exercise that might lead you to suppose that you know which John Smith wrote it? What else do you know about him?

8. Thomas Carlyle said "chronology and geography are the two lamps of history." What did he mean by that? What claim has Carlyle to be quoted on matters of history? (See encyclopedia.)

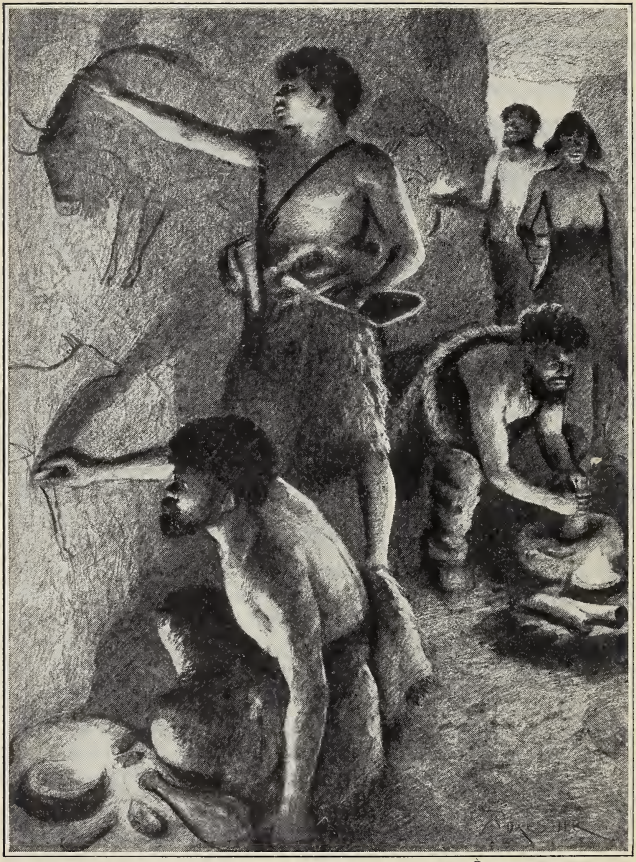
9. Copy the chart on page 32 (1492) and add more lines (*a*) which focused on 1492 and (*b*) which led from 1492 to the present.

10. Test the summary on page 33 to see if you agree with it, by applying it to one of the following events: (1) the invention of gunpowder; (2) the invention of the automobile; (3) something that happened to you or to your school within the last year.

PART II · WHAT HAPPENED IN THE NEAR EAST, CHIEFLY FROM THE BUILDING OF THE GREAT PYRAMID TO THE BATTLE OF MARATHON (ABOUT 3000 B. C.–ABOUT 500 B. C.)



UNIT I · *In which we introduce our Early Ancestors and give a Bird's-eye View of Historic Man over about Five Thousand Years*



© *Illustrated London News*

ALL *of us had* MILLIONS *of* ANCESTORS *very much* LIKE *these Early* CAVE MEN

Can you express yourself in line (or anything else) as well as they did?

CHAPTER IV · Containing as Much about Early Man as is Possible in a Book of this Size

1. How Long has Man been on the Earth?

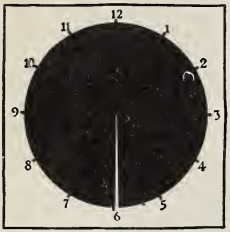
A Modest Estimate. From the inferences drawn from the Great Pyramid (p. 9), it is obvious that civilization was well under way in Egypt as early as five thousand years ago. Nobody knows how much earlier man had been on the earth, and probably nobody ever will know with any degree of exactness. Some Biblical students still accept the year 4004 B.C. as the year of creation, though that date was not fixed upon until the seventeenth century A.D. (by James Ussher, archbishop of Armagh) and was based upon much less data than we have now; but scientists today are convinced that 4004 B.C. is much too late. Their estimates of when man first appeared on the earth run up into millions of years. To most of us such figures mean "a very long time," and that's about all. Nevertheless, it is worth while to fix upon a number in order to get some idea of how small a part of man's story is to be outlined in this volume.

If we take as our number 480,000 (that is, about half a million) we shall have one that can easily be charted on a familiar figure (the face of a clock) and one that most scientists would regard as too small rather than too large.[1] If we let the first half of the clockface stand for 480,000 years, each hour will then represent 80,000 years, and one sixteenth of an hour will represent 5000 years.

Draw the face of a clock and divide the arc between 5 and 6 into sixteen parts. The last sixteenth before 6 (left white on the symbol) will then represent the last 5000 years;

[1] If you find good reasons for choosing some other number, you can easily revise the chart on the basis of your new number. See headlines on page 31.

that is, from about 3000 B.C. to about 2000 A.D., or (roughly) from the Great Pyramid to the Tomb of the Unknown Soldier. This is the period we are to study.



The Historic Period *in the* Sea *of* Time

If we let the arc from 6 to 12 stand for the future, the symbol may help to impress on us the fact that we dwell between two eternities — the eternity of the past and the eternity of the future.

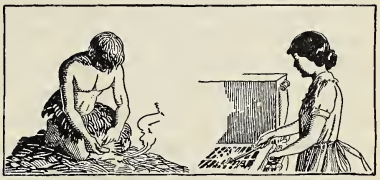
2. A Few Words about our Earliest Ancestors

The Advantages of being Human. It is generally assumed that central Asia was the original home of man. Through long ages he seems to have lived a life which was not very different from that of the beasts which surrounded him, except that probably they were more masters of the situation than he and hunted him more than he hunted them. Bit by bit, however, he began to gain a mastery over his unfriendly surroundings.

Like us, our Early Ancestors *used* Force *and* Intelligence (*making Traps*) *in* Dealing *with their* Foes

He had several advantages over other animals. (1) Being able to stand erect and to move about on two legs, his arms were left free to be used for attacking and resisting attack. (2) The position of his thumb in relation to his fingers was such that it made his hand an excellent grasping device. (3) His ability to seize and hurl things gave him a great advantage over most of his animal foes. (4) Most important of

all, he could make plans and carry them out, he could remember what he had planned and done, and he could imitate what others who lived before him had done.



DISTANT COUSINS *getting a* LIGHT *by striking a spark from* FLINT *and* IRON

With these advantages, meager as they may seem, our earliest ancestors set out on the Great Adventure,—the same great adventure we all set out on,—which in its essence was nothing more (and nothing less) than to lift themselves as far as possible above the level of the other animals round about them.

Compared with men of today, they struck out along new lines only very occasionally. But what they gained was rarely lost. Memory and imitation made it possible for an ever-increasing number to hold what any one of them had learned, and gradually there was built up a store of knowledge which from that day to this has formed the very foundation of our civilization.

Some of them were Geniuses. Some of early man's achievements were remarkable,—every bit as remarkable as those of an Edison or a Marconi.

Some unknown ancestor, whom we should like to honor if only we knew his name, began to make tools and weapons of wood, bone, and stone. Some other learned how to kindle a flame by striking stone and a metal-bearing rock together. Note that this method was practically the same as the one his descendants used not only through all antiquity but through most of the Christian Era, and even today a much-used "invention" (the pocket lighter) is based on his method. Not until after Washington had been dead for about a generation did man make any great change in this method of kindling a fire. Then he invented the friction match (1827).

Broken Bowls. With fire, man found his position bettered in many important respects. He was less at the mercy of the cold than he had been. He was less at the mercy of wild beasts: fire kept them away. He learned that fire applied to meat and crushed grain made both more palatable, and that fire applied to clay made it hard. His bowls and jars broke, just as ours do; so he kept on making new ones. The broken pieces he threw away. Fortunately for us he could not destroy them entirely, for though they were worth nothing to him, they form one of our main sources of information about his civilization.[1]

Melted Rock. To mention only one more value of fire, early man discovered that if he applied it to certain rocks he would get another hard substance, which we call metal. Thus he began the Age of Metal — first probably with copper, then bronze (a mixture of tin and copper), then iron. From his day to ours the story of man's conquest over nature has been largely the story of his ability to make use of metals.

Domesticated Plants and Animals. Some other unknown ancestor (probably female) began to domesticate plants, and another to domesticate animals. Both deserve a place among the world's greatest benefactors. Henceforth men ceased to be mere *food-gatherers* and became also *food-producers*. This tended to make them settle down and form permanent communities. It undoubtedly took untold generations before they learned which plants to avoid as poisonous, and in the process no doubt thousands of them were killed.[2]

3. The World's Greatest Invention

Language. Most important of all, some remarkable members of these early groups began to develop words. Once upon a time things had no names; they were merely pointed

[1] Study the dishes in your home and list all the inferences that could be drawn from them about our present civilization.

[2] Another great benefactor was he who first saw the usefulness of things that rolled. What would become of our civilization if all our wheels were suddenly to vanish?

at. How they came to have names no one knows, but perhaps early man began to grunt or hiss or make some other sound when he pointed. Gradually he connected certain sounds with certain things; that is, he began to develop words.

Words as "Pointers." Note what a wonderful thing he had accomplished. Before this the thing (say, a tree or a bear) *had to be present* before he could point to it and so call his companions' attention to it. Note that *he* did the pointing. Now, with his great invention, all he had to do was to *say* the word, and *the word* would do the pointing; that is, he could now make his companions think of trees or bears even when there were no trees or bears anywhere around.

He kept on increasing his combinations of sounds until he had a language, and his descendants have been doing the same thing ever since. To mention only a few, such combinations of sounds as "automobile," "airplane," "movie," and "television" appear only in very recent editions of the dictionary. Lincoln or Washington, of course, never heard any of these words.[1]

Writing. After he had words, early man began to make marks which stood for the words. This started him on another wonderful invention — writing. At first it was more like drawing than writing, so we call it picture writing. You can find examples of it on the "puzzle" pages of newspapers.

First the pictures were of concrete things, for example, a head or a ship. Then they came to be connected with ideas or abstractions; that is to say, with things that existed only in the mind. It was as though we were to use a picture of a head to convey the idea of leading (being at the head).

Syllables and Letters. Next, the pictures were combined to make larger words; that is, they came to be used as syllables as well as whole words. Thus and might come to

[1] Mark Twain, America's great humorist and story-teller (whose *Tom Sawyer* and *Huckleberry Finn* you no doubt have read), said that early man called a horse a horse because it looked like a horse. Is there anything wrong with this reasoning?

mean not only "head" and "ship," but when combined they might come to mean "headship." In this way the usefulness of the signs would be tremendously increased because they could be used in many combinations, like "headdress," "headline," "friendship," "shipment," and so on. This sort of writing is called syllabic writing.

Finally, the signs came to stand, not for syllables, but for single sounds. This we call alphabetic writing. The Western world has had alphabetic writing for over three thousand years, but China is acquiring it only now.

A Great "Pointer." The important thing to remember is this, that whether language be spoken or written, and whether it be written in ideographic or alphabetic signs, its purpose is always the same, namely, to point to things, to serve as signs or symbols of the things themselves.

It is with words that we do our thinking. (Pause a moment and see if you can think without using words.) And it is with words that we convey our thoughts to others. No wonder we count language as man's greatest invention. The wonder is that we generally think so patronizingly of prehistoric man.

Modern Parallels. It is difficult for us to realize the epoch-making character of these discoveries and inventions of early man. Only by thinking of how the invention of, say, the printing press or the steam engine or the automobile changed our modern civilization can we get any idea of the tremendous changes that must have come about in primitive man's relations to other men and to his physical surroundings as a result of the great forward strides made in a period which we are apt to think of as one of utter darkness.

And only by thinking what our own civilization would be like without these inventions of primitive man can we realize how much we owe to him.

4. Early Man and the Supernatural World

The First of the Arts. Early man, like man today, believed that there was about him a world which he could not see. From this belief developed the arts and higher learning and religion.

With early man religion and the arts were more closely united than they are with us. Two of his very first inferences were (1) that when things went wrong with him it was because he had offended some god, and (2) that when things went well it was because he had done something pleasing to a god. Naturally enough he wanted to make himself right with the one god and keep himself right with the other; but as yet he hadn't any words with which to frame prayers, and so he expressed himself in the only way he knew, namely, by dancing. He had dances for a variety of occasions, just as modern prayer books have prayers for seedtime and harvest, for joyous occasions and for times of sorrow. Thus at first dancing was practically all there was to religious ritual (or service), and it remained a part of the ritual long after man became civilized. The Bible speaks of priests dancing before the altar, and this practice was followed in Europe (at least at Easter) until the seventeenth century.[1]

In the course of time three arts developed from the dance — music, poetry, and drama. It is probable, too, that some of our games, such as tug of war, football, and tennis, began as parts of a religious ritual.

The Second of the Arts. The second fundamental art is architecture, which is likewise supposed to have grown out of early man's belief in the supernatural. Believing that he could prolong the existence of those who had died if he safeguarded the dead body, he became a builder in wood and stone. As time went on he made his structures more elaborate and decorated them; so it may be said that out of architecture came sculpture, painting, and the art of design.

[1] To this day the choir boys of Seville Cathedral dance before the altar on certain festivals.

Higher Learning. Since the beginning, man has sought to understand the world he lives in. He is probably no more in earnest about it today than he was at the outset, and his motive has always been the same, namely, to be able to control nature. We have already noted some of the remarkable "controls" early man developed — over cold (through fire); over the food supply (through domesticated plants and animals); and so on. But soon he reached the limit of his understanding, and he explained what he could not understand by saying, "It is done by the will of the gods."

Since that time, and especially during the last hundred years, man has increased his understanding and control of nature tremendously; and yet it is interesting to note that even today many great scientists have essentially the same humble and religious frame of mind that early man had. Great as their achievements have been, they feel that they are but as first-graders, just making a beginning at learning the things there are to be learned; and they explain what lies beyond their understanding in almost the same words that early man used, and say, "It is done by the will of God" or "It is the work of Mind, or Intelligence."[1]

Stargazers. The last statement is not made to lessen your appreciation of the marvelous work of modern scientists, but to help you to acquire an appreciation of the work of early men of learning. The latter were especially interested in the heavens because what happened there had such an obvious influence on their lives. Sunshine and rain in the right amounts brought happiness; too much or too little brought misery. Soon, therefore, the sun came to be regarded as divine, and this idea spread to the moon and the stars. These heavenly bodies were regarded as having the power to influence men's lives for good or evil. Thus astrology developed.

[1] The director of research of a great electrical laboratory declared recently that, while we have many theories about why certain physical phenomena occur, none of them is more precise than the statement that they happen "by the will of God." Scientists were less modest not many years ago (see page 812).

Evidences of Order in the Universe. One principle which the early stargazers discovered was undoubtedly of great comfort to early man. For long ages our early ancestors must have thought of the universe as a wholly capricious place, without a trace of law and order. Often when they needed rain, the sun kept on drying up the soil; when they needed warmth and sunshine, cold and rain or snow came instead; when they had gathered their harvests, these were destroyed by storms; and so on. It must therefore have been a great blessing when the astrologers learned that at least the heavenly bodies kept to their courses in an orderly manner and brought about regular changes in the seasons. (Do you suppose you should ever have known that the seasons come around with a certain regularity if this hadn't been pointed out to you?)

Taking Leave with Gratitude. While still in the barbarous stage, men lived in family units, and these units were grouped into larger units for purposes of joint action, such as making war, or carrying out peaceful projects like developing irrigation systems. Their life was crude and hard; but we need to remember that their hardships did not seem so great to them as they do to us because they were accustomed to them and knew none of the comforts we have. So we shall take leave of our crude barbarian ancestors not so much with pity for their hard lot as with gratitude for the benefits they bequeathed to us.

Readings

BREASTED, J. H., *Ancient Times*, chap. i. CLODD, EDWARD, *Story of Primitive Man*. MARSHALL, L. C., *Story of Human Progress*, chaps. i–iii, vii; *Readings in the Story of Human Progress*, chaps. i–iii, vii. MYRES, J. L., *The Dawn of History*. REINACH, S., *Apollo*, chaps. i, ii. VAN LOON, H. W., *Story of Mankind*, chaps. i–iii. WELLS, H. G., *Outline of History* (one-volume ed.), chaps. ix, x. **Fiction.** LONDON, JACK, *The Call of the Wild*; *Before Adam*. WATERLOO, S., *The Story of Ab*.

Some Key Words

4004 B.C.	supernatural	ritual

Questions

SECTION 1. What sort of evidence could geologists bring to prove that the earth was created before 4004 B.C.? (Consult your science teacher.) What advantage, if any, is there in charting the five thousand years we are to study near the 6 on the "clock" rather than near the 12? What is meant by saying that "we dwell between two eternities"?

SECTION 2. What are some of the advantages which early man had over the other animals? A distinguished scholar said that early man began with nothing but his hands with which to meet all his needs. Do you agree? If you had to choose between losing your hands and losing your capacity to think, which would you hold on to? Can you name any modern invention that you think is as important as those made by primitive man? What were some of the advantages that early man got from learning how to make fire? Why was it fortunate for us that early man's dishes broke? Nobody knows which were domesticated first, plants or animals; but it has been said that the domestication of plants probably came first, because the domestication of animals would hardly have been practicable until a steady supply of fodder was available. Do you agree? See if you can find as good a reason for supposing that the domestication of animals came first.

SECTION 3. Do you agree with the statement that language was the greatest invention ever made? Give your reasons. Name some words besides those given on page 41 that Washington never heard. What part do words play in thinking? Trace the steps in the development of alphabetic writing. Which of the following persons do you think the world could more easily have got along without: (1) the inventor of the wheel or of the automobile? (2) of language or of the printing press?

SECTION 4. Why is it reasonable to suppose that dancing played an important part in the religious ceremonies of early man? What arts developed out of dancing? out of architecture? In what respect did the work of the early men of learning resemble that of the work of present-day scientists?

CHAPTER V · Giving a Bird's-eye View of the Period since Man began to acquire a History

1. Our Starting Point

What we have to Start With. We now have some of the equipment needed for following the drama of man, or (to be more exact) for following the last few minutes of the last act that has thus far been played (see symbol on page 38). We have the stage — a globe twenty-five thousand miles in circumference, spinning through space with incredible speed, revolving on its axis once every twenty-four hours, and sailing in its orbit around the sun once a year. It is a very, very old stage, but it still seems to be good for many more years.

On it are many actors, some of whom are our ancestors. They are scattered in various parts of the globe, and by the time we meet them they are already doing many of the things we still do today. Finally, we have a system of keeping time which enables us to follow at least a part of the drama.

Where we shall Start From. If we were interested in history just because it tells about things that happened long ago, we could start in any one of a number of places. There was an early civilization in Central America, another in India, and another in China; and each of these civilizations has a story which is alive with interest. But we shall pass them by because we are seeking the answer to a very practical question, namely, How did the civilization we live in come to be as it is? For this purpose the history of these regions would be of little value. As we trace back our present civilization we are led, not to Central America or India or China, but through Europe to that part of the globe where Asia and Africa join, that is, to the region of the Nile and Tigris-Euphrates[1] rivers.

[1] tī′grĭs ū frā′tēz.

Four Early Centers of Culture

Our Starting Point in Time. It would be well for our purpose if we could find for our starting point an event which had the following characteristics: (1) that it is near the time when man passed from barbarism to civilization, (2) that it has a date which is easily remembered, (3) that it can easily be pictured, and (4) that it points back to the distant past.

Ancient California Tree

It may help to make our starting point seem less far away if you know that this great tree not only was already as old as you are when the Great Pyramid was being built, but that if it were cut down, its rings would form a weather record of the five thousand years, telling which years were wet and which were dry

A Good Place to Start. The building of the Great Pyramid of Egypt was such an event. (1–2) It took place soon after Egypt had passed from barbarism to civilization, namely, about five thousand years ago (*c.* 3000 B.C.).[1] (3) If you can't draw a picture of a pyramid, you'll never be able to draw anything. Try it. (4) Finally, we have already

[1] The most necessary symbol for the student of ancient history is *c.* (standing for the Latin *circa*, "about"), because few events in ancient history can be dated with any exactness. The building of the Great Pyramid is a case in point. Some scholars date it before 3000 B.C.; other scholars date it after. If you remember the *c.*, no one is likely to criticize you for associating the Great Pyramid with the easily remembered year 3000 B.C.

seen that the Great Pyramid can be made to suggest dozens of things, all pointing to the fact that man had been on the earth long before. We shall therefore begin with Egypt about 3000 B.C.

2. Looking Ahead

A Time Chart. A further advantage of starting at 3000 B.C. is that we can construct an easily remembered time chart that will organize our history in terms of millenniums, or thousand-year periods.

A Pathfinder *from the* Great Pyramid *to the* Tomb *of the* Unknown Soldier

See page 829 for illustrated version

The chart will have to be crude — like a rough map; but, like a rough map, it will at least show you the general "lay of the land" and give you your bearings. So refer to it frequently until you know it as thoroughly as you do your arithmetic tables. If you can learn it at once, so much the better.

The *lines* on the chart represent the periods during which the peoples of the regions named were making their greatest contribution to our civilization, either as creators or as custodians and transmitters. The *dots* are there merely to remind you of something that we are very apt to forget, namely, that people lived in these regions both before and after they formed the center of the stage.

How to Read the Chart. The chart is to be read as follows:

1. For two and a half thousand years (from about 3000 to about 500 B.C.), the leading civilizations were those of Egypt

and of Babylonia. Note that these early civilizations centered in the two great river valleys of the Nile and the Tigris-Euphrates, and that they held the lead for about half the long period which extends from the Great Pyramid to the present day.[1]

2. Overlapping the last five hundred years of these two river-valley (or fluvial) civilizations, and running beyond for another five hundred years, came the millennium during which Greece and Palestine made their contributions, the one in art, literature, science, and philosophy, and the other in religion (*c.* 1000 B.C.–*c.* 1 A.D.).

3. Next came Rome, which also had a thousand-year span (from about 500 B.C. to about 500 A.D.), in the course of which it built up an empire that stretched all the way around the Mediterranean Sea.

4. This empire broke up about 500 A.D. The eastern part continued as an empire (though reduced in size) for about another thousand years. During the same period western Europe was knit together by the Christian Church, which centered at Rome.

Note that these civilizations of Greece, Palestine, Rome, the Eastern Empire, and Catholic Europe centered largely around the Mediterranean Sea. They were inland-sea, rather than river, civilizations.

5. Finally, about 1500 A.D., the so-called modern era began. (Notice how short it is.) Four important events mark the change: (1) the Eastern Empire fell when the Turks took Constantinople (1453), (2) Europe lost its religious unity through the Protestant revolt (1517 and after), (3) Columbus discovered America (1492) and (4) Da Gama a water route to India (1498). Western civilization, which had originally started in the river valleys of Egypt and Babylonia and

[1] The striking term "Fertile Crescent" was coined by the distinguished American Egyptologist J. H. Breasted for the crescent-shaped fertile strip stretching from the Tigris-Euphrates valley almost to Egypt and including Babylonia, Syria, and Palestine (see map, p. 84).

had then passed into the Mediterranean phase, now spread across the ocean to all the corners of the earth. This we call the oceanic phase.

Is this to be the last phase, or shall we yet sail to the planets? Such questions are outside the province of the historian, but there is nothing to prevent you from speculating about them.

Questions

SECTION 1. Why do we choose to begin our study of history with the region around the eastern Mediterranean Sea?

What other regions had an early civilization?

What are some factors that go to make up a good starting-point in history? Can you think of a better starting-point than the one chosen?

Why is the symbol "*c.*" so useful in ancient history?

SECTION 2. What is a millennium? (You will encounter this term frequently in this book.) Explain "Fertile Crescent."

Things to Do

1. Compare the circumference of the globe in your schoolroom with the circumference of the earth.

2. Try to get a mental picture of the earth whirling in its orbit around the sun.

3. Make plans for developing a large illustrated time chart, either on the blackboard or on large sheets of cardboard, as you go through the book. This might be a joint project of your history class and your art class. There are many more things to add, but don't let the chart get crowded (see page 829).

Reference Table for the Caucasian, or White, Race

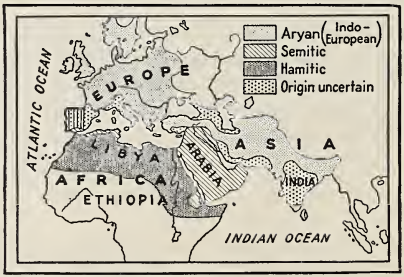
HAMITES, in Egypt and elsewhere in North Africa
SEMITES, spread from Arabia to Babylonia, Assyria, Syria, Phœnicia, and Palestine
INDO-EUROPEANS, or ARYANS, spread from Caspian region to Persia, India, and Europe

Aryans in Europe

GREEKS and ROMANS
CELTS, chiefly in France and the British Isles
TEUTONS, in Germany and elsewhere in northern Europe
SLAVS, in Russia, etc.; see below
(The French and the English are largely a mixture of Celt and Teuton. All races today are more or less mixed.)

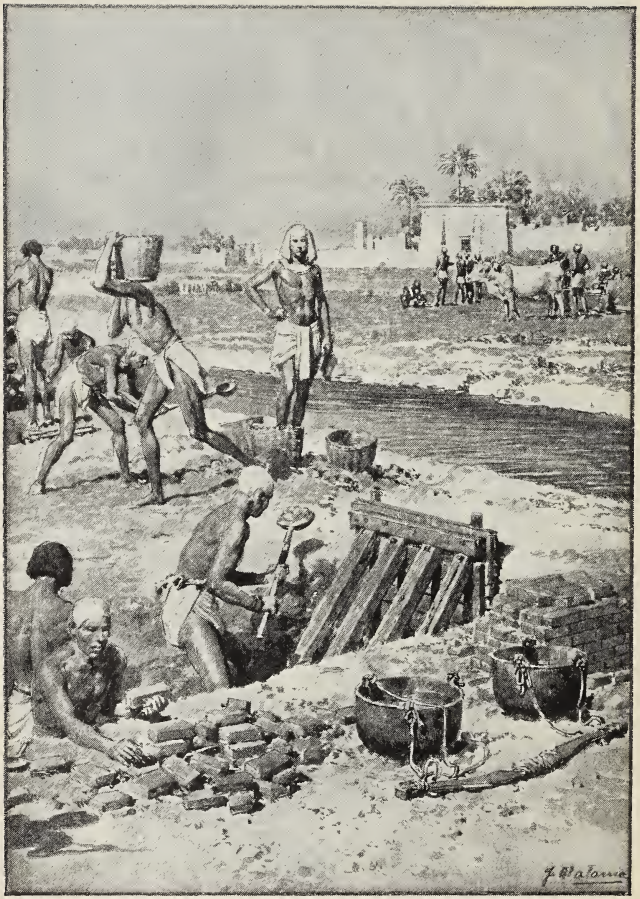
Classification of Europeans on the Basis of Language

LATIN, or ROMANIC = Italians, French, Spanish, Portuguese, Rumanians
GERMANIC, or TEUTONIC = Germans, English, Dutch, Scandinavians
CELTIC = Irish, Scotch, Welsh
SLAVIC = Russians, Poles, Czechoslovaks, Yugoslavs, etc.



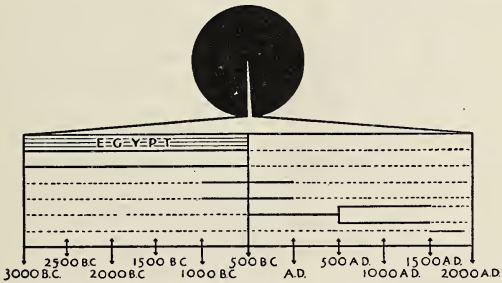
Map of the CAUCASIAN RACE

UNIT II · *In which the Story of Egypt rushes forward over Two and a Half Millenniums*



Early Egyptians *doing what* We *are* Still *doing* — Modifying *their* Environment *and* Being Modified *by it*

CHAPTER VI · Disclosing how far the Egyptians had Advanced by about 3000 B.C.



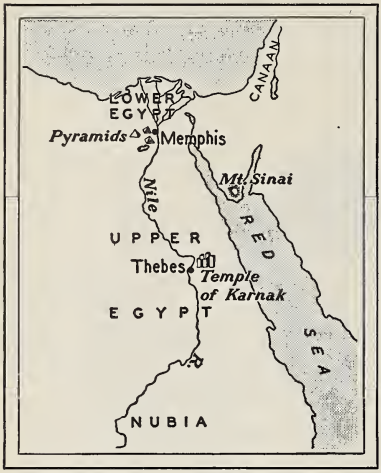
Unit II deals with the region and period in the shaded bar[1]

1. What the Nile Did

Our Debt to Modern Scholars. One of the most remarkable things that modern scholars have done is to push back the "frontiers of time." To our Bible-reading ancestors of Washington's time or even of Lincoln's time, Abraham the Father of the Jews (*c.* 2000 B.C.) stood about at the beginning of history. But we can go much farther back; and, thanks to modern scholarship, we know much more about life in this earlier period than our ancestors did about life in the days of Abraham. Many Euro-American lands are sharing in this thrilling exploit of recovering humanity's lost memory, and none more actively than the United States of America.

[1] This time chart is a combination of the charts on pages 38 and 49, using the second as a "close-up" of the white sector on the first.

Egypt's Debt to the Nile. Herodotus[1] called Egypt "the gift of the Nile." Without the Nile waters that region would be a part of the great North African desert.



One Early Cradle *of* Civilization, *perhaps the* Earliest *One*

Through the long ages before man came to Egypt, the spring rains and melting snow from the highlands of east-central Africa wore a trench running almost due north across the desert to the Mediterranean, and there built up a fertile delta. The trench was too narrow to hold the great spring flood, and the banks were hence overflowed for about ten miles on each side. As the water receded, it left the land not only moistened but reinvigorated with a thin layer of mud, rich in plant food. In the river were fish, and grasses grew along the banks and supplied food and shelter for birds.

The river itself formed an easy, natural highway for about six hundred miles, from the Delta to the First Cataract and, with occasional interruptions, for many hundreds of miles farther inland. Near the First Cataract were limestone deposits, and along the river were deposits of clay which could be used for building.

[1] hē rŏd′ō tus. Herodotus (*c.* 484–425 B.C.) was a Greek historian. We call him "the Father of History," though he did not live until the *middle* of the five-thousand-year period we are considering in this book! After him more than a thousand years were to elapse before historians became at all numerous.

The sea on the north and the desert on the east and west formed sufficient barriers to allow Egypt to develop for a long time without serious interruption by her neighbors.

How Man changed his Surroundings. Into this region came man (how early we do not know [1]); he found it good and stayed. Of course he brought with him certain powers which he had inherited, as well as the manners and customs he had developed in his earlier home, wherever that may have been.

Though we know little about early man in Egypt and his surroundings there, of two things we may be sure: first, that as soon as man came into his new surroundings he began to change them; and, second, that the surroundings began to change him. For example, as soon as he drove out any dangerous animals that he may have found, he changed his environment from an unsafe one to a safe one. When he planted fields or dug canals, he changed it still further.

In short, he did much the same sort of thing in Egypt that man has done (and is still doing) to the land we live in — he changed Egypt as much as he could to make it a more suitable home.

How Man was changed by his Surroundings. Meanwhile he himself was being changed. Where at first he was only a wandering huntsman, he gradually became an agriculturist, an irrigation engineer, a pyramid-builder, and so on.

So in innumerable ways man in Egypt changed the things about him, and they in turn changed him, until by the time of the Great Pyramid we find him a civilized man, living in a civilized community and doing some remarkable things, especially in architecture.

Where Civilization Comes from. The sort of thing that happened in the Nile valley was happening everywhere on the globe where there were men. It has been happening ever since, and it is still happening today. To state it as a prin-

[1] Evidence has recently been found which is said to indicate that man lived in the Nile valley as early as the Plio-Pleistocene Age, perhaps half a million years ago.

ciple (that is, a general rule), we may say that man does things to his environment, and it in turn does things to him. Out of this interaction comes civilization.

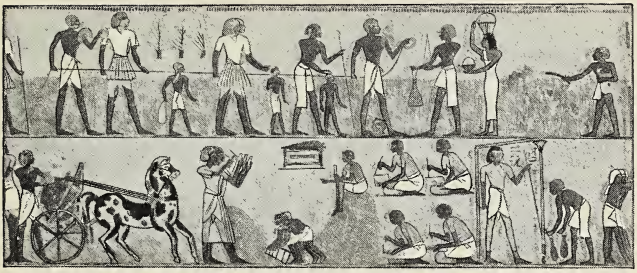
2. Egypt at about 3000 B.C.

The Egyptians were Hamites. Before we take up the Egyptians, we need to give them a place in the human family. The human family has been classified into races in various ways, such as by the color of the skin, the color of the hair, the shape of the skull, and the character of the language. The whole matter is very complex, but it is enough for our purpose here to say that many scholars group the human family into three main races (white, or Caucasian, yellow-brown, and black) and that they call the Egyptians the Hamitic branch of the white race (see page 52).

Ruled by an Autocrat as Divine as You. The Egyptians, at about 3000 B.C., were ruled by an absolute ruler (or autocrat) who bore the title of "Pharaoh" and who was regarded as divine. His rank as a divinity he inherited from his early predecessors, who probably had won it through their skill in constructing works for storing up the Nile waters. Since these waters gave food (and hence life) to the Egyptians, it is easy enough to see how they came to regard their early irrigation engineers as the divine givers of life.

There are one or two things worth noting about the above paragraph. Note, in the first place, that the Pharaoh was no more divine than you are. What divinity he had existed only in people's minds. He was divine merely because they thought he was divine.

A Fundamental Factor. Note next that in the first state we meet with in the ancient world, economic factors (that is, factors having to do with getting a living) are basic. The Egyptian state developed primarily because the people needed it as a means to enable them to get food. This fact, as we shall see, remains at the basis of all states, though it is some-



EGYPTIAN TAXGATHERERS *measuring Grain*

times lost sight of. Today we are apt to say that the State exists for the purpose of making the "good life" possible, but you need not analyze that statement very far before you see that the "good life" is hardly possible if most people are starving. So today, as in the days of the Egyptians, economic factors play a very fundamental part in the life of the State.

An Old System. Another resemblance between the early Egyptian state and later states is that each needed someone to make rules and to carry them out. One of the main problems from the Great Pyramid to the present day has been to find the best way of getting the rules made and carried out. The Egyptians solved this problem by letting the whole matter rest with the Pharaoh. The powers which in the United States are distributed among a president, a congress, a supreme court, and any number of religious leaders were all in his hands.

Such a system is utterly opposed to our present democratic ideal, but we shall see our ancestors living under much the same system for thousands of years. As late as the time of the American Revolution (*c.* 1776), German princes hired out their subjects as soldiers to whoever would engage them, and later than that Frenchmen, Italians, and Russians were imprisoned and sometimes even put to death by autocratic princes without a trial.

CARPENTERS *of about Thirty-five Hundred* YEARS AGO

No. 1 is getting ready to saw a plank lengthwise by lashing it to a post; No. 2 is trimming a plank; No. 3 is boring a hole with a bow drill in a chair seat; No. 4, having shaped two chair legs, is polishing them. This and the following picture are from a tomb painting of the XVIIIth Dynasty, *c.* 1500 B.C.

The Good Prince. Moreover, we have not yet demonstrated that our present-day democratic system is better than their autocratic one. One-man rule is not necessarily bad rule. It has been bad perhaps oftener than it has been good, but much the same might be said about democratic rule. Each depends for its success upon what happens to the available supply of human intelligence and good will that there is in the State. In autocracies up to date much available intelligence and good will have been *often excluded* from councils of state; in democracies they have been admitted to these councils, but up to date their influence has been *always diluted* by unintelligence and ill will. So until education becomes really effective throughout the world, there will always be many who prefer to run the risk of seeing intelligence and good will neglected by an autocrat rather than to accept the certainty that they will be thinned down, often to nothingness, by an ignorant mob.

The thing to remember, not only in connection with this chapter but all through this book, is that there often were absolute hereditary rulers who had a high sense of responsibility for their office and labored hard to promote the welfare of their people. The greatest drawback of the system was that

More Early Carpenters

No. 1 wields an ax; No. 2 wields a chisel and mallet; Nos. 3–6 are cabinetmakers adorning a shrine with ivory and ebony ornaments, using adz and chisel

it provided for no legal way of getting rid of a bad ruler. Therein modern democratic rule has one great advantage.

State Control. In Egypt and in the ancient world in general the government took a more prominent part in regulating business than it does with us today. Agriculture was developed on a systematic plan; industry and commerce were highly organized and controlled. Workers were not so free as with us, but neither were they slaves. Perhaps the best way to think of them is as permanent employees of the State.

Here, early in our story, we have an example of how modern the ancients were; for all over the Euro-American[1] world today economists are talking of the need of economic planning on a national and even a world scale, and in Russia national planning is actually being carried out. Even in "the land of the free," governors of "oil states" have taken drastic measures to limit the output of oil wells, and one state legislature passed a law (in 1931) forbidding farmers

[1] The term "western European" is generally used to denote the civilization of western Europe, the Americas, Australia, and South Africa; but the term is unsatisfactory because it fails to suggest that the Americas may have made some contributions to that civilization. You may like "Eur-American" better than "Euro-American," and either would be correct to use.

to use for cotton-growing more than 30 per cent of the acreage of the preceding year.[1]

Here too, early in our story, we encounter an example (of which we shall see many) of the relativity of things. Some Egyptians liked the unified economic system, and to them it was *government regulation*; others did not like it, and to them it was *government interference*.

Why Egypt came under a Single Control. Once, long before 3000 B.C., the Nile valley had been divided into many little states. These had gradually come together into larger political units (generally through war), until the process was completed (*c.* 3400 B.C.) by King Menes,[2] who, according to tradition, united the Lower Kingdom (the Delta lands) and the Upper Kingdom (the Nile valley). The *way* Egypt became united, however, is not so interesting as the *reason* for it, because it presents another parallel to conditions today. Egypt became an economic unit because it *had* to, unless certain parts of it were to be left to starve. Everybody in Egypt depended for his very food on the Nile overflow; so this had to be regulated in order that all parts of the valley should get a fair share.

It is true that Egypt had to pay the price of wars for this stable economic system, but at least she got something for her money. Euro-America has had worse wars than Egypt ever dreamed of, but without as yet getting such an equitable system as Egypt achieved five thousand years ago. Strange, is it not, that we should ever have come to think of early history as "dead stuff," and of early men as "back numbers"!

Two Differences, but One Goal. There are, indeed, two great differences between the situation today and that of five thousand years ago, and one of the chief aims of this book is to show how those differences came about. In the first place, Egypt was governed by one man, whereas we are self-

[1] During the World War there was joint economic planning on a large scale by England, France, Italy, Belgium, and the United States, but that peaceable arrangement lasted only while there was war.

[2] mē′nēz.

Even Ancient Egypt Had a Farm Relief Problem

(Copyright, 1929, by United Press)

WASHINGTON, April 18.—Efforts to control the supply and prices of foodstuffs are almost as old as civilization, a Department of Agriculture survey revealed today.

Ancient Egyptian and Chinese rulers worked out ingenious plans of "farm relief." All attempts to fix the prices of food have failed, the survey concludes.

ANCIENT EGYPT *too had a* FARM RELIEF *Problem*

governed. In the second place, the economic planning in Egypt was for the purpose of *increasing* production, whereas some of our so-called economic planning (like the instances mentioned above about oil and cotton) has been for the purpose of *decreasing* production. But in the modern world, as in ancient Egypt, the goal is the same; namely, to secure a stable economic organization, so that the average man can count on tomorrow's food and tomorrow's job.

Memphis. By the time Khufu (Cheops) was ready to begin on the Great Pyramid (see frontispiece), a flourishing capital had grown up at Memphis, where the Pharaoh dwelt in splendor with a vast retinue of servants. Soldiers, priests, judges, taxgatherers, and many other assistants aided him in carrying on the government. The priests formed the richest and most powerful group in the State.

Skilled Craftsmen. In the capital and elsewhere were able builders of temples, tombs, and dwellings; engineers who constructed the waterways; and many artists, the most outstanding of whom were the sculptors of portraits and reliefs. The craftsmen were not far behind, with their work in gold and silver and precious jewels, their carved wood, pottery, glassware, fine cloths, and other things which went to give

FARMING *about Five Thousand Years Ago*

The plow harrows the soil on which grain has been cast (by front man); then the seed is trampled in by sheep, tempted with food held by the man in front of them. (Tomb relief, Vth Dynasty, *c.* 2750 B.C.)

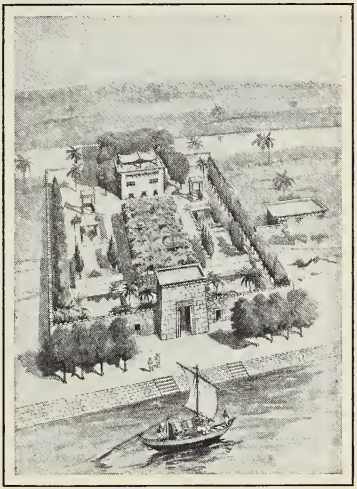
beauty and charm to the environment in which the fortunate few (the nobles) lived. And there were many boatmen, for the river was the main highway. Some of them went far afield, trading with Nubia, Ethiopia, the east Mediterranean shore, and the lands along the Red Sea.

Unskilled Laborers. Agriculture was then as now the chief source of Egypt's wealth and gave work to the vast majority of the common people, either in the cultivation of the fields or in the construction and maintenance of canals and irrigation trenches. The others worked in mines and quarries or as household servants.

Power. The principal source of energy, or power, was what it had been for ages — the muscles of man and the four-footed beasts and, at sea, the wind. You might as well learn this sentence by heart because you can use it for any period from the beginning of history down to about the first Fourth of July (1776). We might call it the Muscle and Wind Age or the Hand, Hoof, and Sail Age. We shall repeat the accompanying symbol from time to time as a reminder.

Domestic Life. The pictures carved or painted on the walls of the tombs or on the mummy covers, the models of the activities which were carried on in the great estates, and other articles buried with the dead show that the nobles lived a life of ease in lovely villas along the banks of the Nile. They wore

fine raiment made of as delicately woven fabrics as any that can be woven today, and their jewels were varied and splendid. If the use of cosmetics is a sign of modernity, Egyptian women of fashion were modern several thousand years ago. They were even ultramodern; for besides painting their cheeks and penciling their eyebrows, they painted their eyelids green, with a pigment made from malachite. They wore beads of carnelian, steatite, and lapis lazuli, and hairpins made of ivory. Their garments were fastened with pins and buckles; they wore sandals made of the hides of animals.



EGYPTIAN NOBLE'S *Villa*

Life was a pleasant thing for the well-to-do and their children, and they probably never dreamed (any more than you do) that their civilization might one day pass away

Always in the Picture. The mass of the people here as elsewhere (and always) were poor. Fortunately the mild climate made it possible for them to get along with very scanty garments. Sheltered in mean mud huts and fed on a meager diet of bread and fish and garlic, they lived a dull, monotonous existence, working in field or mine or quarry. They could probably see no good coming to the world from the small upper class of nobles; but we, looking back, can see that it has almost always been a small class of favored individuals that has shown men what a gracious thing life can be made. Only in our own democratic and industrial age has there been any indication that the average person will ever have enough

The two men holding cords are working foot bellows for the fire. The three on the right bear tongs and blowpipes. See picture below

Here the metal is being held over the fire till melted, and then poured into molds. The man on the extreme right is emptying a basket of fuel

METAL WORKERS *of Thirty-five Hundred Years Ago*

leisure and enough of the necessities, together with some of the luxuries, of life to make it possible for him to profit by the lessons of the upper classes of the past. All of us have had thousands of ancestors who dragged out as dull and monotonous an existence as did the laborers in ancient Egypt.

3. SCIENCE LINKED TO RELIGION

The Priests and Learning. In dealing with the history of early peoples it is almost impossible to separate learning and religion because in the beginning the learned men were the priests, and what they learned they guarded jealously.

Simple Explanations. We have seen (pp. 38 ff.) that the learning that early man was most interested in was just the same sort of learning that the world has been chiefly inter-

ested in ever since, namely, how to control the unfriendly activities of nature — the droughts, plagues, famines, and floods. But early man could not control nature so well as we can today because he did not understand nature as well as we do. When a plague came, he thought it was caused by an angry god and not by germs. Of course he knew nothing about germs, but he did want an explanation so that he might do something about it. The "angry god" explanation seemed reasonable; so he accepted it and tried to remove the god's anger by doing something which he thought would please, like killing a sheep or even a human being on an altar.

It was the Best they could Do. This, no doubt, seems ridiculous to us, but we need to remember that all of us had ancestors who did this sort of thing and that they were serious about it. They were trying to explain matters as best they could. That their "best" was not so good as ours was owing to the fact that they did not have our scientific method of studying nature.

The Calendar. All the chief deities of this early time seem to have had one streak of pettiness in common, and that was that they were pretty sure to get angry if the festivals held in their honor were celebrated on the wrong day. At least, that was what the people thought, and this belief had an important result: it forced the priests to devise a calendar.

Long before the Great Pyramid some unknown genius had observed that the moon passed through its various phases with a good deal of regularity, and had devised a calendar based on the lunar month. For long ages this seems to have been man's only calendar. Then another unknown genius discovered that the sun was a more exact guide for the days.

How quickly the new calendar was adopted we do not know, but it was probably in use before 4000 B.C.[1] It was

[1] The date commonly given, namely, 4241 B.C., would seem to be several years too early. Rostovtzeff (*History of the Ancient World*, I, p. 397) gives "4241 or 4238"; Breasted, in his forthcoming revision of *Ancient Times*, gives "4236."

remarkably exact, considering the few astronomical instruments the Egyptians had so long ago. It reckoned the year as being three hundred and sixty-five days long. (How far wrong was it?)

WOMEN WEAVING *about Four Thousand Years Ago*

Early Egyptian textiles are still in existence and are of extraordinarily fine texture. (Tomb painting of the XIIth Dynasty, *c.* 2000 B. C.)

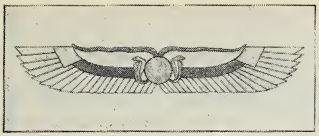
Religion. The early Egyptians believed that there were spirits who dwelt in natural forces — in the sun and the moon and the river Nile or in animals and birds — and who could influence the lives of men for good or evil. These spirits came to be worshiped as gods, and idols were made to symbolize them.

Each tribe had its favorite god, which it tried to impose upon the tribes it conquered. Thus there was a movement in the direction of monotheism, that is, of worshiping one god only. Note, however, that this movement was not due to the fact that men *believed* there was only one god, but merely to the fact that the conquering prince wished his will to prevail in religion as in everything else.

In any case no prince ever did succeed in establishing one deity in the position of the One and Only God, though certain of the gods had a wider following than others.

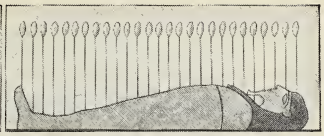
Re and Osiris. As might have been expected, it was the gods of the sun and of the Nile that won the greatest homage. To the sun god Re[1] the Egyptians built their greatest temples. One of his symbols was the pyramid; another was the winged sun disk. The Nile god Osiris was represented as an embalmed body from which blades of grass have sprouted.

[1] Re (pronounced "rā") has become better known during the last few years than at any time since Egypt's greatness, thanks to the cross-word puzzle! Two-letter words are scarce in our language.



Winged Sun Disk

How the Egyptians symbolized the sun sending down its rays to help man



Osiris *Sprouting*

How the Egyptians pictured the life-giving qualities of the Nile

From this it would seem that when Herodotus called Egypt "the gift of the Nile" he was merely putting into words an idea which the Egyptians had long before put into a symbol.

Immortality and Archæology. Early in their history the Egyptians came to believe in a life after death. To be ready for the resurrection, the dead body was embalmed and placed in a tomb, together with articles of food, papyrus rolls with words of magic written on them, and other things which were expected to prove useful during the long wait in the tomb. Thanks to their skill in embalming and in building sepulchers (the greatest of which are the pyramids), and thanks to the dryness of the climate, these houses of the dead, with their rich and varied contents, have lasted to our own time. They form veritable museums, art galleries, and libraries by means of which archæologists have been able to build up a picture of that long-departed civilization far more vivid than the pictures we have of many much younger ones.

A Mummy Case

Revealing more about Egypt than its occupant ever could have

Immortality and Morality. The Egyptian's belief in immortality has a value not only for the archæologist but for every one of us. Probably as early as 2000 B.C. it led him to draw this important inference, namely, that if he would win happiness beyond the grave he would have to act decently toward his fellow men while he was yet on this side of the grave. Religion now ceased to be purely a matter of form and ceremony and began to be a force for bringing justice between man and man on earth. Thus, hundreds of years before the days of the Hebrew prophets and the Greek philosophers the Egyptians discovered a combination — the combination of religion and morality (or conduct) — which from that time to this has been the most powerful force helping man to achieve his most glorious possession, character.[1]

Some Key Words

Herodotus	**Menes**	**Khufu (Cheops)**	**lunar**	**monotheism**
autocrat	**Memphis**	**calendar**	**solar**	**mummy**

Questions

SECTION 1. What is the meaning of the time chart at the beginning of this chapter? Why was it placed there? What is meant by "the frontiers of time"? What reasons had Herodotus for saying that Egypt was "the gift of the Nile"? What other items in this section point to the fact that the history student needs to know geography?

SECTION 2. What is meant by saying that economic factors were basic in the life of Egypt? Do you think that the same holds true with us today? Who made and carried out the laws of Egypt? How does our system differ from the Egyptian system? Which has been tried longer? Describe the economic life of early Egypt.

SECTION 3. The Egyptians took their learning seriously, but we smile at it. Is it fair to conclude that men five thousand years from now will smile at some of our present-day learning that we take seriously? Name some things they may smile at. What idea that Herodotus expressed in words did the Egyptians express pictorially?

NOTE. For *Things to Do* and *Readings*, see end of next chapter.

[1] See an Egyptian noble's self-appraisal in Breasted's *Ancient Times*.

CHAPTER VII · Telling about the Fall of the Old Kingdom and the Rise and Fall of the Empire

1. The Fall of the Old Kingdom

Dynasties. The rulers of Egypt are usually spoken of as belonging to dynasties numbered from I to XXXI. This method dates from about 300 B.C., when it was introduced by an Alexandrian scholar named Manetho, who wrote a history of the Pharaohs. Only a few of the dynasties can be mentioned here.

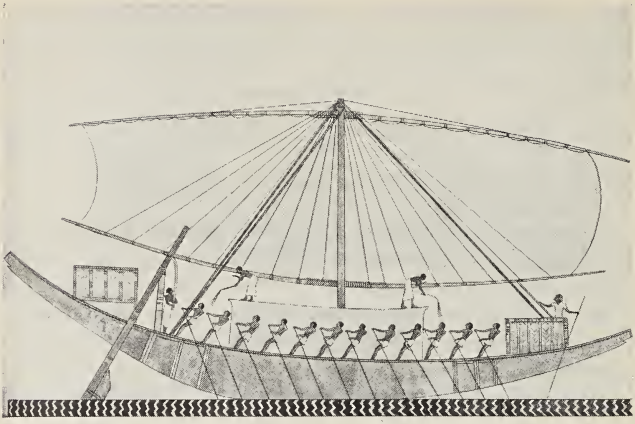
The Old Kingdom. Menes, who united Upper and Lower Egypt, was the first ruler of the Ist Dynasty (*c.* 3400 B.C.). His reign marks the beginning of what is known as the Old Kingdom.

The pyramid-builders belonged to the IVth Dynasty. Their civilization, which was described in the preceding chapter, marked the climax of the first Egyptian rise and fall. By the end of the VIth Dynasty (*c.* 2500 B.C.) the Old Kingdom had passed away.

The Shepherd Kings. By about 2500 B.C. Egypt was again broken up into a number of petty principalities. But Egyptian civilization kept on much as before; indeed, it became rather better in some respects. For example, it was in this period that some of the finest work in stone and metal was done.

Nevertheless a divided Egypt was a weak Egypt, and presently it was conquered by the Hyksos, or Shepherd Kings, from Asia. The conquerors were probably a Semitic[1] people, though not all scholars are agreed on this point, and by 1800 B.C. they were well in control of Egypt, where they remained until about 1580 B.C.

[1] sĕ mĭt′ĭk.



NAVIGATION *on the Nile about Four Thousand Years Ago*

The man at the bow manages the sail and directs the ship; the man at the rudder keeps time for the rowers, who are further encouraged by the two men wielding lashes. Note how the artist has suggested the ripples on the river

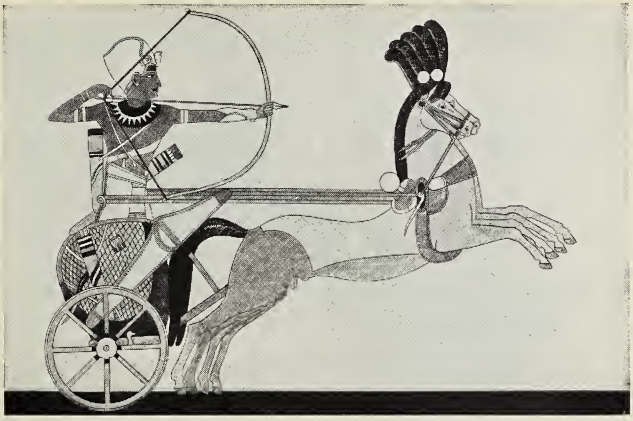
2. THE AGE OF EMPERORS BEGINS

A New Capital. The restorers of Egyptian independence were Theban princes, whose dynasty (the XVIIIth) marks the second great climax in Egyptian civilization.

The center of the new and brilliant civilization was not at the old capital, Memphis, but farther up the river, at Thebes. We have space to mention only its chief outward sign, its temples. The greatest of these was what is now called the Temple of Karnak (from the modern name for Thebes). Dedicated to the god Amon,[1] it was one of the world's marvels of the skill of builder, sculptor, and painter.

The Difference between a Kingdom and an Empire. We call the Egypt of the pyramid-builders a kingdom because it was confined largely to a unified area (the Nile valley) and

[1] ā′mǫn. See Temple of Karnak (restored) on chart, p. 829.



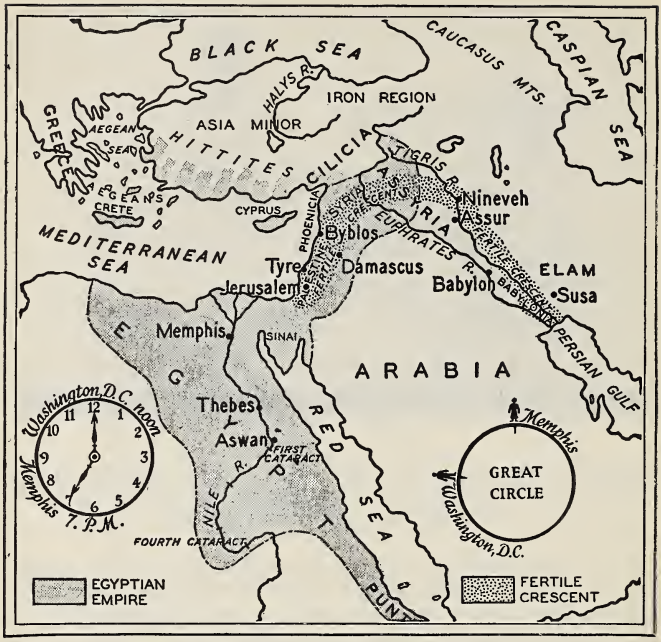
A Pharaoh *at War*

Note that he could shoot an arrow while he drove a chariot. Would he have had any great difficulty in learning how to fly a plane? Find two of the three elements that helped to build Egypt's empire

had a single government and a common culture. Now, under the XVIIIth Dynasty, Egypt extended its sway beyond the Nile valley and got control over peoples with different cultures. Such a state we call an empire.

Three New Things. Since the Pyramid Age three things had come into Egypt which helped her to become again a great political and military power. The first was the horse, the second was the chariot, and the third was the idea of a professional, or "standing," army. All these the Egyptians got from Asia.

With a trained soldiery equipped with chariots and iron weapons, and with the vast resources of Egypt to draw on, the Theban Pharaohs were able to extend their rule to the Fourth Cataract on the south and, on the northeast, across Syria to the upper waters of the Euphrates, from whence the Shepherd Kings had come (see map, p. 74).



Map of the Egyptian Empire *of about* 1500 B.C.

This map should do more than show you the size of that empire. The Great Circle should remind you (1) that the world is round and (2) that the Egyptian today thinks he is on the top of the world (just as we are apt to do) and that we are hanging on to the side (just as we are apt to think that he is) — another nice instance of relativity. The Clock (1) enables us to tell what time it is now in Egypt and the Near East in general and (2) suggests what a good timepiece the sun is. While men along the Potomac about 1500 B.C. (if there were any) were having their noonday meal, the workers on the Temple of Karnak were having their supper (if there was any)[1]

Hatshepsut and Thothmes III. Egypt became an empire largely through the genius of Thothmes[2] (or Thutmose) III (1501–1447 B.C.), who is counted the first great general in

[1] Make a Great Circle and a Clock (each with movable hands) and adjust the hands for your town and your history hour. [2] thŏth′mēz.

Thothmes *the Third and* HATSHEPSUT (*the First and Only*)

Queen Hatshepsut dominates this picture as much as she seems to have dominated the Theban royal household thirty-five hundred years ago. It is startling to note the modern treatment of the exquisite beauty of the first great woman in history, with its look of alertness and high breeding, in a piece of stone over three thousand years old

history. During the first part of his career, however, he was held in check by his wife, Hatshepsut,[1] who was either his aunt or half-sister[2] (scholars are not agreed), and who came to the throne before him, in her own right. She ruled alone until her death (*c.* 1479 B.C.), and concerned herself chiefly with beautifying the new capital and developing friendly trade relations with distant lands. She may rightly be called the first great woman in history.

A Human Touch in Royalty. There is a very human touch in the lives of the first great general and the first great woman in history, who were also man and wife. They didn't like each other; and after Hatshepsut was dead and the first great general ruled alone, he had the name of the first great woman erased or covered up wherever he could, so that later ages

[1] hăt shĕp′sŭt.

[2] In the early days of Egypt no one outside the royal family was thought good enough to marry into it.

IKHNATON *and his Wife,* QUEEN NEFERTITI

"We must look back upon him today not only as the world's first idealist and the world's first individual but also as the earliest monotheist and the first prophet of internationalism — the most remarkable figure of the ancient world before the Hebrews."— J. H. BREASTED

might know nothing of her. But modern scholars have undone his work, and Hatshepsut now has her place in history even though she had to wait a long time for it.[1]

3. THE FIRST MAN WITH A WORLD VISION

Ikhnaton (Amenhotep IV). After about two hundred years of greatness another period of decline began, and the cause seems to have been that Egypt produced a ruler with a

[1] About the time of Hatshepsut another empire was developing in Asia Minor, namely, the Hittite Empire, which flourished from about 1400 to about 1250 B.C. The Hittites' success was due in large measure to their early monopoly of iron weapons. They had large iron deposits (see map, p. 74), and they were the first to devise apparatus for producing iron on a large scale. They got much of their civilization from Babylonia and Egypt.

Another region that flourished in this period, and was also strongly influenced by Egypt, was the Ægean region, especially Crete and Mycenæ, of which we shall speak in connection with the Greeks.

great spiritual vision. His name was Amenhotep[1] (IV), meaning "Amon rests," but he changed it to Ikhnaton,[2] meaning "Aton[3] is satisfied." If you grasp what is implied in this change of names you will have the key to one of the most extraordinary persons in history.

Thinking in World Terms Religiously. Amon was the Theban state god, and, as the power of Thebes grew, the worship of Amon spread. This did not mean, however, that the Egyptians believed that there was only one God who was God of all the earth. It seems to have been entirely beyond the range of their understanding to conceive of any universal force, that is, a force at work everywhere. Until Thothmes III established the empire, they had had so little contact with the outside world that they thought of foreign peoples as living under quite a different rule of nature. They knew, for example, that the Babylonians had grain, just as they themselves did, but apparently it never occurred to them that the forces that made their grain grow were the same forces that made the Babylonians' grain grow. However, with the establishment of the empire there came more contacts with outsiders, and the Egyptians now began to think in terms of something larger than their narrow national boundaries, just as in our own day the cable, the "movies," and the radio are accomplishing the same result all over the world. But in religious matters the Egyptians remained narrowly nationalistic.

Then Ikhnaton appeared on the scene, and his greatness lies in the fact that he evolved the idea of one only God who ruled over all the earth and who was a kindly Father of All Men, interested in the welfare of all his children, whether they were Egyptian or of some other race. Ikhnaton took the sun god Aton to embody this ideal of a universal god; and in order to establish the sole worship of Aton, he caused the names of the old gods to be erased from all the temples.

[1] ä mĕn hō′tĕp. [2] ĭk nä′tŏn. [3] ä′tŏn.

Thinking in World Terms Politically. Ikhnaton's work affords another interesting parallel to conditions today because just as Ikhnaton tried to get men to think about *religion* in terms of the whole world rather than in terms of their nation, so today world leaders, like Aristide Briand in France, Lord Cecil in England, Nicholas Murray Butler and Jane Addams in the United States, have tried to get people to think about *politics* in terms of the world rather than in terms of their particular national state, whether that state be in the Eastern Hemisphere or in the Western Hemisphere. And the one task seems to have been no easier than the other is.

Ikhnaton's plan for establishing the universal worship of Aton[1] was bitterly resented by the nationally minded priests of Amon; but as long as Ikhnaton lived they could do nothing, so they bowed before the storm. However, the storm did not last long. Ikhnaton died after a reign of about fifteen years (1358 B.C.), and soon the old gods and their priests were back, now more powerful than ever.[2]

Decline and Fall of the Empire. The glory of Egypt was revived from time to time during the next eight hundred years, notably under Seti and Ramses II of the XIXth Dynasty.[3] But the efforts to hold the outlying provinces were exhausting, and by the beginning of the first millennium B.C. (that is, *c.* 1000 B.C.) Egypt ceased to be one of the great moving forces in the world. Her power to strike out along new lines was gone.

About 670 B.C. the Assyrians conquered the Delta, and in 525 B.C. the Persians under Cambyses supplanted the Assyrians. Thus at about the middle of our five-thousand-year period the long chapter of Egypt as one of the pioneers in civilization comes to an end.

[1] Ikhnaton seems to have regarded the sun god Aton and the sun god Re as one and the same.

[2] The restorer of the old religion was Ikhnaton's son-in-law, Tutankhamen (tōōt änk'ȧ mĕn), whose tomb was discovered in 1922.

[3] It was probably Ramses II who oppressed the Israelites, and Merneptah (XIXth Dynasty) from whom they escaped (see page 230).

4. Looking back over Twenty-five Hundred Years in Egypt

Two Great Ages. By 3000 B.C. the Egyptians had already achieved many of the elements of civilization. During the next twenty-five hundred years their power passed through a series of ups and downs. Egypt had two great ages. The first, which reached its height under the pyramid-builders of the IVth Dynasty, centered about Memphis (*c.* 3000 B.C.). During the next thousand years her career was a checkered one; she was dominated now by her own nobles and now by outsiders (the Shepherd Kings).

With the XVIIIth Dynasty (*c.* 1500 B.C.) Egypt attained her second great age, which centered this time around Thebes, farther up the Nile. From the gorgeous Temple of Karnak we might call the period the Age of the Temple-Builders. In this age Egypt was an empire, stretching far beyond the limits of the Nile valley.

After several hundred years of splendor a rapid decline began in the reign of Ikhnaton, the only man Egypt seems to have produced who had a great spiritual vision. After another series of rises and falls Egypt became a Persian province (525 B.C.) and remained a Persian province for about two hundred years.

Taking Leave of Egypt. So at the middle point of the five thousand years we are considering, Egypt is in the hands of the Persians. We can safely turn our attention from her for a long time. The Egyptians have had their day; their period of doing new things is over, so that when next we look their way we shall find them much the same as when we left them at 500 B.C. This, however, should not blind us to the fact that they had done some things which were quite as remarkable as anything that we have done and that we, together with the whole civilized world, owe them a great debt for the good things they had built into the foundations of our civilization.

Now we shall turn to the other great river valley, that of the Tigris-Euphrates, and bring its story up to about 500 B.C.

Readings

BREASTED, *Ancient Times*, chaps. ii–iii. DAVIS, *Readings in Ancient History*, I, chap. i. REINACH, *Apollo*, chap. iii. VAN LOON, *Story of Mankind*, chaps. iv–vi. WELLS, *Outline of History*, chap. xiv. **Fiction.** EBERS, *Uarda* (14th century B.C.); *An Egyptian Princess* (5th century B.C.).

Some Key Words

dynasty	**Hyksos**	**Thothmes III**	**Ikhnaton**	**Hatshepsut**
Manetho	**Thebes (Karnak)**	**Hittite**	**Ramses II**	**525 B.C.**

Questions

SECTION 2. What is the difference between a kingdom and an empire? What four innovations aided the Theban Pharaohs in extending their power? Does the First Great Woman or the First Great General in history owe more to modern scholars? Why?

SECTION 3. What did Ikhnaton try to do? What event in Biblical history occurred during the XIXth Dynasty?

SECTION 4. Which were the two most important Egyptian dynasties? What did each accomplish? During about how many millenniums was Egypt one of the leaders in civilization?

Things to Do

1. Begin your time chart for the Near East millenniums. See chart on page 115 for suggestions.

2. On an outline map of the Mississippi Valley draw the Nile River from the First Cataract to the sea. Put the Delta at the mouth of the Mississippi. Near what place on the Mississippi does the First Cataract come?

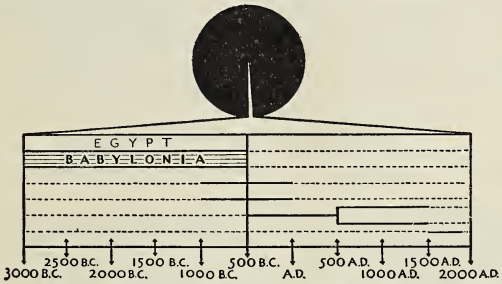
3. Make your own symbol for the Egyptian sources of power.

UNIT III · *In which the Story of the Fertile Crescent rushes over the Same Two and a Half Millenniums as in Egypt*

If You have TROUBLE *with* DATES, HERE *is where your* TROUBLES BEGAN

In 747 B.C. the Babylonian Nabonassar decided to keep track of the years. This was long before the Greeks and Romans began to do so, though when they did begin they counted from an earlier date than 747 B.C. (See page 31)

CHAPTER VIII · How far the Sumerians had advanced by about 3000 B.C. and how they taught the Semites to write; also how the Semites produced a Great Lawgiver and how they received a Noble Animal Friend

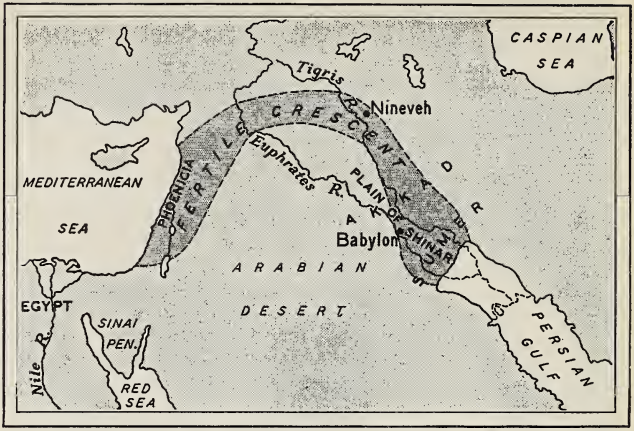


This unit deals with the region and period on the shaded bar. (*See page 49*)

1. The Tigris-Euphrates Valley[1]

Another Cradle of Civilization. The Tigris-Euphrates valley forms another region where civilization was early achieved. As in the case of Egypt, most of what we know about its history is due to the labors of modern scholars, some of whom are our fellow countrymen.

[1] A Warning. One of the commonest errors made by beginners in history is that of thinking that whatever comes later in the book deals with things which happened later in time. Note, therefore, that in this unit we are going back to about 3000 B.C. and shall cover the first half of our five-thousand-year period again.



Another Early Cradle *of Civilization*

Note that the Persian Gulf extended farther north than at the present time

The Plain of Shinar,[1] later called Babylonia, stretched northwest from the Persian Gulf. It was shut in by mountain, sea, and desert, except on the north, where a narrow strip ran along the Tigris to a point not far beyond Nineveh. Here it turned westward across the middle course of the Euphrates, then southward to the Desert of Sinai. It is for this region that Breasted coined the expressive term "Fertile Crescent" (see map above).

2. Another Remarkable Early Civilization

The Sumerians. By 3000 B.C. civilization was as firmly established in the Tigris-Euphrates valley as in the valley of the Nile. Near the head of the Persian Gulf there lived a people about whom we know little except that they had probably come from the mountains to the east and were not Semites. Long before 3000 B.C. they had mastered the prob-

[1] shī'när.

lem of irrigation and had achieved many other things, among which were language, writing, and numbers.[1]

Early Sumerian Official

This benign and expressive statue might almost pass for that of an eighteenth-century divine

Cuneiform. The Sumerians wrote on clay tablets, using a reed cut square at the end. When it was held at an angle and pressed against the clay, this writing instrument made a wedge-shaped dent; hence their writing is called cuneiform[2] (from the Latin *cuneus*, "wedge"). Like the writing of the Egyptians, it began as picture writing; but as the writers developed speed they gradually changed the pictures into mere signs, or symbols, in which it is frequently difficult to see the original picture.

A Durable Writing Material. The clay tablets were baked, after which, at least in later times, they were often covered with more clay and baked again. This was the way envelopes were made in Babylonia!

An Unopened Clay Letter

Whatever we may think of clay as a writing material, we must admit that it is durable. In your local museum you will probably find clay tablets which are three or four thousand years old and which, it is safe to say, will be just as legible as they are today long after our wood-pulp paper books have crumbled to dust.

[1] C. L. Woolley, leader of the joint archæological expedition of the University of Pennsylvania and the British Museum, claims that the Sumerian civilization is older than the Egyptian (see his *Sumerians*, 1929). G. E. Smith not only gives priority to Egypt, but claims that all other early civilizations, even those in Central America, were derived from Egypt (see his *Human History*, 1930). [2] kū nē′ĭ fôrm.

Another Mystery Solved. After having been used for many hundred years, the time came when cuneiform, like hieroglyphics, was forgotten and became a mystery. This mystery too was unraveled only in very recent times and marks another triumph of modern scholarship (see page 105).

The Same Bird, *though* Improved *in Looks*

Sexagesimal System. The Sumerian system of numbers was based on sixty, and hence is called sexagesimal. Remnants of it have persisted to our own day. We count the minutes and seconds by sixties, and also the degrees of the circle (which equal six sixties). Every time, therefore, that we look at our watch or use a circle in working out a problem in geometry, the old Sumerian past lives on in us.

Calendar and Culture. Normally, the Sumerians' year was made up of twelve moon-months, but when the calendar got too far behind they slipped in an extra month. On the cultural side the Sumerians were noted especially for their skill and good taste in seal-cutting and in engraving stone and metal surfaces. The United States and other modern nations owe the eagle on their national coats of arms to these early artists of five thousand years ago. Sumerian builders made use of the arch, the vault, and the dome from a very early date, but these architectural forms were not widely used until much later, by the Romans.

3. The First Great Semitic Power

The First Civilized Semites. North of Sumer, in the region called Akkad, where the Tigris and Euphrates come closest together, there lived some wandering tribesmen of a different race. They were Semites — the first of that nomad race

to leave the arid Arabian desert in search of a more hospitable home in the Fertile Crescent. From the point of view of the Sumerians they were a backward race, living in tents and having no written language, no organized warfare, nor many of the other marks of civilization.[1] But, like our ancestors, the Akkadians were capable of learning both the arts of peace and those of war, and ended by conquering their teachers.

Sargon I. The conquest of the Sumerians was made (*c.* 2750 B.C.) by a great chieftain named Sargon. After his line declined, Sumer and Akkad formed a joint kingdom which lasted for over three hundred years (*c.* 2500–2200 B.C.).

Since their first contact with the Sumerians, the Akkadians had learned to write their own language in cuneiform characters, and they were thus the first Semitic people to acquire a written language. In sculpture and seal-cutting they came in time to surpass their teachers.

4. A Great Lawgiver

Hammurapi. After Sargon I more than six hundred years passed before another great figure appeared in this region. Then came Hammurapi[2] (*c.* 2100 B.C.), who put Babylonia on the map by making the hitherto insignificant little town of Babylon the capital of an empire which extended from the Persian Gulf to the Mediterranean Sea. From now on we may rightly apply the name "Babylonia" to the Plain of Shinar.

The Oldest Code in the World. Besides making Babylon a great city, Hammurapi is noted for another achievement: he drew up a code of laws which is the oldest one in existence and which is as remarkable as it is old. Though it dates from almost four thousand years ago, nevertheless some parts of it read like a twentieth-century document.

[1] In the same way the Germanic and Celtic ancestors of many of us were regarded as "backward" by the Romans.

[2] hȧm ȯȯ rä′pē.

How the Babylonians Thought *they* Got *their* Laws

Hammurapi must have had a good memory to remember the many-thousand-word code that the sun god is supposed to have given him.[1] Compare page 140

The code is of interest to the historian on account of the light it sheds on the civilization of Babylon. By using it as you used the description of the Great Pyramid, you too can make it tell much about life in the days of Hammurapi. For example, starting with the code as a whole, the mere fact that there *was* such a code means that there must have been judges and other officials to carry it out.[2]

The Beginning of the Horse Age. Like all the empires of early antiquity, Hammurapi's empire was held together largely by force, and when his strong hand was gone it broke up. Its downfall was marked by an event of great interest and importance. Its destroyers (rude mountaineers from the east, called Kassites) brought with them the horse. That noble friend of man now makes its first appearance in

[1] This drawing is based on the carving on a four-thousand-year-old stone shaft, which also bears Hammurapi's code. Note the flaming shoulders, which symbolize the sun god.

[2] You will find excerpts in W. S. Davis's *Readings in Ancient History,* Vol. I.

the pages of history as a domesticated animal.[1] It was to set the pace for man from that day until the automobile ushered in what we often call the Horseless Age.

Who do you suppose Got the GREATER *Thrill, the* BABYLONIANS *or the* AMERICANS?

Which is more likely still to be "going strong" in 5000 A.D., the horse or the automobile?

Life goes on much as Before. After the break-up of Hammurapi's empire another long interval elapsed before a new power dominated the Tigris-Euphrates region. For the rank and file, however, life went on much as before. Children grew up, worked, worshiped, and finally died, just as they had in the days of Hammurapi; and, for all we know, they were just as happy (or as miserable) in smaller units as they had been in the vast empire.

A Modern Parallel. Many of you had great-great-grandparents who lived through much the same sort of experience. A few years after Washington died (1799) the French general Napoleon Bonaparte conquered most of Europe and built up an empire which included France, Holland, Belgium, Spain, Italy, Switzerland, and parts of Germany. About the only difference this made to your ancestors there was that where before they had been taxed by a native prince, they were now taxed by a French one. This lasted for a shorter time than you have lived. After about ten years Napoleon was overthrown, and his empire broke up as completely as Hammurapi's had done. Your ancestors again had the privilege of paying taxes to a native prince, and many of them would have been hard put to it to tell which system they liked the better.[2]

[1] This was about four hundred years before the horse had appeared in Egypt (p. 73).

[2] For a summary of this chapter, see pages 110–111.

Readings

BREASTED, *Ancient Times*, chap. iv. DAVIS, *Readings*, I, chap. ii. REINACH, *Apollo*, chap. iii. VAN LOON, *Story of Mankind*, chaps. vii–viii. WELLS, *Outline of History*, chap. xiv.

Some Key Words

Tigris-Euphrates	**Sumerian**	**Akkad**	**Hammurapi**
Babylonia	**cuneiform**	**Semite**	**Kassite**
Fertile Crescent	**sexagesimal**	**Sargon I**	

Things to Do

1. With the key words above as guides, draw up a list of appropriate questions for this chapter.

2. Here are a few excerpts from the code of Hammurapi. Using them as you did the picture of the Great Pyramid (p. 11), draw all the inferences you can about the civilization of Babylonia in Hammurapi's day:

a. "If a man has stolen an ox, or a sheep, or an ass, or a pig, or a ship from the priests or the king, let him pay thirtyfold. But if he have stolen from a poor man, he shall repay tenfold." (If you need a hint to get started, note that they had (1) thieves and (2) a system of counting. What else?)

b. "If a man has set his face against his son, and declared to the judges, 'I intend to cut off my son,' then the judge shall seek his reasons; and if the son be not guilty of a crime which destroys his rights of sonship, the father may not cut him off."

c. "If a physician cure the shattered limb of a man of rank, the patient shall give him five shekels of silver. If the patient is the son of a poor man, he shall give three shekels of silver."

d. "If a man has shattered the limb of a man of rank, let his own limb be shattered. If he has shattered the limb of a poor man, let him pay one maneh of silver."

CHAPTER IX · Showing how Colonists from Babylon overcame the Babylonians with the Aid of Iron Weapons procured from the Hittites, and how they finally overcame their Semitic Kinsmen in the West

1. Another Great Semitic Power

The Assyrians. About eight hundred years after Hammurapi, some new empire-builders came from the upper waters of the Tigris.[1] Their forbears were Semites who had established the city of Assur (*c.* 3000 B.C.) and so came to be called Assyrians. For hundreds of years they were under the rule now of the Babylonians and now of the Hittites of Asia Minor, but finally they got the upper hand.

New Weapons *have always* Delighted *the* Heart *of* Man

As he grew older, they grew deadlier

A New Munition of War. In their struggle for power they were aided unwittingly by their enemy, the Hittites in Asia Minor, from whom they got new types of weapons, namely, spears and arrows with heads that were made of iron. (It may help you to grasp the importance to the Assyrians of this event if you think of what it meant to the American Indians to get a new type of weapon (the rifle) from the white man.)

[1] "Mesopotamia" is the name given to the region between the Tigris and the Euphrates. It comes from two Greek words meaning "between the rivers."

The Assyrians introduced the new "munition of war" on a larger scale than had been known before; they equipped their whole army with it. Another novel thing that they did was to substitute cavalry for chariots. (What was the advantage of making this change?)

Now the Assyrians began to expand. By about 1300 B.C. they had pushed the Hittites back into Asia Minor and had conquered the Babylonians. They then moved westward along the Fertile Crescent toward the Mediterranean, but here their way was blocked for a long time by others of their own race.

2. Semitic Traders on Land and Sea

The Western Semites; the Arameans. Foremost among the western Semites who barred the way of the Assyrians were the Arameans.[1] They had early come out of that great Semitic reservoir, Arabia, and had settled in the north of the Fertile Crescent.

Being located on the highway which linked the two great centers of civilization (Egypt and Babylonia), they were in a favorable position to become merchants and traders. Notice again how geographic conditions offer men an opportunity. The Arameans had the intelligence to take advantage of this opportunity; indeed, they displayed a genius for trade, and soon they dominated the commercial world of that day.

Their cities, notably Damascus, became rich and powerful. Camel trains from all quarters lumbered in and out of their market places, bearing ivory, rare woods, and precious stones from Egypt, dyes from Phœnicia, iron from the Black Sea, and textiles and spices from Babylon.

Life was pleasant for the children of the rich Aramean traders, and it probably never occurred to them that their civilization would one day pass away.

What the Trader has meant to Civilization. It is worth while for us to pause again and try to grasp the significance of the

[1] ăr ạ mē'ạnz.

How the Near East *exchanged* Things *and* Ideas *and grew in* Like-Mindedness

work of the trader. Every time an Egyptian got a new fabric from Babylon, or a Babylonian got a new architectural design from Egypt, it meant that the number of ideas the two peoples had in common was increased. As a result the barriers which separated them were lowered in some degree, and to that degree (no matter how slight it may have been) the chances of their understanding each other were increased.

A Phœnician *Ship*

From an Assyrian bas-relief, seventh century B.C.

We shall see in the course of this book that trade often led to war. But this must not blind us to the fact that by increasing the "like-mindedness" of people, it has also been a great factor for peace.

The Phœnicians. West of the Arameans and along the coast of the Mediterranean lived another Semitic people, called Phœnician.[1] They form another excellent example of the influence of physical environment upon a people. These wanderers from the Arabian Desert had never even seen a ship, let alone sailed one, until they had come to their new home; yet two of the things we chiefly associate with the Phœnicians are their daring exploits at sea and their long monopoly of the Mediterranean trade.

The sea stood as a constant challenge to them, and they mastered it more completely than anyone had before them. They learned shipbuilding and seamanship from the Cretans (p. 122); and when the Cretan sea kings were overthrown, the Phœnicians took the lead in sea trade and kept it for hundreds of years.

[1] fē nĭsh'ạn. Look out for this word, which is more commonly mispronounced than any other word in ancient history.

Spreaders of Culture. The chief city-states of the Phœnicians were Tyre and Sidon. It was a king of Tyre named Hiram who supplied King Solomon with the cedars of Lebanon with which to build the temple at Jerusalem (see page 233). Their leading colony was Carthage (founded by Tyre, *c.* 800 B.C.), but they had many others in various parts of the Mediterranean world (see the map, p. 129).

They discovered silver in Spain, so much of it that for the first time in history silver became more common (and hence less valuable) than gold. They ventured beyond the Pillars of Hercules (the Strait of Gibraltar) to the British Isles, whence they brought back tin. No doubt they gave in exchange some of the purple dye for which they were famous and which they extracted from sea mollusks.

Like their Aramean kinsmen, the Phœnicians spread ideas as well as merchandise. This makes their activities of more interest to us than are those of their land-traveling kinsmen (the Arameans), because the Phœnicians traded with the peoples on the coasts of Europe, from southern Russia to Italy, France, and Britain. In all probability, therefore, some of their wares were used by our early European ancestors, and some of the ideas they brought along may have helped to make those rude forbears of ours a little less barbarous.

What was not so pleasant (but perhaps just as interesting to us) is the fact that they probably kidnaped some of our early ancestors and sold them into slavery. Almost all early traders dealt in slaves, and when there were none to be bought they kidnaped free persons rather than return without a cargo.

The Alphabet. The Phœnicians were skilled workers in metal, wood, and ivory, but nothing that they did deserves to be mentioned in the same breath with their work in developing and spreading alphabetic writing.

According to present-day scholars this system of writing was not invented by them (as used to be taught in your

The Phœnicians *The Greeks*

How *the* Alphabet

father's day) but by some other Semites who lived nearer to Egypt. Though based on hieroglyphics, it was an infinitely superior system; for whereas some hieroglyphic signs still stood for syllables or whole words, the new signs stood for sounds only.

This first alphabet had twenty-two signs, or letters, all of which stood for consonants. The Phœnicians taught it to the Greeks, who added vowel sounds. The Greeks taught it to the Romans, and through the Romans it came to western Europe and thence to us. So, as you read these words, they ought to remind you once more that the past is not dead but very much alive.[1]

The Hebrews. South of the Arameans and the Phœnicians lived a third Semitic people, the Hebrews, of whom we shall speak more in detail later on. For the present it is enough to say that at the time of the Assyrian menace they were organized into two kingdoms — a northern one, called Israel, with its capital at Samaria, and a southern one, called Judah, with its capital at Jerusalem.

[1] The Romans had all but one of our letters, namely, *w*, which was developed in the Middle Ages. From its name and form you can tell that it came from two letters which the Romans used interchangeably. Which were they? The Romans developed the style of lettering in which this book is printed.

The Romans

The English

came to Us

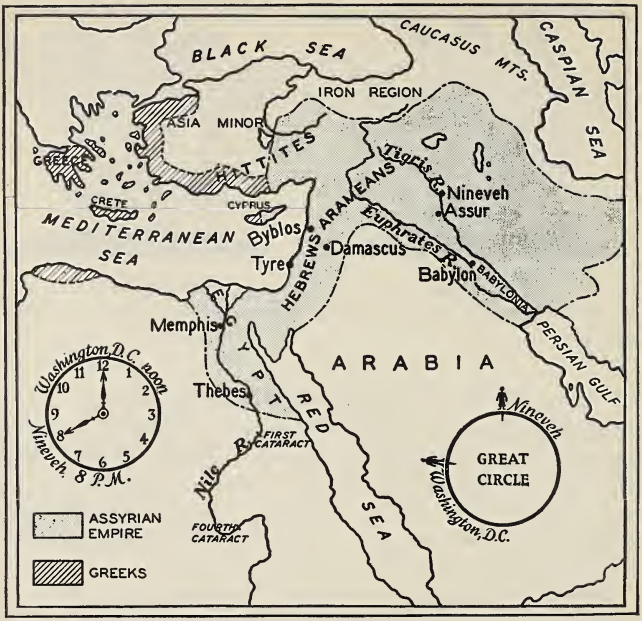
3. Assyrian Triumph and Downfall

Assyrian Triumph. The Assyrians never gave up trying to win the west, and finally, about the middle of the eighth century B.C., they were successful. Damascus fell in 732 B.C., and Samaria, the capital of Israel, followed in 722. The kingdom of Judah escaped. (You can read about this in the Old Testament.)

Sargon II. During this western campaign the Assyrian general in charge of the siege of Samaria usurped the throne (722). He knew enough history to know that the greatest Semite soldier and ruler before him was Sargon of Akkad; so he took that name. He is known to history as Sargon II. He and his three able successors[1] ruled for almost a hundred years. Under them Assyria flourished mightily.

A Rapid Decline and Fall. Then Assyria fell, and with startling rapidity. Some of the reasons for her rapid decline are not hard to find. (1) In the homeland more and more men were taken from the fields and put into the great fighting machine until there were few left to till the soil. (2) In the conquered provinces harsh rule bred revolt. (3) On the borders of the empire were jealous rivals.

[1] Sennacherib, Esarhaddon, and Assurbanipal.



The Largest *of Several Ancient* Semitic *Empires*

For a brief period in the seventh century B.C. Assyria had control of Egypt, thus ruling over both of the earliest cradles of civilization

Out of the Arabian Desert came another Semitic band, the Chaldeans,[1] who made themselves masters of Babylonia. Near the end of the seventh century B.C. these new Babylonians joined with the Medes[2] (who lived east of the Tigris River) against their common enemy, and in 612 B.C. the Assyrian capital, Nineveh, fell.

Assyrian Contributions. The chief cultural advance made by the Assyrians was in the building and decorating of pal-

[1] kăl dē′ạnz. [2] mēdz.

An Assyrian *Lion-hunting* Party

The Assyrians were great masters of carving in low relief

aces. They contributed little to learning except to the science of warfare; but they did do one interesting thing in the intellectual realm — they made a systematic collection of the learning of the day and so formed the earliest library known in Asia. This was done by the last great Assyrian ruler, Assurbanipal.[1] A remarkable fact about this library is that it is still in existence. After lying for twenty-five hundred years amid the ruins of the palace, twenty-two thousand of the clay tablets were found and are now in the British Museum. Many of them have been translated.

"There's so much Good in the Worst of Us." The library of Assurbanipal should serve to warn us of the danger of attaching a brief label to any people. If the Assyrians were merely the very cruel people they are generally pictured as being, how are we to account for the fact that it was one of their rulers who was responsible for building up such a work of peace as a great library?

We need to remember that a people is a very complex group made up of hundreds of thousands of all sorts of individuals, and that any brief label we attach to them is apt to leave many unaccounted for. This fact will become clear to you if you will underline two of the following adjectives which, in your opinion, best describe the American people and then count up the number of people *you yourself know* to whom this characterization does not apply: The

[1] ä sŏŏr bä′nē päl. He reigned from about 668 to about 626 B.C.

ASSURBANIPAL *pouring* LIBATIONS *over Dead* LIONS

Financing a library was not the only hobby of this early "Carnegie"

American people are law-abiding, peaceful, rich, generous, intelligent, cultured, warlike, handsome, healthy. This exercise may make you willing to believe that the Assyrians were probably no more cruel than the other peoples of their day.[1]

Some Key Words

Assur	**Damascus**	**Tyre**	**Chaldean**	**Nineveh**	**612 B.C.**
Aramean	**Phœnician**	**Sargon II**	**Mede**	**Persian**	**Hebrews**

Questions

SECTION 1. What new munition of war did the Assyrians have? What other military innovation did they make?

SECTION 2. Why are the Phœnicians more a part of our Living Past than the Arameans? What was their greatest contribution? Why is an alphabetic system an improvement over a syllabic system? What two Hebrew kingdoms were there in the eighth century B.C.?

SECTION 3. Who was the first Assyrian ruler to get control of the western part of the Fertile Crescent? What were some of the causes of the Assyrians' downfall? In what branch of art did they excel? Who was Assyria's "Man with a Library"?

NOTE. For *Readings*, see page 112.

[1] For a summary of this chapter, see pages 110–111.

CHAPTER X · Telling how the Long Rule of the Semites was brought to an End by Indo-European Persians, who, however, could not subdue the Indo-European Greeks

1. The Chaldean (or Second Babylonian) Empire

Nebuchadnezzar. Now for a second time the city of Babylon took the center of the stage. It was for only a brief period (*c.* 606–539 B. C.), but a brilliant one.

This second empire stretched along the Fertile Crescent, rounding out the western part by the conquest of the kingdom of Judah. Many of the leading Jews were marched off to Babylonia as captives, and Jerusalem, their capital, was destroyed (586 B. C.). This was done by King Nebuchadnezzar.

Palace of Nebuchadnezzar *in* Babylon, *showing the* Hanging Gardens

A Great City. In the days of Nebuchadnezzar, Babylon grew to be far greater than ever as a center of trade, industry, and culture. It was a large city, the first very large one in Babylonia.

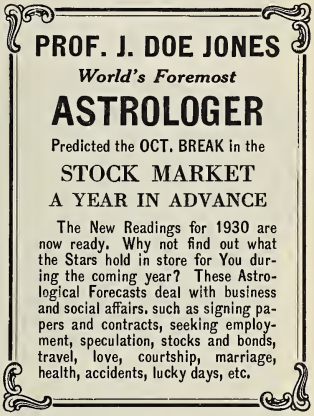
A Babylonian *Schoolroom was* Not *very* Different *from your* Own, *if this Picture is as* Correct *as it is* Charming

Note that some pupils are watching the teacher and some the reciter. Some have the answers on their lips and some are not paying attention. (Compare with your class during the next recitation period)

The Hanging Gardens on the roof of the King's palace were counted by the Greeks as one of the seven wonders of the world. Only less wonderful were the palace itself and the temples.

The Zodiac. Attached to the temples were the astrologers, who studied the stars as others before them had done for two thousand years. They now mapped out the heavenly bodies into twelve groups of stars; the signs that they used for these groups we still call, as the Greeks did, the signs of the zodiac (see page 81).

Astrology still Alive. Most of us reject astrology because we think that in modern science we have a better way of explaining things; but even today and in our own enlightened land a good many people make a living as astrologers. And if you have ever said that you were "born under a lucky star" or ever thanked your "lucky star" for some unexpected good fortune, you have helped to keep alive the ideas of the old Babylonian astrologers.[1]



Should WALL STREET *engage this* OFFSHOOT *of* BABYLONIA?

One more thing to note is that though at a later time learned men rejected the fortune-telling part of the work of the astrologers, they nevertheless did accept the careful records made of the movements of the stars. So we must credit the Babylonians, together with the Egyptians, with having laid the foundations upon which the science of astronomy was built.

[1] It is reported that the general feeling of hopelessness that prevailed in Europe after the World War let loose "more quacks, fortune-tellers, astrologers, and other mystery mongers than ever before in human history."

2. The Coming of the Indo-European

Leadership passes from the Semites. After lasting hardly seventy-five years the Chaldean Empire was overthrown, and the leadership which the Semites had exercised in the Fertile Crescent for two thousand years came to an end. The new rulers were Indo-Europeans, or Aryans (p. 52), from the mountains and highlands to the east of the Tigris River and the Persian Gulf (the Iranian plateau).

A Reminder *that there were* Women *in* Babylonia

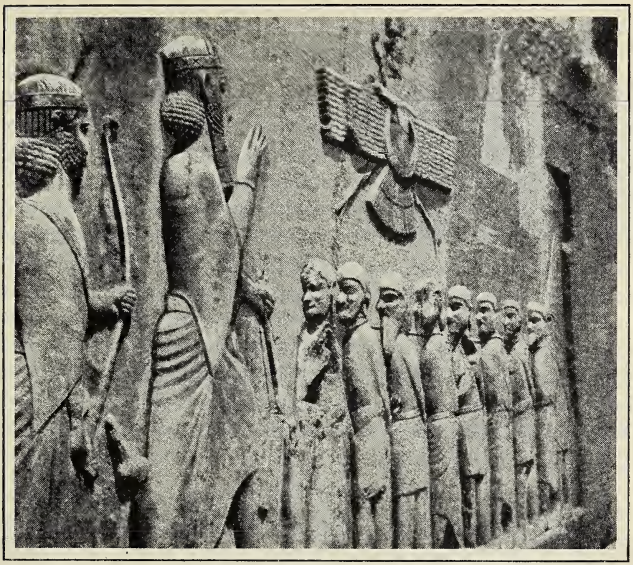
What evidence is there that this early spinner was well-to-do?

The Aryans. About 1000 B.C. the two main branches of the Aryans were the Medes, living south of the Caspian, and the Persians, living north of the gulf to which they gave their name. It was the Medes who had joined with the Chaldeans in overthrowing the Assyrians in 606 B.C. (p. 98). But they were not destined long to be the leaders of the Aryans.

Cyrus of Anshan. Out of the mountains east of the Persian Gulf came a petty chieftain leading a fighting peasant band. His name was Kuru-sh, but we call him Cyrus; and he was on his way to build a greater empire than the world had yet seen.

He united the kindred Persian tribes into a nation and vanquished his Median overlords (553 B.C.).

He did Things by Sevens. Seven years after he had defeated the Medes, Cyrus overthrew Crœsus, king of Lydia (546 B.C.), and after another seven years he conquered Babylon (539 B.C.). Now his empire stretched from the Persian Gulf to the Mediterranean and Ægean seas.



PICTORIAL *Part of the* BEHISTUN *Rock-Carving Records of* DARIUS'S VICTORIES *over Rebellious Subjects*[1]

There are three other parts, each in a different cuneiform language. With these, Rawlinson solved the mystery of wedge-shaped writing *c.* 1850. (See page 85)

In Babylon he found the Jews whom Nebuchadnezzar had taken captive. Many of them were homesick, so he allowed those who wished to go back to Jerusalem to do so.

His son Cambyses added Egypt to the empire (525 B.C.), of which it remained a part for two hundred years (see map, p. 110).

Darius, a Great Organizer. This vast empire was to last for those twenty decades in spite of the fact that it had no common language, religion, or interests. That it did last so

[1] Reproduced by permission of the Trustees of the British Museum.

long was owing largely to the organizing genius of Cambyses' successor, Darius (reigned 521–*c.* 486 B.C.).

DARIUS'S SEAL *engraved on a* CYLINDER *and rolled on* CLAY

Try making one

Darius had the wisdom to make loyalty easy for the conquered peoples by interfering as little as possible with their local manners and customs. Except that they now paid tribute and supplied a certain number of troops for the Persian army, life for them went on very much as it had before.

As an additional safeguard of peace, Darius built a fine system of roads along which he could rush troops from one part of the empire to another. (What is the main purpose for which we build roads today?)

3. ZARATHUSTRA

Persian Culture. When the Persians came out of their mountain home they were fighters, stock-raisers, and tillers of the soil, and such in the main they continued to be when they reached the plains. They looked upon commerce as an unworthy pursuit and left it to their Semitic subjects.[1]

Their outlook upon life is shown by their aims, or "objectives," in education. They taught their boys (so Herodotus tells us) "to ride, to shoot with the bow, and to speak the truth." [2] In art and architecture they showed little originality but copied from their Babylonian and Assyrian predecessors. Their main achievements were in government and in religion.

[1] The Assyrians before them and the Romans after them were likewise scornful of trade and commerce. All, however, were glad to have merchants to tax!

[2] The Persian educators had one advantage over present-day American educators in that they could easily test the results of their work. As S. M. Crothers, an American essayist, pointed out in one of his delightful essays, if a Persian boy told lies, missed the bull's-eye, and kept falling off his horse, you *knew* he wasn't educated! Have we any such simple tests of an educated lad?

Life was pleasant for Persian children of the well-to-do, and they probably never dreamed that one day their civilization might pass away.

Why we believe that Zarathustra lived. The Persians had a great religious teacher who is known as Zarathustra[1] (Persian) or Zoroaster[2] (Greek) (and who lived about 1000 B.C.). About him we know little and that only through tradition, so that, as in the case of some other great religious leaders, some scholars have doubted whether he ever lived. Most of them, however, believe that he did live, if for no other reason than that it seems more reasonable to believe it than to doubt it.

We know from the *Avesta* (the Persian sacred books) about certain lofty religious beliefs. Obviously, some person must have been the first to proclaim these. That person, according to tradition, was named Zarathustra, and since tradition is the only evidence we have, that name will do as well as any other.

"Thus spake Zarathustra." Zarathustra taught that there were two forces struggling to rule the world, Good and Evil. Ahura Mazda, the Wise Spirit, the source of light and life, waged incessant warfare against Ahriman, source of darkness and death. Between these two contending forces man had to choose, and happiness beyond the grave came only to those who had chosen Ahura Mazda. The test of whether he had chosen Ahura Mazda was the uprightness of his character and the helpfulness of his conduct in the fight against Evil.

It is this emphasis on the sort of thing a person *did* in his everyday life and the sort of person he *was* rather than on the number of "sacrifices and burnt offerings" he made to his gods which measures the advance of the religion of Zarathustra over most of the Semitic religions of that day.

A Warning. Don't think that because the religion of the Persians was based on the teachings of Zarathustra every

[1] zä rạ thōōs′trạ. [2] zō rō ăs′tēr.

ONCE *they* SACRIFICED *their* SONS *to their* GODS

Then they used intelligence and substituted a goat. Since then most men have become so sensitive that they can kill with a clear conscience only in war

Persian lived up to these teachings. That would be as great an error as the one your descendants of twenty-five hundred years from now would make if, after reading in their history books that America was a Christian land, they were to conclude that all people here shaped their daily life according to Jesus' Sermon on the Mount.

Some noble souls did try to live up to Zarathustra's teachings and so kept them alive. But that was too hard a task for the rank and file not only of the people but of the priests themselves. So it came about that the Zarathustrian teachings were largely lost sight of. Instead of insisting on right living, the priests became satisfied once more with mere religious forms and ceremonies.

Magic. The fact that we get our word "magic" from Magi (the name for the Persian priestly caste) tells us much about the practices of the Persian priests. The Magi went back (no doubt, very easily) to the crude religious practices of the days before Zarathustra, which many of the common people had never entirely given up. They charged fees for their services. And the people were willing to pay; it seemed easier to pay for special protection than to live uprightly.

A Precious Heritage. Nevertheless Zarathustra's teachings remained as a precious heritage, and the few who tried to live up to them helped to give to Persian civilization a higher moral tone than most of the other civilizations had.

4. Asiatic Aryan meets European Aryan

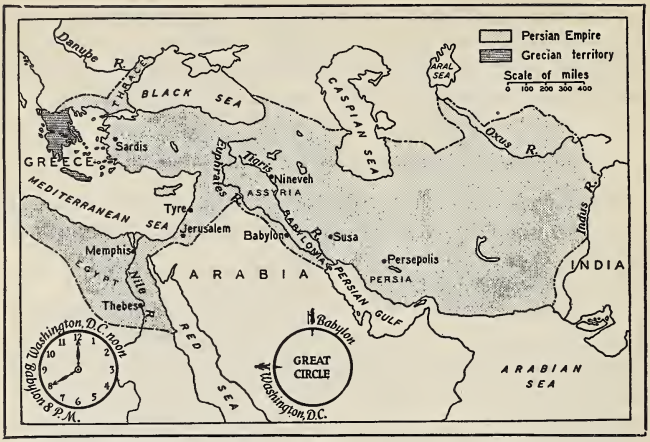
Persia Repulsed. Darius was not only an organizer, but he was a conqueror as well. He added to the Persian dominions Punjab, on the east, and Arabia, on the west. Then he crossed the Hellespont into Europe and received the homage of Thrace and Macedonia.

What Might Have Been *if* Marathon *had been* Lost

That was a momentous hour in world history. It looked as though all Europe lay at the mercy of Darius's vast military machine and was destined to become a province of an Oriental despot, ruled by Oriental satraps from Susa, and nurtured on an Oriental civilization. The obstacles in the way seemed trivial — a number of petty city-states scattered over the tiny Greek peninsula and the islands of the Ægean.[1] These Greeks had many fine qualities, but teamwork was not one of them.

If ever the stars in their courses stopped to look down on man, it must have been when the professional soldiers of the Persian king stood face to face with the citizen soldiery of tiny Athens on the shores of the Ægean at Marathon.

[1] ē jē′ạn



The First Great ARYAN EMPIRE (*c.* 500 B. C.) *and the Tiny* CRADLE *of* EUROPEAN CULTURE

If you had been a gambling Greek, should you have bet on the home team in 490 B. C.?

Darius was checked at Marathon (490 B. C.), as we shall see (p. 149), and his successor, Xerxes,[1] was checked at Salamis[2] ten years later. Thus Europe won the chance to become Europe, and not a mere second Asia Minor.

5. WHAT TWENTY-FIVE HUNDRED YEARS HAD DONE TO THE FERTILE CRESCENT

Sumerians and Akkadians. At 3000 B. C. civilization in the Sumerian city-states in the lower Tigris-Euphrates valley was already well out of swaddling clothes. The Sumerians became the teachers of the first Semitic tribes that came out of Arabia, namely, the Akkadians. Among other things, they taught them how to write. The Akkadians were apt

[1] zûrk′sēz. [2] săl′ạ mĭs.

students, and under the first great leader of their race, Sargon, they ended by conquering their teachers.

Babylonians. After six hundred years another great Semite appeared in the person of Hammurapi, "the Man with a Code." He made Babylon his capital. The name of Babylonia endured, but Hammurapi's empire fell before the horse-riding Kassites from the eastern mountains.

Assyrians and Western Semites. After another long interval the Assyrians built up another Semitic empire. Equipped with new "engines of war" (cavalry and iron weapons), they conquered the eastern half or more of the Fertile Crescent, but in the west they were checked for a long time by others of their own race — the rich Aramean traders, the Phœnicians, and the Hebrews. The Phœnicians gave us most of our alphabet, and the Hebrews contributed to our religion.

The western Semites held their ground for about three hundred years; then they were subdued by the Assyrians.

Chaldeans. Meanwhile a new Semitic wave, the Chaldean, was gathering strength in the southwest, and an Indo-European wave was gathering strength in the east. These came together and engulfed Assyria, and Nineveh fell in 606 B.C.

A new Babylonia (or Chaldea) flared up brilliantly for a brief moment under Nebuchadnezzar; then the two-thousand-year-long rule of the Semites in the Fertile Crescent came to an end.

Persians. With Cyrus the Persian, the Indo-European came upon the scene, to remain thenceforth the dominant figure in Western civilization. But Cyrus, far from ushering in a new era, was destined to end the old one. Though the Persians were Indo-Europeans, their ideas on government and on the relations of man to man did not differ very much from the ideas of the Semites whom they had conquered. So it was with another Indo-European group farther west that the new era was to begin.

Readings

BREASTED, *Ancient Times*, chaps. v–vi. DAVIS, *Readings*, I, chaps. ii–iii. REINACH, *Apollo*, chap. iii. VAN LOON, *Story of Mankind*, chaps. x–xi. WELLS, *Outline of History*, chaps. xvi, xv, xx. **Fiction.** DAVIS, *Belshazzar* (the fall of Babylon).

Some Key Words

Nebuchadnezzar	**Cyrus**	**Darius**	**Thrace**
zodiac	**539 B.C.**	**Zarathustra (Zoroaster)**	**Greeks**
astrology	**Crœsus**	**Ahura Mazda**	
Iranian Plateau	**Lydia**	**Magi**	
Aryan (Indo-European)	**Cambyses**	**Punjab**	

Questions

SECTION 1. What happened to the Jews in the reign of Nebuchadnezzar? Which of the "Seven Wonders" was in Babylon? What are the other six? (See encyclopedia.) What would you include in "Seven Wonders of Today"? What advance in practical science did the Chaldeans make? What part of their work was used by later scientists? What is the difference between astrology and astronomy?

SECTION 2. During how many centuries did the Semites dominate the Fertile Crescent? What various groups of Indo-Europeans are there? Did you ever see an Indo-European? What conquests did Cyrus the Persian make? What exiles did he allow to return to their homes? Name some things that would come under the head of "civil affairs."

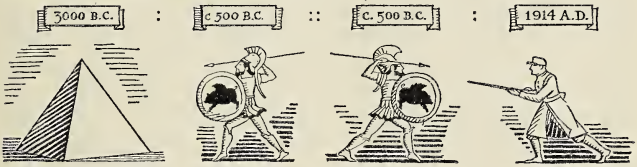
SECTION 3. Who was Herodotus? What did he say were the aims of education in ancient Persia? What are the aims of education in present-day America; in other words, what is your school trying to do to you? What do you think the aims of education ought to be? Are the reasons given on page 107 enough to make you believe that Zarathustra ever lived? What did he teach?

SECTION 4. What is meant by saying that Europe might have become a second Asia Minor? What events determined that it was not to become a second Asia Minor?

CHAPTER XI · Summing up what Two River-Valley Civilizations had achieved in Twenty-five Hundred Years and noting some Things which they had not Achieved

1. Some Things Achieved

A Gallop through the Centuries. In a very hasty manner we have gone over a period of two and a half thousand years. Try to grasp the meaning of those words. From our starting-point at the Great Pyramid to the battle of Marathon was as long as from the battle of Marathon to the present time. Perhaps the formula you learned in studying proportion may help to impress this fact on you:



The Great Pyramid *is to the* Battle *of* Marathon *as the* Battle *of* Marathon *is to the* Battle *of the* Marne

Putting it in a Nutshell. The world over which the Persians ruled about 500 B.C. had many of the things which still form the basis of our own civilization. We can get some idea of how basic they still are if we try to imagine what would happen to our civilization today if some of them (say, language or numbers) were suddenly to be wiped out.

Much of what the people of that day had, had come to them from the far-distant past. They were for the most part

not creators but conservators, just as most of us are. The past lived on in them, just as it does in us.

The most notable additions to culture which man had made between 3000 and 500 B.C. were in (1) empire-building, (2) temple-building, (3) road-building, (4) alphabetic writing, and (5) coinage. The last three were invaluable instruments for helping people to exchange ideas and goods.

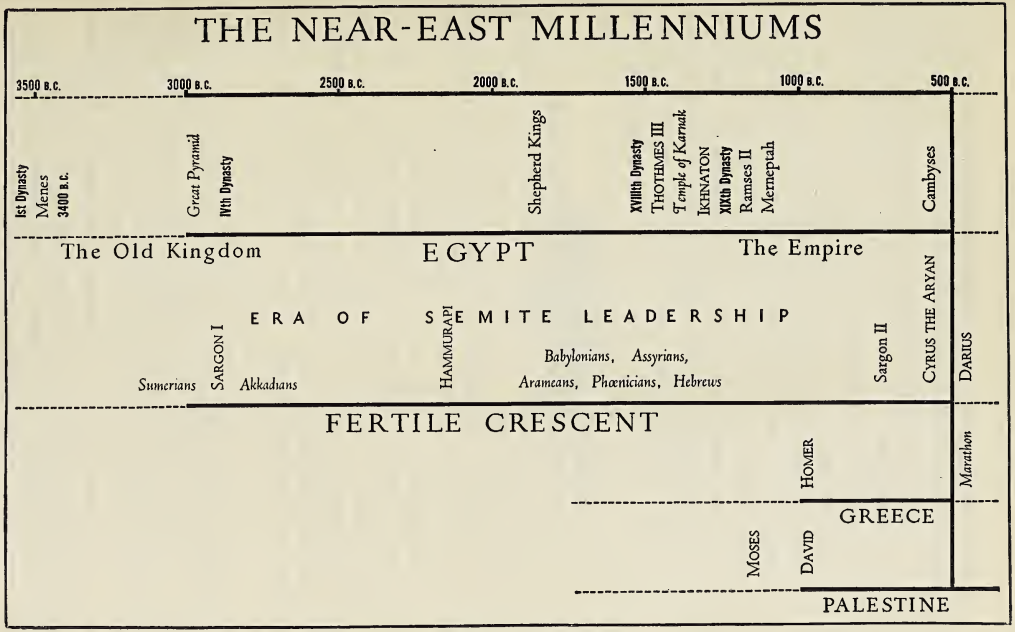
Besides adding to the stock of ideas, man had also spread these ideas over wide areas which in 3000 B.C. had been barbarous. This was done largely by traders, who were sometimes merchant princes but more often humble peddlers and sailors.

2. Some Things Not Achieved

The Free Citizen. Among all the ideas the early traders had to spread, the two that we value most highly today were missing: the ideas of the free citizen and the free mind.

By "free citizen" we mean a person who can do pretty much as he chooses so long as he does not interfere with the rights of his fellow men, and who, moreover, has some voice in determining how he shall be governed. There were no free citizens in the great states we have been considering. All men were subjects of absolute rulers, whose word was law.

The Free Mind. By "free mind" we mean the mind of a person (1) who tries to find out why he does what he does or why he believes what he believes and (2) who asks himself whether his reasons for doing or believing are the best ones he can find. He asks himself, for example, "Why do I belong to such and such a political party? Is it because most of my friends belong to it? Do I know anything about the other parties?" Or he asks, "Why should I wait until the moon is in a certain quarter before I plow my field? [People still do this in some parts of the world.] Is there any connection between the moon and good crops? Is there anything else that has a greater effect on good crops than the moon?" and so on. You can think of many other examples.



TIME CHART *of the* NEAR EAST MILLENNIUMS

The Free Mind calls for Intelligent Reasons. After such questioning a person may decide that he is in the right political party after all or that the moon does have a great deal to do with good crops. That isn't the point. The point is that now he has more intelligent reasons for doing as he does than the poor reason that "it has always been done."

Men in the early Oriental empires did very little of this sort of questioning. The world lay about them as a great mystery. Most of the questions they were likely to ask about it had long ago been answered in myths about good spirits and evil spirits. Fathers handed these explanations on to their sons, generation after generation, and the sons accepted them. The sons thereby became at once as old (mentally) as their fathers were, and as old as they would ever become, if they lived to be a hundred.

Our Ideals of Manhood and Happiness. The ideal of manhood today, then, is different from the one which prevailed in the empires of antiquity. It calls (1) for a man who uses and keeps on using his intelligence in dealing with the problems he meets and (2) for a man who is free to make himself count for as much as he is worth in the life about him.

And our ideal of happiness is different, too. It lies in striving actively to make the world of nature less and less of a mysterious, hostile force and more and more of an instrument for ministering to the well-being of man.

Where we Got these Ideals. Where did these ideals come from, and when and how? Before they could arise, the world needed more questioners than it had had heretofore. (1) It needed men who would persistently ask questions about the world — about plants and animals, about everything that there was in nature — and seek answers to these questions, and (2) it needed men who would persistently ask questions about man himself and his relation to the world: Why was he here? What ought he to be doing while he was here?

The Turning Point. Our ideals of manhood and of happiness were long in the making and longer in the spreading.

Their earliest beginnings date back to the dawn of history, but in the form in which we know them they date especially from the first millennium before Christ (1000 B.C.–1 A.D.); and they come not so much from the peoples who had thus far occupied the center of the stage — the Egyptians, Babylonians, Assyrians, and Persians — as from two peoples who thus far have been mentioned only incidentally, namely, the Greeks and the Hebrews. Both of the latter were rich in men of great spiritual vision, men who caught glimpses of a very high goal for humanity and who tried to reach this goal.

The Greeks and the Hebrews went their own way for hundreds of years; so we shall take up their stories separately — first the Greeks, then the Hebrews.

Some Key Words

the Free Citizen **the Free Mind**

Questions

Do you accept the statement of our present-day ideals? If not, how would you modify it? Where did these ideals come from?

Things to Do

1. List a few of the things you owe to men of the pre-Greek period. Do you believe in acknowledging debts even if you can never repay them? Would you have known about your debt to early man if it had not been for the work of archæologists and historians? Get out the answers you wrote to the question on page 13 (*Cui bono?*) and see if they still represent your views.

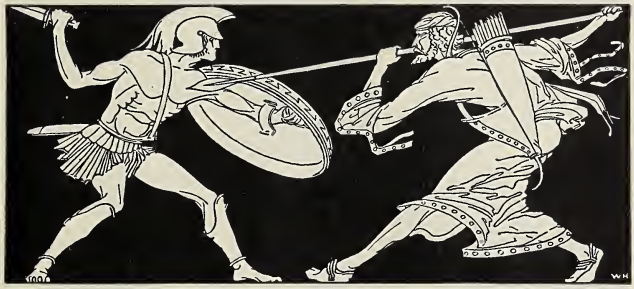
2. A drama to be given by the class — "The Near East Millenniums" — either improvised or carefully prepared. See *Directed Studies in World History*, p. 102, for suggestions.

Fifty Links to Marathon

The Millennium of Greece and Palestine is the middle one of the five with which this book deals. About the middle of this millennium came the Persian Wars, which form the central fact in Greek history and which also divide the five thousand years we are considering into two fairly equal halves. The list below may help to make the second half seem less long than it probably seems to you now. It is to be read as follows: "I was . . . years old when Edison died; Edison was twelve years old when Metternich died"; and so on. How many of the names are already familiar to you?

1 Yourself ( )
2 Edison (12)
3 Metternich, Austrian statesman (17)
4 Benjamin Franklin (9)
5 Louis XIV of France (4)
6 Galileo, Italian scientist (34)
7 Philip II of Spain (9)
8 Erasmus, scholar (4?)
9 Gutenberg, inventor of the printing press (3?)
10 Chaucer, English poet (34?)
11 Petrarch, Italian scholar (17)
12 Dante, Italian poet (29)
13 Roger Bacon, scientist (12?)
14 St. Francis of Assisi (7)
15 Henry II of England (9)
16 Abelard, French scholar (8)
17 William I of England (8)
18 Canute, Danish king of England (2?)
19 Hugh Capet, king of France (4?)
20 Athelstan, king of England (6)
21 Alfred the Great, king of England (6)
22 Lothair I, Emperor of the West (19)
23 Charlemagne, Emperor of the West (62)
24 Alcuin, English scholar (1?)
25 Bede, English writer (5)
26 Aisha, wife of Mohammed (19)
27 Mohammed (34?)
28 Pope Gregory the Great (15?)
29 Justinian, Emperor of the East (43)
30 Theodoric, king of the Ostrogoths (7?)
31 Pope Leo the Great (40?)
32 St. Augustine, Church Father (19)
33 Athanasius, Church Father (41?)
34 Constantine, Roman emperor (41)
35 Diocletian, Roman emperor (9?)
36 Origen, Church Father (15?)
37 Galen, Greek physician (8)
38 Hadrian, Roman emperor (3)
39 Pliny the Elder, Roman writer (14)
40 Tiberius, Roman emperor (56)
41 Augustus, Roman ruler (19)
42 Cæsar, Roman statesman (14?)
43 Marius, Roman general (8?)
44 Cato the Elder, Roman statesman (22)
45 Archimedes, Greek scientist (4?)
46 Euclid, Greek mathematician (1?)
47 Alexander the Great (9)
48 Plato, Greek philosopher (2?)
49 Herodotus, Greek historian (24?)
50 Themistocles, who was about forty-seven when he led the Greeks at Salamis, which was ten years after the battle of Marathon (490 B.C.)

PART III · WHAT HAPPENED IN THE MILLENNIUM OF GREECE AND PALESTINE FROM ABOUT THE TIME OF HOMER AND DAVID TO THE TIME OF JESUS (ABOUT 1000 B. C.–ABOUT 1 A. D.)



UNIT I. *In which the Greeks win a Place in the Sun*

In the 72*d* Olympiad (490 B.C.)

Where "the mountains look on Marathon,
And Marathon looks on the sea,"
(As once again at Lexington)
Men gave their lives to make Man free.

CHAPTER XII · Showing how Some Indo-European Barbarians reached Two Kinds of New Frontiers

Units I, II, and III deal with the region and period on the shaded bar. (*See page 49*)

1. A Barbarian Invasion

Early Greeks and our Pioneers. At least as early as 2000 B.C. the peninsula which we call Greece was invaded by people from the Danube valley. Their descendants called themselves Hellenes,[1] but we call them Greeks. They came for the same reason that our forbears came to America — to better their lot.

In Greece and in the Ægean region east of it they found what they wanted, and they took as much of it as they could, just as our people did when they came to America. Before they got control they had destroyed much of the civilization which they found; but they built up a greater civilization than the one they destroyed, just as the white man did in America.

[1] hĕl′ēnz. After Hellen, a legendary ancestor. They called their land Hellas.

What the Newcomers found in the Ægean. The Ægean civilization centered in the island of Crete and dated back almost to the time of the Great Pyramid. The Cretans were great sailors long before there was any such people as the Phœnicians. They were the first great maritime people in history. They learned much from the Egyptians, and they spread Egyptian ideas and things to the other Mediterranean peoples, particularly to those of the Ægean region.

Maybe a Cretan Goddess *or only a* Court Snake-Charmer

In any case, this exquisite ivory figure of over three thousand years ago is gowned very much as your grandmothers were in the "gay 90's"

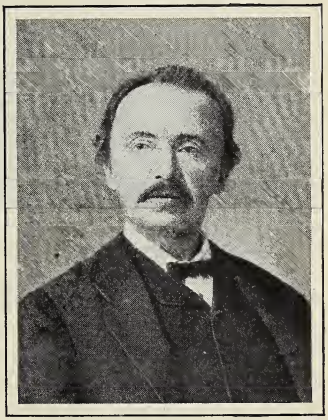
But the Cretans were more than mere middlemen. They were skilled workers in clay, metals, and precious stones. Their vases and pottery, as well as their bronze weapons, found markets throughout the eastern Mediterranean. Their carved gems too could compete with those of Egypt and Babylonia, while their work in gold was unequaled then and long after.

The Sea Kings of Crete. The first Cretan king to build a navy was a legendary figure named Minos. His successors dominated the Ægean region for more than a thousand years. They were at the height of their power at about 1500 B.C. By that time there were several other important centers in the Ægean, notably Mycenæ,[1] Tiryns,[2] and Troy. Like Crete, these towns occupied strategic positions for controlling trade.

[1] mī sē'nē.

[2] tī'rĭnz.

Mycenæ and Tiryns controlled the routes to the Gulf of Corinth and northern Greece; Troy controlled the Black Sea routes (see map, p. 127).



HEINRICH SCHLIEMANN

Schliemann serves to remind us that not all business men are business men because they want to be, but that they often had boyhood dreams of becoming something quite different

How we know what the Danubian Newcomers Found. The story of how we know about early Ægean civilization is almost as interesting as the story of the civilization itself. Until less than a hundred years ago we knew little about it except what was told in the great Homeric poems — the Iliad and the Odyssey. The first of these tells about a war between the Trojans and their kinsmen on the Greek peninsula; the second recounts the long and thrilling adventures of the Greek hero Odysseus in his endeavor to get back to his home after the war. From these poems it is possible to build up a picture of early Ægean civilization. But how much in the poems is fact and how much is a poet's fancy?

A Business Man as Scholar. For long it looked as though no answer would ever be found to this question. Then, about a hundred years ago, a German boy named Heinrich Schliemann (1822–1890) read the old Greek epics and came to love them. After a career more exciting than the average (during which he was a grocer's clerk and then a cabin boy; was shipwrecked off the Dutch coast and became a clerk in Amsterdam; made a fortune in trade, and accidentally became an American citizen by happening to be in California in 1850,

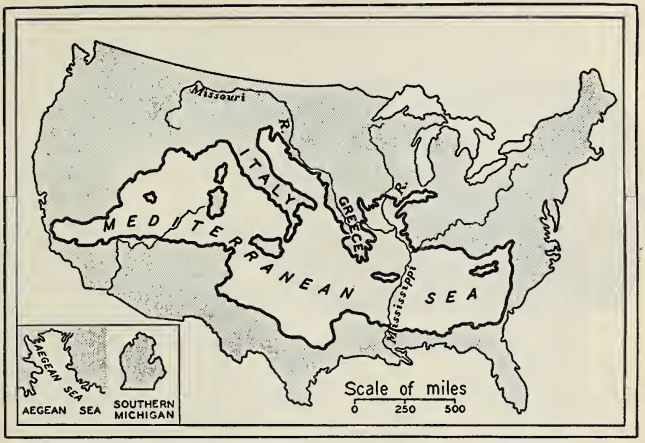
SCHLIEMANN *dug into this* MOUND *and found* HOMER'S TROY

when California was admitted into the Union), he took his earnings and started on the real adventure of his life (1870).

Layers of Towns. He believed that there once had been such a Troy as Homer described, and he was determined to find it. He was well rewarded; instead of finding one Troy, he found a number of them, one on top of another! At least nine cities had been built during successive ages on the same site, each new city on the ruins of the old one.

The last one had long ago fallen into ruin, too, so that what Schliemann began to dig into was nothing but a mound about one hundred feet high, formed largely from the dust of crumbled houses. This the Turks, who ruled in Troyland, called Hissarlik. As a result of the researches of Schliemann and his successors, it seems to be well established now that the sixth city, dating from about 1500 B.C., was the Troy of the Iliad.

Widening the Area of Exploration. Schliemann next set out to find traces of Mycenæan civilization, for Agamemnon, king of Mycenæ, had been a leader of the expedition against Troy. Again Schliemann was successful. By now archæologists had become alive to the possibilities of the Ægean region as a field for research, and from that time to this they have been busy bringing the old civilization to light.



Comparative Areas of the United States *and the* Mediterranean Sea

2. The Greeks become Sailors

A "Backward People." The invaders from the Danube came in several waves — the Achæans, Æolians, Ionians, and Dorians. We don't know much about them in the early period except that they destroyed the old Ægean civilization and built up a new one, which we call Greek or Hellenic.

They were rude warriors, with few of the ways of civilized men. If the Cretans had had the expression, they would probably have called the newcomers a "backward race." But while the newcomers had much to learn, they were quick learners. They took especially to the sea, and before long they were as much at home on water as on land. Among the many heritages they got from the Cretans, one of the most precious, therefore, was the ship.

The Greek World. The body of water which was to play such an important part in the life of the Greeks (as we shall henceforth call the newcomers) was the Mediterranean Sea.

This "sea between the lands" is the largest inland body of water on the globe. If it were placed within the United States, about half of the land area would be submerged. It is a salt sea, but a tideless one.

Diving *from a* Fishing Boat

Three peninsulas jut out into it from the north — the Greek, the Italian, and the Iberian. Each of these has a mountain barrier on the north — the Balkans, the Alps, and the Pyrenees. These barriers tend to cut the peninsulas off from Europe and make them part of the Mediterranean world. On the northeast another peninsula (Asia Minor) reaches out into the sea. It too is cut off from the "hinterland" by mountains. The rest of the eastern and most of the southern coastal plains are closely hemmed in by mountain or desert (see map, p. 127).

Why the Newcomers became Sailors. The "lay of the land" did much to make the Greeks sailors. In the first place, no part of the peninsula, especially in the south, was far from the sea. Next, the mountains cut the peninsula up into a number of small areas, most of which were more easily reached by water than by land. In the third place, the arable regions were few and small, so that the opportunities for getting a living from the soil were limited. The sea, on the other hand, offered an abundance of food and opportunities, too, for getting a living through trade and piracy.

Most of all, the sea gave them the chance to continue their migration. They were not entirely satisfied with their rather barren peninsula, and their power of expansion was not exhausted. They knew of richer lands to the east and south, and toward these they headed their ships as soon as

The Mediterranean World

See page 29 for the map formula

they had learned to sail them. They conquered the islands of the Ægean and many of the cities on the east coast. This was as far as they were able to get on their first drive to the east.

3. New Frontiers on Land

The Ionian Frontier. The Greeks seem to have moved across the Ægean along three routes, the Dorians taking the southern route, the Æolians the northern, and the Ionians the middle one.[1] The settlements of the Ionians became the most important; and of the Ionian cities the most important one was Miletus.[2]

The new Greek frontier that was thus established on the coast of Asia Minor played a part in Greek history that cannot be overestimated. It was here especially that the old East and the new West met and mingled, often in friendly trade and often in war. Out of this meeting of a fresh, vigorous people with an old culture that had lost its drive there came a new culture which we call European.

At first, of course, the newcomers were learners, but presently they had learned all that the old East could teach them; then they proceeded to improve upon what they had learned. For example, they learned the Phœnician alphabet and improved it by adding vowel sounds. They learned how to grow the grape and the olive and how to make pottery (all of which they passed on to their fellow Greeks on the islands and the peninsula), and presently Greek wine and olive oil and Greek jars and vases equaled or excelled those of Asia.

Greek Colonizers. The Greeks make us think of our own pioneers, especially those of the early nineteenth century. Both were influenced very decidedly by frontier conditions.[3] Both were newcomers in a land full of sunshine and clear air — alive, energetic, and tireless. The restless energy of the

[1] See colored map No. I at end of book. [2] mī lē′tus.

[3] For example, the water frontier made the Greek landsmen into sailors; our forest frontier turned many townsmen into skillful hunters and trappers. You can probably think of other changes.

How the Greeks *and* Phœnicians *spread over the Mediterranean World*

Greeks demanded an outlet; and, since they could not move farther eastward into the old settled region, they moved out to the unsettled regions north and west (see map, p. 129). In much the same way we expanded from the Atlantic to the Pacific; only, whereas we planted our settlements farther and farther inland, they planted theirs on the sea.

North and West Frontiers. Throughout the first third of the millennium before Christ (*c.* 1000–*c.* 600 B.C.) this colonial expansion was the most striking feature of Greek activity. All the leading city-states took part — cities of Asia Minor like Miletus, island cities like Samos, and cities on the peninsula like Corinth. Miletus alone established about sixty colonies.

Such new settlements were to be found all over the Mediterranean world from the Nile Delta to the Iberian Peninsula, but most of them were in the north Ægean and Black Sea regions and in southern Italy and Sicily. Some, especially those in southern Italy and in Sicily, became rich and powerful and surpassed many of the mother cities as centers of culture.

Forced to use Intelligence. The Greeks were like our pioneers, too, in their readiness to try new things. They had no thousand-year-old tradition to hold them down, as the Egyptians and Babylonians had. They were faced with new conditions and had to use their intelligence to solve their problems, just as our pioneers had to do. When they found the Egyptians doing a thing one way, the Phœnicians doing it another, and the Babylonians doing it still another, the situation forced them to do some thinking. It forced them to decide which of the three ways they would follow or whether they would combine the best elements of all three or whether they would even create something brand-new.

4. New Frontiers of the Mind

The Ionian Questioners. The Greeks liked to know about things, and because they had no hard-and-fast traditions, they were apt to look at things with open minds.

They had an extraordinary gift for asking unusual questions about common, everyday things. All sorts of ideas "occurred" to them which apparently had never occurred to anyone else. Thus, after they had sailed the seas for many years, it occurred to Anaximander (*c.* 575 B. C.) to put what they had learned about the earth's surface in graphic form, that is, to draw a map.

Xenophanes "wondered" about what force directed the world. He rejected the idea that the power was distributed among many gods and believed that there was only one. This god was a just god, and man, if he used his reason, could learn to be just, too. This view, as we shall see later, was quite different from the Hebrew idea that man learned about God through God's revelation of Himself to the prophets.

A Great Questioner. The greatest of the early Greek questioners was Thales[1] of Miletus (*c.* 600 B. C.). He and his contemporaries became interested in the fact that things were continually changing. Plants and animals grew up and died, wood turned to dust or ashes, iron rusted, ice melted, and so on. Everything was continually becoming something else. Now they asked, What were these things like in the very beginning? Were they always different from one another, or did they all come from the same substance? If they all started as the same substance, what was that substance?

Some Answers. Thales said that in the beginning there was nothing but water; Anaximenes[2] said air; Heraclitus[3] (who lived later) said fire. These answers were not mere wild guesses about a foolish problem; they were the result of long and hard thinking.

This problem still interests scientists, and today physicists say that all matter is made up of atoms of electricity, which are made up of electrons and protons. That is as far as they have got up to the present, but it may be far enough to baffle you. It may be just as easy for you to agree with Thales as with the modern physicist.

[1] thā′lēz. [2] ăn ăks ĭm′ĕ nēz. [3] hĕr ȧ klĭ′tŭs.

The Answer wasn't so Important. The important thing, however, was not Thales' answer, but the fact that he *asked the question.* Millions of men, apparently, had gone on for thousands of years without ever thinking to ask it. They merely *accepted* the world they lived in, just as most of us still do. Thales' question, therefore, marked the opening of a new era. He had made a start at trying to *understand* the world he lived in; and the more men came to *understand* the world, the more they became able to *control* it.

The Gods and Eclipses. Another thing that Thales questioned was the relation of the gods to eclipses. The Greeks of his day believed that eclipses were caused by the anger of the gods. But Thales, while studying the astronomical records of the Egyptians, noticed what apparently no one ever before had noticed, namely, that the eclipses occurred at certain regular intervals. So he predicted (that is, inferred) the date of the next eclipse. He said there would be one in 586 B.C., and there was! Thales had done a remarkable thing. He had shown that eclipses were due to natural causes and that the gods couldn't bring one on, no matter how angry they got.

This, of course, ran counter to the old explanation, and many Greeks didn't like it because they (just like ourselves) were attached to their old ideas. But some of the thoughtful ones accepted it, and so they changed their ideas about gods and eclipses.

Four Important Steps. If you get clearly in mind the steps in this affair, you will have a key which will be very helpful in understanding history, because the same sort of thing has occurred again and again and is still happening. (1) The first step was this: the Greeks had certain ideas about the power of their gods over eclipses. (2) Then Thales had a new idea. (3) Then Thales proved his idea; so (4) the Greeks had to modify their old ideas. (Can you fit the story of Columbus and the popular fifteenth-century idea about the shape of the earth into these four steps?)

What the Greeks did not claim. The Greeks did not claim that everything could be explained by reason, or intelligence,[1] any more than scientists do today. But they did show that it could do much more to explain man and the world he lives in than had been done. Without their contribution our present civilization would not have been possible.

The Greeks had a Living Past. Of course the Greeks borrowed from other peoples (and they were always ready to admit it), but they added so much to what they borrowed that when they got through the result was so different as to amount to something quite new. We may take Thales again as an example. He deserves to be remembered more than most people mentioned in history because he was the pioneer Greek thinker, and if we of today can do any straight thinking, that is largely because the Greeks showed us how.

5. The Beginning of Higher Mathematics

Triangles and Semicircles. We saw that man took a new step toward *controlling* nature when Thales tried to *understand* it. But not much progress could be made until man got better intellectual tools than he then had.

One of the most useful tools that man has developed is higher mathematics, such as geometry, trigonometry, and the calculus, for with these he can make all sorts of measurements and calculations which are impossible without them. Here Thales made an important contribution; indeed, he seems to have taken the first step. This step grew out of his Greek habit of asking questions.

The story goes that the great moment came once when Thales was looking at a figure often used in Egyptian decoration, a square in a circle, like this . Thousands of

[1] From the fact that you can read this book, it is safe to assume that you know what is meant by "use your intelligence"; and yet nobody knows very much about what intelligence is — where it comes from, how it works, and so on.

Egyptians had looked at this figure for hundreds, if not thousands, of years, and apparently had never seen in it any more than a child would see, that is, a square within a circle. But Thales saw a lot more. If you draw a square in a circle, it will help you to follow the discussion. Note that the easiest way to get the square is by drawing two diameters at right angles to each other and connecting the ends, like this . These diameters are very helpful; Thales himself must have drawn them, at least in his mind's eye, because they play an important part in his discovery.

Now note that every angle of the square is a right angle (you can test this by measuring it with a square); also that every right angle of the square is within a semicircle, like this . We must imagine that Thales now "wondered" if he would get a right angle by drawing lines from *any* point on the circle to the ends of the diameter, like this ; and that he found he would. Thus he arrived at one of the first propositions you meet in geometry, which is generally stated in this brief form: An angle inscribed in a semicircle is a right angle.

Simple as it may seem to you, it nevertheless marked one of the great turning points in the history of man. Thales had taken two distinct and separate things (semicircles and right angles) and had shown that there was a universal relationship between them, that is, a relationship that always holds true. Draw *any* semicircle and, from any point on the arc, draw lines to the ends of the diameter; the angle formed by these lines will always be a right angle. Or draw *any* right-angled triangle, use the hypotenuse (the long side) as the diameter, and draw a circle, and that circle will just touch the apex of the triangle. Try it yourself; Thales' work is much more worth while knowing than the doings of half the kings in history.

The Speculative Mind *and the* Acceptive Mind — Thales *and an* Egyptian

Thales and Skyscrapers. Thales formulated several other propositions, which you probably have learned in geometry. They are all very simple, but they were epoch-making. Once Thales had shown the way to go about it, others could and did carry the process further from that time down to our own day. Thus geometry and other higher mathematics developed. Without these it is hard to see how man could ever have built railroads, airplanes, radios, and skyscrapers.

After Thales had looked at the Egyptian symbol *and had found new meanings in it*, mankind had taken a long step toward making such a civilization as we have today a possibility.[1] If he had looked at the Egyptian symbol in the same *unmeaningful* way that the Egyptians had, we might still be looking at it in the same way, amid the same simple surroundings.

It takes Time to produce a Genius. Thales was one of the Seven Wise Men of Greece, and he was the wisest of them. He was a business man and statesman, as well as a mathematician and astronomer. Note that, in spite of all that we have said about the keen minds and the stimulating environment of the Greeks, it took them over four hundred years to produce a Thales. But when we consider that no Thales had been produced by the Egyptian and Babylonian worlds, the marvel is that the Greek world *ever* produced him.

Get Thales fixed in your memory as an example of the Greek mind at its best. We shall name others, but we shall not be able to devote much space to them.[2]

Under Lydians and Persians. By the time of Thales (*c.* 600 B.C.) the Greek cities of Asia Minor had come under the control of the kings of Lydia, to whom they had to pay tribute;

[1] Though much of our higher mathematics is only a few hundred years old, it is nevertheless based on the work of the early Greeks.

[2] Another example of the Greeks' faculty for reasoning is shown in the fables of Æsop, a contemporary of Thales. When the Lion asked the Fox why he had not come to pay his respects, the Fox replied, "I beg Your Majesty's pardon, but I observe that other animals have called on you, and while I see many hoof marks going in, I see none coming out." Here you have the germ of the modern detective story.

but they still had a good deal of local self-government. The same state of affairs continued after Cyrus the Persian overthrew Crœsus the Lydian (546 B.C.) and ruled in his stead.

Now to Athens. So much for the beginnings of the Greek free mind. Now we need to trace the development of the Greek free citizen. We can do this best of all in Athens, so we shall shift our attention to the Greek peninsula.

Readings

BREASTED, *Ancient Times*, chaps. viii–ix. DAVIS, *Readings*, I, chaps. iv–v. REINACH, *Apollo*, chaps. iv–v. VAN LOON, *Story of Mankind*, chaps. xii–xiii. WELLS, *Outline of History*, chap. xv.

Some Key Words

Hellenes	**Odyssey**	**Anaximander**	**Heraclitus**
Crete	**Troy (Hissarlik)**	**Xenophanes**	**Minos**
Iliad	**Miletus**	**Thales**	**Anaximenes**

Questions

SECTION 1. What did the newcomers into Greece call themselves? What do we call them? What did they find in the Ægean region? What advantages did Crete derive from her location? Mycenæ? Tiryns? Troy?

SECTION 2. Name one of the great gifts that the Greeks got from the Minoans. What elements give unity to the Mediterranean region? How far did the Greeks get on their first drive to the east?

SECTION 3. What did the Greeks learn from the Near East? In what respects do the Greek colonizers remind us of the American pioneers? Give several examples of how their new environment changed the Greeks. Do the same for the American pioneers.

SECTION 4. What is meant by "new frontiers of the mind"? Who were some of the early Greek questioners? Who was the greatest of these? Tell about some of the important questions he asked.

SECTION 5. What discovery did Thales make in higher mathematics? How did the Egyptians contribute to it?

CHAPTER XIII · Recounting how the Greeks managed their Affairs and how they were bound together; also what happened when Greek Citizens met Persian Subjects in Battle

1. The Greek City-State

Why the Greeks had City-States. When the Greeks came into the Ægean region they settled down in small groups, and after a while a number of near-by groups joined together to form a city-state. Throughout Greek history this remained the usual form of political organization, and the one which the Greeks liked best. The city-state consisted of a chief urban (city) center, with more or less territory around it — enough, if possible, to produce all the food the city-state needed. Thus the Athenian city-state consisted of the city of Athens and all the rest of the region called Attica (see map, p. 153).

Why did not the Greeks form one large state, as the Egyptians and Babylonians had done? The reasons for this may be summed up in the two words "heredity" and "environment."

1. The Greeks were by nature a freedom-loving people, and they had bodies strong enough and minds keen enough and spirits brave enough to make it difficult for anyone to take their freedom away.

2. The environment helped in various ways to preserve that freedom. After the downfall of the Cretan civilization there was for a long time no sea power anywhere around which was strong enough to force the city-states to unite into a larger political unit. On the Greek peninsula the irregular mountain ranges hindered any one city-state from conquering and holding all the others. If the peninsula had been

as level as the valleys of the Nile and the Tigris-Euphrates, it might very soon have become welded into a single, unified state.[1]

2. The Government of Athens

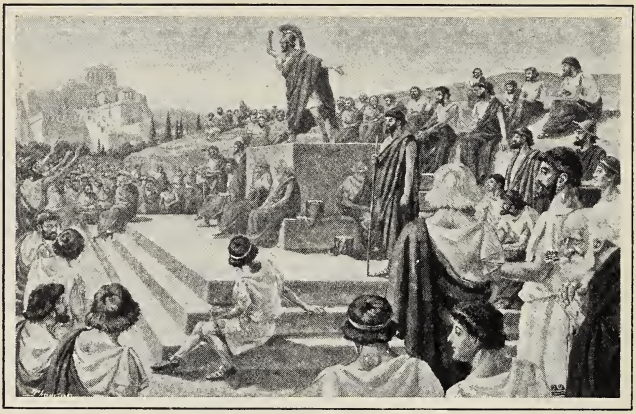
Two Ever-New Problems. We said that the Greeks were unmolested by any outside power for several hundred years and so were free to work out their problems. These problems were the same as those which men before and since that time have faced, down to our own day — namely, (1) how to keep the worth-while things of life which they already had and (2) how to get more of them.

One thing that the Greeks thought worth while, and so wanted to *keep*, was the freedom and equality they had had in the old wandering life. One thing that they wanted to *get* was the good order necessary for successful community life. These two desires often conflicted then, and they have done so ever since. The problem before the Greeks was, therefore, just what it is today — namely, how to organize a society which would be orderly, and yet which would allow men to be as free as possible to do what they pleased and free to make themselves count for as much as they could. This was the ideal they aimed at.

They did not always *reach* their ideal, but it was a remarkable thing that they should have *had* such an ideal. Egypt and Babylonia did not have it, as we have seen. The Greeks' experiment of trying to establish a society in which *many* should enjoy freedom and equality was another one of their great contributions to mankind. We can still learn much both from their successes and from their failures with this experiment.

Early Form of Government. The Greeks brought with them a tribal organization in which every man could make himself

[1] Note that we are dealing with a new sort of area. The Greeks are the first people to build a great civilization in a region in which sea and mountains rather than river valleys are the chief factors.



How the Greeks *got their* Laws

Compare with Babylonians, p. 88

count for as much as he was worth. They settled matters in an assembly, at the head of which was the king. The latter was advised by a council of elders, chosen from the nobles. The nobles were not his servants, as were the nobles in Egypt, Babylonia, and Persia; they were his helpers, and they had almost as high a social rank as he did.

The ordinary fighting men too had a higher position than did the soldiers in the Near East. They belonged to the assembly in which the laws were made. This points to another very important difference between the Greek and the older civilizations. In the latter the laws were made (so they thought) by their god and revealed to their king by him; therefore they could not be changed by men. But among the Greeks laws were rules which were made by men to meet a definite need, and if the need changed, the law could be changed.

Among the early Greeks, then, the rank and file had a very real share in the government. Sometimes the share was

greater, sometimes less, but it never disappeared entirely, and the ideal was never forgotten.

Private Property brought Trouble. Turning now to the city-state we are to study, Athens: When the newcomers settled down, some became farmers, and before long each began to regard the piece of land he cultivated as his own. Thus the Greeks came to have private property in land. Others began to engage in trade and piracy; this led to private property in ships and merchandise. Soon inequalities of wealth, such as were unknown in the old wandering days, appeared; for there were individual differences among the Greeks, just as there are among us. Some "made good" in these new callings, and others were failures.

3. Solon and Clisthenes

Solon's Reforms. By about 750 B.C. the king had become a mere figurehead; the real power rested with nine officials called archons, who were chosen from the nobles. Many of the latter were content with things as they were; but some came forward as champions of the poor, and, with the support of the rising class of merchants and manufacturers, they succeeded in improving conditions.

Chief among them was a nobleman named Solon (*c.* 639–*c.* 559 B.C.), who was counted one of the Seven Wise Men of Greece. He persuaded the Athenian nobles (1) to adopt laws which would make it easier for all classes of citizens to get justice, (2) to give all citizens the right to vote in the assembly, and (3) to cancel all debts which threatened to reduce a freeman to slavery.

What came of the Settlement. Solon failed to restore peace and order permanently, but nevertheless he had accomplished two remarkable things: (1) he had brought his fellow nobles to recognize that the poor were being treated unjustly, and (2) he had persuaded both sides to try to bring about peace and order by the use of intelligence rather than by the use of

ATHENIAN *Creditors did* NOT ENJOY *having Debts* CANCELED *any more than* MODERN *Creditors do, so* SOLON *had to* LISTEN *to Many* HARANGUES

A painting by Coypel, in the Louvre

force. That was not the way the world had been in the habit of settling such matters. That it failed need not surprise us. Even today the world does not settle many of its problems by the use of intelligence.

Another Settlement based on Intelligence. After a period of "boss rule" by the tyrant Pisistratus[1] and his sons,[2] the Athenians, under the leadership of another nobleman, Clisthenes,[3] again revised their constitution and made it still more democratic.

Clisthenes saw that the chief cause of disorder was the power of the old aristocracy. In order to break this power he divided the Athenians into ten tribes, each of which was made up of nobles and non-nobles.

Each tribe had a good deal of business to transact, so the members were frequently called together and got to know

[1] pĭ sĭs′trạ tụs. [2] Hipparchus and Hippias. The former was assassinated in 514 B.C., and the latter was expelled about 510 B.C. [3] klĭs′thē nēz.

one another. Among other things, each tribe elected a military leader (called a strategus), and fifty representatives to a Council of Five Hundred (called the Boule[1]). All the citizens continued to meet in the popular assembly (the Ecclesia) to make laws, and it was largely the business of the Boule to see that these laws were carried out.

A Great Idea that was not Developed. Note that in the Boule the Athenians had the idea of representation in government. If this idea could have been developed in the ancient world, history would have been very different. But neither the Greeks nor the Romans ever went far with it, and so we owe our present system of representative government not to them but to the thirteenth-century English.

A Safety Valve. One other important innovation was ostracism, a device for getting rid of influential persons who were likely to become centers of political disturbance. If, at an election, a certain number of votes was cast against such a person, he was exiled for ten years.

The constitution of Clisthenes went into effect in 502 B.C. Looking back, we can see how much Athens owed to it; but at the time, of course, no one knew whether it would work or whether it would fail. It did not cure all the ills of the Athenian state, but Athens found herself on a firmer basis than she had been for a long time. More Athenians than ever before felt that their own welfare was linked up with the welfare of the State: that they and the State were one.

It was none too soon. Already (as we know) the shadow of the Persian was beginning to fall across their path.

Before we take up the Persian conflict, we need to consider one other Greek city-state, namely, Sparta.

4. Sparta

The Soldier's City-State. As Athens was the leading Ionian city, so Sparta was the leading Dorian one. In outline their

[1] bōō'lē.

A Reminder that NOT ALL *Athenian Citizens were* POETS *and* ARTISTS

governments were very much alike, except for the fact that Sparta still had kings. This, however, did not make as much difference as one might think, because the Spartans had not one king but two, and each was apt to act as a check on the other. Moreover, their powers were very limited. So, just as in Athens, the real power lay in the hands of the citizens. There was an assembly to which all the citizens belonged, a council of elders, and five chief magistrates, called ephors (that is, overseers).

Citizenship in Athens and Sparta. The main difference between the two cities was in their attitude toward citizenship. The ranks of Athenian citizens included a wide range of persons: sailors and fishermen; workers of all kinds, whether in shop or factory or along the docks, and whether artisan or artist; merchants and factory-owners; and landowners, both great and small. As citizens all these might be called on for military service, but they thought of themselves, first of all, as citizens rather than soldiers.

In Sparta it was the other way about: her citizens thought of themselves as soldiers, first, last, and all the time. All their activities, from their earliest youth on, centered about

The Spartans *had* Two Kings *and* Only One *Type of* Citizen

Compare with the picture on page 144

the military calling. The whole political, social, and economic life was organized for the single purpose of making them good soldiers and thus making the State a great military power.[1]

In Sparta but not of it. What made it possible for Spartans to be free from many of the ordinary duties of life was the fact that there were two other social classes in Sparta who attended to these. First came the periœci,[2] who managed the estates of the Spartans and carried on what little business Sparta had with the outside world. They lived in small towns with local self-government and apparently were treated well enough to remain loyal to the State.

Below the periœci were the helots, who worked on the land, but they belonged to the State, and not to the individual citizen. Their lot was a wretched one and they often revolted.

[1] This had not always been the case. In earlier days Sparta had been the center of Greek culture on the mainland; but for some reason or other (perhaps fear of slave uprisings), after about 550 B.C. she devoted all her energies to becoming a military state.

[2] pĕr ĭ ē′sĭ.

Contrast between Sparta and the East. Though Sparta was less democratic than Athens, we need to note that she was much more democratic than the old empires of the Near East. These, as we have seen, had a one-man rule, while in Sparta the power was shared by all the Spartans in the army.

Sparta was the leading state in the Peloponnesus[1] (as the region south of the Gulf of Corinth was called) and head of the Peloponnesian League. This league included the Spartan lands of Laconia[2] and Messenia (which together were called Lacedæmon[3]) and most of the other states of the Peloponnesus, which were bound to Sparta by treaties (see colored map No. 1 at end of book).

There were Many Greek City-States. Athens and Sparta were merely the most important Greek city-states at this time. There were hundreds of others, all over the Mediterranean world. Some of them took Athens as a model, and others took Sparta; and, generally speaking, each was as independent of the others as modern nations are. What, then, held all these widely scattered Greek states together?

5. Greek Gods and Games

What held the Greeks Together. 1. The Greeks spoke a common language. They did not all speak it alike, any more than all Americans speak their common language alike; nevertheless, Greeks from distant parts could understand one another without much difficulty.

2. They had a common literature, notably the Homeric poems, and this gave them many ideas and ideals in common.

[1] pĕl ō po̯ nē′su̯s.

[2] The Spartans were sometimes called Laconians. From their habit of using words sparingly (as though they were talking in telegrams), we get the phrase "laconic expression." A classic example of a laconic expression is Cæsar's report of the battle of Zela, *Veni, vidi, vici,* "I came, I saw, I conquered" (p. 297). Another comes from American history, "We have met the enemy, and they are ours." Who said that?

[3] lăs ē dē′mŏn.

3. They believed that they were all descended from a common ancestor, Hellen.

4. They believed in the same gods.

5. To honor these gods, they often came together for religious festivals and games. We need to say a word more about Greek gods and games.

Greek Gods. The Greeks were well supplied with gods. Some were worshiped only locally, like Athena, the guardian of Athens; others were worshiped by Greeks everywhere. Some of the latter were Zeus, father of gods and men; Hera, wife of Zeus; Apollo, god of music and of foretelling the future; Aphrodite,[1] goddess of love and beauty; Hephæstus,[2] god of fire; Poseidon,[3] god of the sea; Hermes,[4] messenger of the gods; and Ares,[5] god of war.[6]

These and others were supposed to live on Mt. Olympus, but they do not seem to have been there much of the time. According to the myths, they were fond of roving about, like the Greeks who worshiped them. Some of the temples erected in their honor came to be national shrines, like that of Zeus at Olympia, where the Olympian games were held, and that of Apollo at Delphi, with its famous oracle.

Greek Oracles. To Apollo's shrine at Delphi Greeks and even non-Greeks came from afar for advice. The advice they got was often given in language which admitted of more than one meaning. For example, when Crœsus, king of Lydia, asked whether he should fight Cyrus, king of Persia, the oracle said that if he fought, a great kingdom would be destroyed. Crœsus fought, and a great kingdom was destroyed, but it was his own! In spite of such disasters (which were not frequent), the Delphic oracle acquired a great reputation for wisdom and grew rich. But neither its priests nor any others ever came to dominate Greek life as did the priesthoods in Egypt and Asia.

[1] ăf rō dī′tē. [2] hē fĕs′tụs. [3] pō sī′dọn. [4] hĕr′mēz. [5] ā′rēz.
[6] The corresponding Roman names for these deities are, in order, Jupiter, Juno, Apollo, Venus, Vulcan, Neptune, Mercury, and Mars.

Where the Quadrennial OLYMPIAN GAMES *were held*

Greek Festivals and Games. The best-known religious festivals and games were those held every four years at Olympia, in honor of Zeus. They played such an important part in Greek life that in the third century B.C. the Greeks came to reckon time in four-year periods, called Olympiads. (It was as though people in the United States were to reckon time by "Presidentiads.") The games lasted almost a week and drew great crowds from all parts of Hellas. Much of the time was given over to athletic contests, but poets and dramatists also competed for prizes. The earliest athletic event was a foot race called the stadium, which was much like our 220-yard dash, and it was the winner of this event who gave his name to the Olympiad.[1] Other events were the long jump, throwing the discus and the javelin, wrestling, boxing, chariot racing, and horse racing. (Compare with that of the modern Olympic Games, begun in 1896.) Similar games and festivals were held in Athens, Corinth, and Delphi.

[1] The earliest recorded winner was Corœbus (776 B.C.). Note that while the Greeks counted from an earlier date than the Babylonians did, they did not begin to do so until about 300 B.C. (see page 82).

Another Reconstruction *of Part of* Olympia
Metropolitan Museum of Art, New York. Note the inner courtyards

In these various ways the Greeks were held together and came to feel that they were a distinct people, quite different from the Phœnicians, Persians, and the other peoples about them. It is true that they never united into a single state and that they often waged war on one another. But when the Persian attack came the Greek spirit of unity was strong enough to make many (though by no means all) of the Greek city-states willing to stand together.

6. Marathon (490 B.C.) and After

An almost Inevitable Conflict. A conflict with Persia was almost inevitable. That power had reached the Ægean when Cyrus overthrew Crœsus, and there was no good reason why it should stop there. On the contrary, there were very good

reasons why it should move farther west, because the Greek cities of Asia Minor could not be controlled unless the islands of the Ægean were controlled, and these, in turn, could not be controlled unless the Greek mainland was likewise controlled. So Persia had either to move forward into and across the Ægean or run the risk of constant trouble with the Greek cities of Asia Minor. She had an example of what she might expect when, in 499 B.C., some of the Ionian cities revolted and were aided by Athens and other Greek states.

The Ionian Revolt and Marathon. It took five years to put down the revolt, but it was put down effectively. The Ionian cities were crushed, and Miletus, the leading one, was burned to the ground. Then the Persians prepared to continue their expansion westward, and in 490 B.C. an expedition landed on the shore of Attica, where "the mountains look on Marathon, and Marathon looks on the sea." Here a small band of Greeks, largely Athenians, under Miltiades, met them and drove them back to their ships (see map, p. 153).

The battle of Marathon was a glorious victory; it is one of the great landmarks in history. But note that its importance is due quite as much to what happened *afterwards* as it is to what happened on that fateful day in 490 B.C. What happened then was only the first round; no one knew that better than the Greeks. But at least they *had* won the first round, and this gave them confidence with which to prepare for the next one.

Luck was on their side. Darius, the Persian king, was kept busy for some time with troubles at home, and before he could carry out his plans against the Greeks he died (*c.* 486 B.C.). Several more years went by before his successor, Xerxes, got his army on Greek soil, so the Greeks had ten precious years in which to get ready for the second round.

The Resources of Athens. Another piece of good fortune during those ten years was the fact that a bit of shining rock which a shepherd on Mt. Laurium chanced to pick up turned out to be silver ore (*c.* 483 B.C.). Athens suddenly had a

A Lucky FIND

See page 150

new source of wealth. But her greatest resource lay not in silver but in the character and intelligence of her people.

During this decade Athens had a quite happy and contented body of citizens (thanks largely to the wisdom of Clisthenes' reforms) with intelligence enough to choose able leaders. And these leaders had intelligence enough to make good use of all the resources of the State—human, economic, and geographic.

A Big-Navy Man. The outstanding man of the time was Themistocles.[1] He believed that the only chance of success lay in destroying the Persian navy because, so long as the Persians controlled the sea, they could keep on sending over more men and supplies. Moreover, the Greeks as a whole, and especially the Athenians, were very much at home on the sea and could fight there as well as on land. So Themistocles urged the Athenians to use the newly found silver and all their energies toward building up a fleet. He won them over, and the result showed that he had not made a mistake.

[1] thē mĭs′tō klēz.

7. Thermopylæ and Salamis (480 B.C.)

A Tidal Wave of Asiatics. The Persians came by land and sea — a veritable tidal wave of humanity. Never before had the world seen such an armed host. We have no reliable statistics, but we shall probably not be wrong in saying that the Persians outnumbered the Greeks at least ten to one. As the army moved through Asia Minor and crossed into Europe on a specially constructed bridge across the Hellespont, the fleet followed the shore (see map, p. 153).

Long before, Persian agents had been busy in the Greek cities, trying with bribes to hinder preparations and to persuade the cities at least to remain neutral. It need not surprise us that in many instances they were successful because the outlook for the Greeks seemed hopeless (see map, p. 110).

Sparta at her Best. The first real clash came at Thermopylæ, where a small band of Greeks led by three hundred Spartans under King Leonidas tried to stem the tide at a narrow pass. The Spartans proved their courage and valor. Every one of them was killed; every one fell facing the enemy. The pass was lost, but not until wave after wave of the invaders had been driven back. It was a moral victory for the Greeks, just as the defeat at Bunker Hill in 1775 was a moral victory for the American colonists. The brave stand made by those who perished put new courage into the Greeks who were left to carry on the struggle.

While the pass was being fought for, the opposing fleets met off the northern end of Eubœa, near Artemisium. The battle was not decisive, but at least the Greeks kept the Persian fleet from coöperating with the Persian land forces.

Themistocles at his Best. Now the Persian military machine moved on southward. It seemed as though nothing could stop it. Where should the Greeks make the next stand?

Sparta was for withdrawing to the Isthmus of Corinth and trying to block the enemy there. But Themistocles saw that

This Map Shows the PERSIAN *Land and Sea* ROUTE *of* 480 B.C., *together with a* "CLOSE-UP" *of the* HEART *of Ancient* GREECE

as long as Persia controlled the sea, she could land troops *south* of the isthmus and so attack the forces stationed there from both sides. So he stuck to his original plan of meeting the Persians on the sea. He won his point, though only with

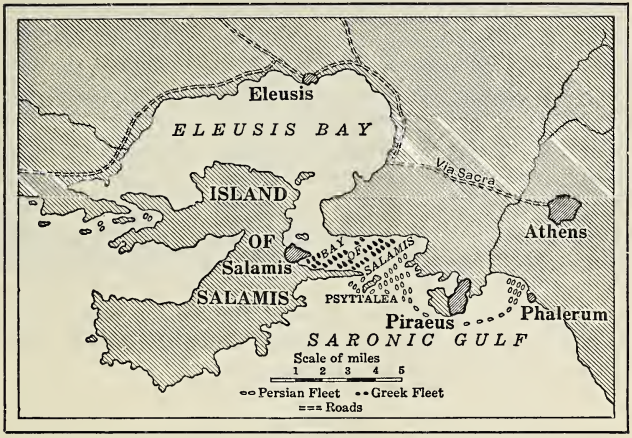
the greatest difficulty, and the allies agreed to await the Persian attack in the Bay of Salamis.

Two Groups of Spectators. Meanwhile the Persian host had come down into Attica. There, on the shore, Xerxes sat on his throne, surrounded by his courtiers and ready to see the last of the second round. A few miles back the smoldering ruins of what had once been Athens pointed to the success of his land forces; no doubt his fleet would give just as good an account of itself. Before him, across the bay, on the island of Salamis and beyond, were other spectators, the old men and the women and children of Athens. As they waited they too could see the smoke curling up from what had only a few days before been their homes.

One Way to get Men to Fight. Herodotus gives a vivid account of the battle, which you ought to read. The story is briefly this: Though Themistocles had won the Spartans and other allies to his plan, they weren't very enthusiastic about it; so he saw that he would have to bring on a battle before they took it into their heads to sail away to the south. He accordingly sent a secret message to the Persians, telling them that the Greeks were beside themselves with fear (which, no doubt, was largely true) and that if during the night the Persians blocked both exits around the island and so bottled up the Greek fleet, they could destroy it at leisure on the morrow (see map, p. 155).

The Persians did just what Themistocles had hoped they would do, and so did the Greeks. The Persians blocked both exits during the night and attacked in the morning, and the Greeks preferred fighting to surrendering. And, just as Themistocles had expected, when the fighting began it turned out that the Persians had too many ships to move about effectively in the narrow waters. They kept getting into each other's way. So the Greeks won.

Now that Xerxes had lost control of the sea, he feared that he would be stranded in Greece. He therefore hastened home, leaving part of his army under his brother-in-law,



Where the Greeks Won *the* Second Round *in their* Contest *with the* Persians

Mardonius. But Mardonius was defeated at Platæa in the following year (479 B.C.), largely through the efforts of the Spartans; then this remnant of the Persian host withdrew.

New Questions and Answers. Now that the Persians were gone, a number of questions clamored for answers. Would they come again? Could the Greeks feel safe while the Persians still held part of the Ægean? Now that they had the Persians on the run, wasn't it only good sense to keep them on the run until they were cleared out of the Ægean? If so, who should lead in the chase, Athens or Sparta?

You can guess how they answered these questions. They decided to go forward, and, since their route lay on the sea and Sparta was primarily a land power, the leadership went to Athens. A league of maritime states was formed (*c.* 477 B.C.), called the Confederacy of Delos, from the tiny Ægean island on which were the league's headquarters and

treasury.[1] Each state contributed ships or money to the amount fixed by the Athenian leader, Aristides,[2] who had such a reputation for fairness that he was called Aristides the Just. The drive against the Persians was carried on vigorously, and within a decade they were driven out of the Ægean.

"Trade follows the Flag." In the wake of the Delian League's fleet came the Greek traders, for, then as now, "trade followed the flag." And just as Athens led in naval affairs, so she led in trade. The whole Ægean region lay open for her to develop commercially. But she did not confine herself to the Ægean; she spread over all the Mediterranean world. Thus she acquired the wealth which made possible the Golden Age of Athens, and the Golden Age of Athens was the Golden Age of Greece.

Readings

In addition to those given for preceding chapter: DAVIS, *A Day in Old Athens*. GUERBER, *Myths of Greece and Rome*. PLUTARCH, *Lives of Illustrious Men* (Solon, Themistocles, Aristides). SEIGNOBOS, *History of Ancient Civilization*.

Some Key Words

Attica	**Zeus**	**Thermopylæ**
Solon	**Mt. Olympus**	**Leonidas**
Clisthenes	**Delphi**	**Artemisium**
ostracism	**oracle**	**Salamis**
periœci	**Miltiades**	**Mardonius**
helot	**Marathon**	**Platæa**
Peloponnesus	**Xerxes**	**Confederacy of Delos**
laconic	**Mt. Laurium**	**Aristides**
	Themistocles	

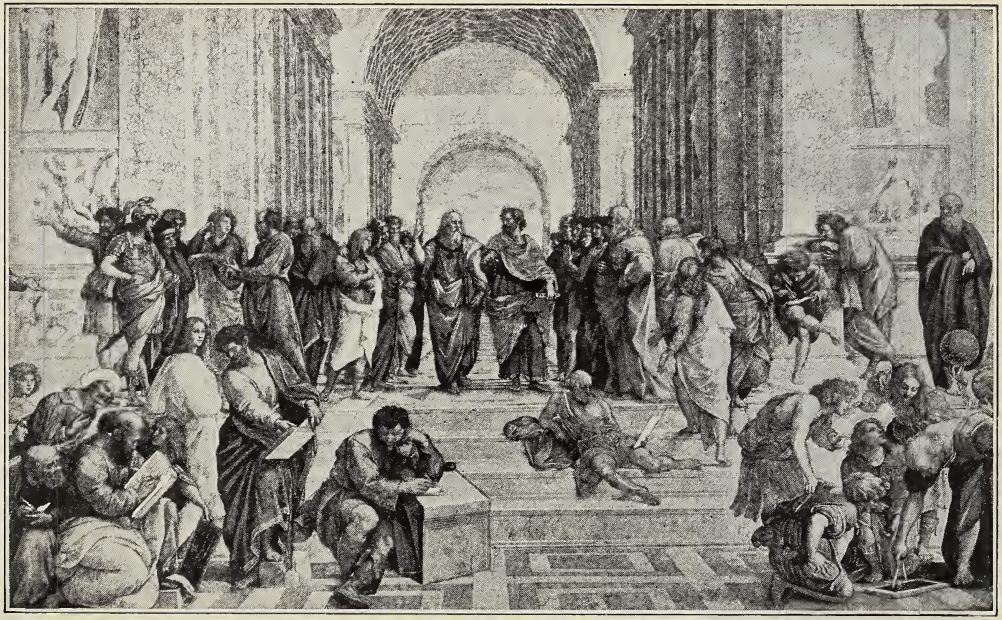
Things to Do

1. Using the above key words, draw up appropriate questions for this chapter.

2. Begin your time chart (see pages 250-251 for suggestions).

[1] Delos was centrally located and was a familiar gathering place of the Greeks, for it had long been a religious center for the worship of Apollo. [2] ăr ĭs tĭ′dēz.

UNIT II · *In which the Greeks establish their Place in the Sun for All Time*

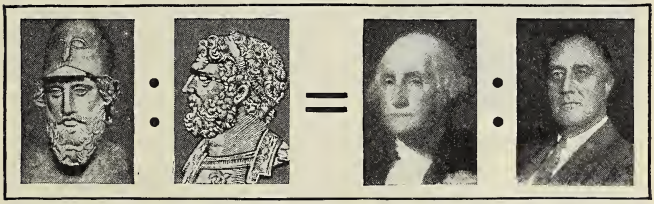


The School *of* Athens: Plato *and* Aristotle *with their Disciples* (a fresco in the Vatican by Raphael)

CHAPTER XIV · Beginning the Story of the Golden Age of Greece, dealing here with Political Affairs

1. Pericles

A Marvelous Century. By the victory of Salamis (480 B.C.) the Greek peninsula was saved from the Persians; about one hundred and fifty years later, by the defeat at Chæronea[1] (338 B.C.), it was lost to Philip II of Macedon. Within these few years — a period shorter than that which separates us



From Themistocles *to* Philip II *is as from* Washington *to* Franklin Roosevelt

from the first American Fourth of July — Greece produced more great men than any people ever have in the same length of time. Most of them were Athenians, either by birth or by training.

Their greatest achievements were in the realm of the mind and the spirit; that is to say, they expressed through words or stone or colors or some other medium those things which they thought were good and beautiful and true. They did so extraordinarily well in all these lines that, from their day to our own, men have found inspiration in their works.

Commonplace Needs. But achievements of this sort cannot be made by themselves. They are like flowers, which need

[1] kĕr ō nē′ą.

such important but commonplace things as soil and water and sunshine. The commonplace conditions which Greek culture needed were peace and plenty. If the Athenians had not had a rather stable political life and a fair abundance of economic goods, there would have been no Golden Age. Culture does not grow out of the soil of anarchy and poverty. So we shall take up, first, the political and economic threads and follow them through to Chæronea; then we shall take up the cultural thread.

PERICLES

Some Men who deserve Longer Notices. We shall pass over some great names of the generation after Platæa (479 B.C.) — Themistocles, the hero of Salamis; Aristides, who was largely responsible for creating the Delian League; and Cimon, son of Miltiades, who won a great land and sea victory over the Persians (465 B.C.) and who, as leader of the aristocratic party, favored friendship with Sparta. Their achievements are worth studying, but not so much so as the achievements of those who followed — the men who were about your age when Salamis was fought. Greatest of them all was Pericles,[1] so that, rightly, the Golden Age of Greece is also called the Age of Pericles. He was the outstanding figure in the period between Salamis and Chæronea.

Pericles. Pericles was born about 495 B.C. into a distinguished noble family. His father had won a great naval victory over the Persians; his mother was a niece of Clisthenes, the statesman (p. 142). He had for his teachers some of the leading thinkers of the day. While yet in his twenties

[1] pĕr'ĭ klēz.

he entered political life, and by the time he was thirty-five he had become one of the dominant figures, if not the dominant figure, in Athens.

He was a fine-looking man, except for the fact that the crown of his head was too high and pointed. This defect is hidden from us by the helmet which the sculptor kindly added, but Pericles' enemies knew of it and wrote unflattering verses about it.

A Poised and Reserved Democrat. Ever since Solon's time the common people had been getting a greater and greater share in the government. Pericles favored this tendency and became their leader. He was a very effective public speaker, and he increased his effectiveness by speaking only on important occasions. He had a great deal of natural dignity, which kept him from mingling freely with the crowd. Even though he was leader of the people's party, he was not of the "mixer" type. He was ever the born aristocrat.

A Man of Broad Interests and Good Sense. Pericles was a man of broad interests; everything that could add to the glory of his beloved Athens appealed to him. So, while he supported the merchants and manufacturers (who added to her material wealth), he also gave support to artists, sculptors, architects, poets, historians, and philosophers, and to all who might add to her mental and spiritual life. More, perhaps, than any other Greek he embodied all that was best in the character of his race. He ruled Athens, not by force, as Pisistratus had done, but by the appeal which his words and deeds made to the good sense of his fellow men.

2. Athens and her People

The City. On the southern plain of Attica, about five miles from the Bay of Salamis, stood the Acropolis (the rock of the city), around which Athens was built. All about were flourishing vineyards and olive groves, and on the hills in the distance shepherds tended their flocks of sheep and goats.

Farther distant still the mountains stood out clear under the bright blue sky, and to the south the sea glistened like molten silver. The whole surrounding atmosphere was cheerful and stimulating.

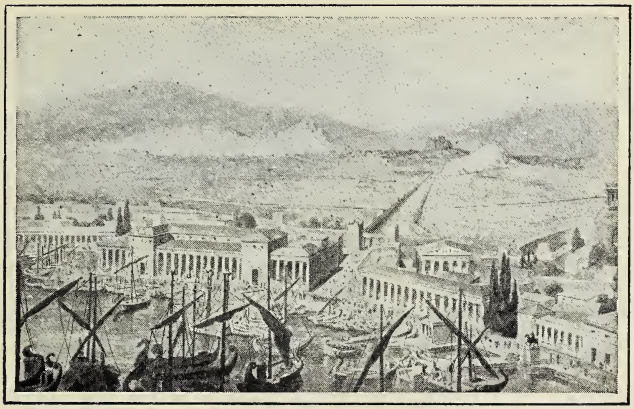
Man, however, had not done as well as nature. Though there were a few fine public structures, the city as a whole was anything but impressive. The houses were of sun-dried brick and crowded close together; for Athens was a walled town, and space was too valuable to be used for yards and gardens. The streets were unpaved and became veritable bogs when it rained, and at all times they were the accepted dumping place for refuse. About all you could say in praise of them was that they helped you to get from one place to another.

The walls of the city, as well as those of the Piræus (the harbor), had been built by Themistocles immediately after the Persian war. Now Pericles built the Long Walls connecting these two places and thus provided a larger place of refuge for the country dwellers in case of attack (see page 163).

"Athens for the Athenians." Early in the days of Pericles the Athenians created a new social class. When they had begun to rebuild the city, they had welcomed newcomers, admitting them freely to citizenship. But about 450 B.C. they adopted a policy of "Athens for the Athenians," and admitted to citizenship only those with Athenian fathers and mothers.

Metics. Those who could not qualify were called metics. Many of them became prominent in trade, industry, and banking, and occupied an honorable position in the community. The wealthier ones moved freely in Athenian society, and, except for the fact that they had no share in the government and paid a special tax, they could not be distinguished from the citizens. The poorer metics, who did manual labor, occupied a lower social position.

Census Statistics. It has been estimated that in the days of Pericles there were in Attica (1) about ten or fifteen thousand metics, (2) about fifty-five thousand citizens over eight-



The Athenian PORT (*the* PIRÆUS), *the* LONG WALLS, *and* ATHENS, *Five Miles away*

een years of age, and (3) perhaps twice as many women and children, making a total of about two hundred thousand free persons. (4) The number of slaves was somewhat less, so that the total population of Attica was less than four hundred thousand. (How does this compare with the population of your town or county? The point of this question will become clear when you see what this small number of people accomplished in the short period of about a century.)

About half the people of Attica lived in Athens or the Piræus, and half in the open country. Landholding was still a mark of social position, and most of the citizens had holdings and lived on them. Many, however, did live in the city and engaged in trade and industry. These pursuits were regarded more highly in the days of Pericles than they came to be later. It was still respectable to work, and citizens often labored side by side with their slaves or with metics. The chief occupations were trading and banking, and making pottery, wine, and olive oil.

THIS *Elderly Greek* SLAVE *looks as though she were* USED *to taking* NAPS *without Fearing that she would be* BROUGHT *to* TASK *for doing so*

Slaves. The slaves, of course, ranked below the metics, but even their position was not an ignoble one. They were often men of ability who, through war or some other misfortune, had lost their liberty. Some of them came to hold positions of responsibility as managers of estates or factories. They dressed as free men did, so there was nothing in their outward appearance to mark them as a separate class. But, as with the metics and even the citizens, some were better off than others. By far the worst off were the workers in the mines — a statement which holds true in most parts of the world even today.

A Democratic Society. On the whole the Athenians had a very democratic society, alert and active and full of the joy of living. There were certain distinct social groups, as we have just seen, but each group had frequent and friendly contacts with the others. There were no slave revolts in the Age of Pericles, nor until long after.

Just as there was little to oppress the slaves, so there was little to oppress the freemen — neither a tyrannical government nor an overpowering priesthood nor a tradition of defeatism (that is, of sitting down and resigning oneself to one's fate), all of which existed to a greater or less extent in the

old empires to the east and south of them. Never before in any civilized community of which we have any record were men so free to regulate their own lives — to think and do as they pleased and to make themselves count for as much as they could.

3. The Government of Athens

The Popular Assembly. The citizens in the days of Pericles *were* the government, even more than in the days of his kinsman Clisthenes. All important matters, such as making treaties and declaring war, were now decided in the popular assembly rather than in the Boule. In other words, Athens was becoming more and more a direct democracy rather than a representative one. (Which is your country?)

The Athenians had such faith in the ability of the average citizen to manage public affairs that they not only settled important matters by mass action in the general assembly but allowed any citizen to nominate himself for certain offices, and these self-nominated candidates then drew lots to see who should serve.

The Board of Generals. Certain of the offices, however, which required special qualifications, like that of strategus (general), were not left to chance. Each of the ten tribes continued to elect its general, as in the days of Clisthenes. Together the ten generals formed a board, or cabinet, and carried out the decisions of the assembly. Pericles was elected as general for his tribe year after year, and for a long time he was president of the board.

The Popular Court. Next to the assembly and the board of generals, the most important body was the popular court (Heliæa). It was made up of six hundred members from each of the ten tribes. The six thousand were divided into ten groups, each of which served for a tenth of the year. Cases were decided by majority vote. The citizens were paid for serving in the popular court, as well as for serving in the Boule, and after Pericles' time they were paid for attending

the popular assembly. This would seem to show that many Athenians were workers who could not afford to serve the State without pay.

Something New in the World. Altogether the Athenian government was something new in the world. It was a government of the citizens, by the citizens, and for the citizens such as had never been seen before. It made mistakes, but no more, perhaps, than other forms of government have made.

The experiment brought disaster in less than a hundred years, and for most of the twenty-four centuries since Pericles there has been little government of the people, by the people, and for the people in the world. Nevertheless, mankind never forgot the ideal toward which the Athenians' experiment pointed; and today, more than ever before in history, men look to some form of democratic organization of government as the surest basis for a happy and contented people.

League or Empire? One serious problem that confronted the Athenians had to do with the Confederacy of Delos. That confederacy, you recall, had been organized for the purpose of driving the Persians out of the Ægean Sea; so when that task was finished, it was natural for some of the allies to want to drop out of the league. The Greeks were never good at teamwork; they preferred to "go it alone." The Athenians were therefore confronted with somewhat the same sort of problem as that which confronted the Northern statesmen of the United States when the Southern states threatened to leave the Union, just before the outbreak of the Civil War (1861–1865).

If Athens decided to hold the allies, she would have to use force, and she could count on constant uprisings. On the other hand, if she let them go, she would undoubtedly lose much of her trade and probably drop back to where she had been before the Persian war. Since that time her population had increased fourfold. If business now fell off, she would have many unemployed on her hands, and poverty and disorder would surely follow.

The Athenian *Empire*

Moreover, there was another consideration which was not so self-centered. Athens saw — and she seems to have been the only one to see — that the Persians were still a real menace and that, unless the Greek city-states stood together, they were likely to be gathered one by one into the Persian fold.

The Athenians decide for Empire. Of course, not all Athenians favored the same policy, any more than all Northerners favored the same policy with regard to the South in 1861. The landholding aristocrats were willing to let the allies go their own way, but the new and powerful industrial class — the merchants and manufacturers and their workers — were not willing. These formed the popular, or democratic, party, — the party to which Pericles belonged, — and they won out.

The allies were thus forced to remain in the league. But instead of keeping their old position of partner (as the Southern states did after the American Civil War), the one-time Greek partners were made subjects. They no longer made voluntary contributions; they now *had* to pay, whether they wanted to or not. Bit by bit most of the once-free allies lost all their powers of self-government, except in trivial local matters. Everything else was run by Athens. Thus, in the early days of the Age of Pericles, the Confederacy of Delos was converted into the Athenian Empire.

4. The Peloponnesian Wars

Athens makes Enemies. The Athenian Empire was no mean empire (see map, p. 167). It came to include more than two hundred and fifty cities. As it grew it acquired tremendous momentum; there seemed to be no stopping it. Needless to say, the other city-states, like Sparta and Corinth, looked on in alarm. This became especially true when Athens began to expand on land as well as on sea, and thus threatened Spartan leadership in the peninsula.

Moreover, Sparta was threatened not only on the political side but on the economic side as well. That is to say, Athens was getting such control of commerce that it looked as though Sparta and the whole Peloponnesus would have to buy in her markets. So Sparta made common cause with Corinth, Thebes, and other threatened cities, and the first Peloponnesian War began. Note, again, what an important part economic factors play in history.

War with Sparta. The war dragged on for about fifteen years (459–445 B.C.). Neither side won a decisive victory; about all that happened was that much life and property were destroyed. At its end Athens kept her navy and her wide-flung empire, and Sparta was recognized as the dominant land power in central and southern Greece.

The treaty pledged the combatants to thirty years' peace;

but after fifteen years it became a scrap of paper, and war began again. This second Peloponnesian War was a more serious affair than the first. It lasted from 431 to 404 B.C., and by the time it ended, the Athenian Empire had been destroyed. However, the Athenians started out strong and with high hopes. The advantages seemed to be distinctly on their side. They were loyal, public-spirited citizens; they had wealth and a great fleet; and in Pericles they had a great leader.

Athens loses Pericles. Unfortunately they lost one of their advantages early in the war, for Pericles was one of the many victims of the plague which swept over Athens (429 B.C.). Now lesser men came to the front, scrambling for power, and the weaknesses of a democracy came to light. In the years that followed, Athens showed that even an unusually intelligent citizenry could not make up its mind on important matters of state — especially in time of danger — and stick to its decisions. Great though the Athenians were, they still needed a leader, and no great leader appeared.

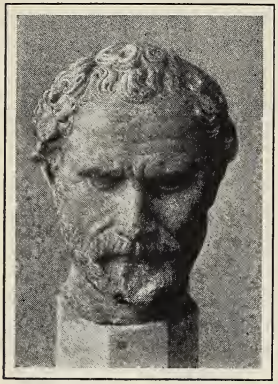
The Downfall of Athens. Finally, in 405 B.C., the Athenian fleet was destroyed at Ægospotami.[1] Sparta then besieged Athens and starved her into submission (404 B.C.). She had to give up all her foreign possessions and all but twelve of her warships. Her fortifications were destroyed, and she was forced to join the Spartan League.

Thus after a quarter of a century of almost continuous warfare — years of no fixed plans and no great leaders, of incompetence and treachery and what at times amounted to mob rule — the proud empire of Pericles lay in ruins.

More Downfalls. Sparta was now (404 B.C.) supreme in Greece, and she ruled with a heavy hand. This brought to her, first, disaster and then ruin. After thirty-three years she was overthrown in the battle of Leuctra (371 B.C.) by one of the subject cities (Thebes) which had found in its ranks a military genius named Epaminondas.[2]

[1] ē gŏs pŏt'ȧ mī. [2] ē păm ĭ nŏn'dȧs.

But Theban power was a one-man power, and when Epaminondas was killed in the battle of Mantinea (362 B.C.), it collapsed. Now there was no city strong enough to take the lead. Through continuous warfare Athens, Sparta, and Thebes had bled themselves almost to death. Weak, yet unwilling to unite, they were ready to be overwhelmed by any vigorous attack from without. Such an attack was not long in coming; it came from the north.



DEMOSTHENES

5. END OF GREEK INDEPENDENCE

Macedonia. A glance at the map will show that in the northwest Ægean the Athenian Empire bordered on the kingdom of Macedonia. With this kingdom Athens had had important dealings, for thence came most of the timber and tar and pitch that went to build her fleet.

The Macedonians were country folk rather than city folk; but, through trade, they had picked up some of the culture of the Greek city-states. They may have been of Greek blood themselves; of that we are not sure. But we do know that they spoke a Greek dialect and that their kings, at least, were of good Greek families. And in Philip II (reigned 359–336 B.C.) and Alexander, his son (reigned 336–323 B.C.), they possessed two of the greatest generals and statesmen of the ancient world.

Philip II and Demosthenes. When Philip became king, he set out to dominate the Greek world.

At least one Athenian knew what Philip was after and used his matchless eloquence to stir his fellow citizens to action. This was Demosthenes, the world's greatest orator. But it

took Demosthenes more than a decade to get the Greeks to realize the need for acting together if they wished to preserve their independence, and then it was too late.

The armies met at Chæronea in 338 B.C. When the battle was over, the Macedonian phalanx (modeled on the Theban phalanx of Epaminondas), supported by the Macedonian cavalry, was in possession of the field. Greece at last had found a master, and the Greek city-state gradually became numbered among the things which have been and are no more.

6. War and Intelligence

Wherein the Greeks did not use Intelligence. Before we turn to the pleasanter topic of Greek cultural achievements in the period between Salamis and Chæronea, let us consider what it was that brought the Greek city-state to a fall.[1]

Under the city-state the Greeks accomplished marvelous things. Each community was free to experiment, both in the field of politics and in that of culture; and a healthy rivalry tended to keep each up to a high level of endeavor. But, unfortunately, the Greeks became so attached to the city-state idea that they clung to it even after it was apparent that the city-state could not be the last word in political organization.

A Poor Choice. Since the Greek city-states were growing affairs, they were bound to expand. Conflicts were sure to come, and such conflicts could be settled in one of two ways — (1) by the use of reason or (2) by the use of force. Though Athens and Sparta used force successfully for a while, no Greek city-state was strong enough to settle all her conflicts in that way; and no Greek state was wise enough and influential enough to get all conflicts settled by reason. So they fought and kept on fighting until they weakened themselves to the point where they became an easy prey to the Macedonians.

[1] The city-state did not begin with the Greeks. The early Egyptians and the Sumerians had had this form of government. Nor did it end with the Greeks.

Two Points about War. There are two important facts to observe about the Greek wars. (1) They did not come out of the sky like an unexpected flash of lightning. They grew out of differences of long standing, so that there was plenty of time to settle them peaceably, if the two sides had wished to do so. (2) They were not caused by one side or the other breaking some law which could have been enforced by some recognized court; that is to say, they were not what are called "justiciable" matters. There was no law, for example, which forbade Athens to become more powerful than she had been. Consequently, if in time Athens did become more powerful, and Sparta refused to accept the new state of affairs peaceably, there was apparently nothing left but to fight it out.

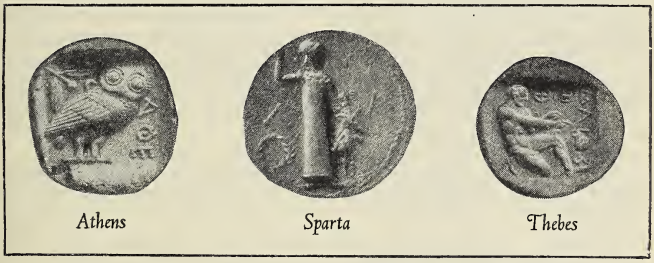
A Substitute that was Lacking. You will recall that Athens once had the same state of affairs at home. At various times differences had arisen between the rich and the poor which could not be settled by the existing laws. Sometimes these differences were settled by civil war; but at other times, especially from the time of Clisthenes on, they were settled by the popular assembly and the courts. In other words, Athens had created a substitute for war *within* the State; she had substituted thinking and voting for fighting.

But she and her neighbors never created an effective substitute for *war between states*, though there had been occasional attempts to settle disputes by arbitration. And so, while to the east Persia was still a great power, and to the north and west two new states (Macedonia and Rome) were on the way to becoming great powers, these tiny city-states slashed themselves almost to death.

Is it still Lacking? As we look back the folly of it seems almost unbelievable, especially when we recall that one of the claims of the Greeks to greatness is that they made so much use of intelligence. But it may help us to get a truer and more sympathetic understanding of the Greeks if we compare fifth-century Greece with twentieth-century Europe.

On the map twentieth-century Europe is larger than ancient Greece was, but from the point of view of modern warfare it is really smaller. For example, when Phidippides made his record-breaking run from Athens to ask aid from Sparta (490 B.C.),[1] it took him forty-eight hours to cover one hundred and fifty miles. Lindbergh, in the *Spirit of St. Louis*, could have made it in as many minutes, and he could have carried along a bomb or two with which to wipe out the city in case she refused to help. In other words, the airplane has brought London, Paris, Berlin, and Rome closer together than Athens, Sparta, Corinth, and Thebes were in ancient Greece; and modern high explosives have made the airplane a war engine of the first importance.

Now, if twentieth-century Christian nations after a four-year World War can still think of war as a suitable way of settling disputes, it ought not to be hard for us to understand how the Greeks could have slaughtered themselves in the Peloponnesian War without realizing that they were committing suicide. They were merely giving free rein to their strong city-state spirit.



Coins of Three Greek City-States *in the* Order *in which they* Failed *as* Panhellenic *Leaders*

[1] This was just before the battle of Marathon.

Readings

In addition to those given for preceding chapter, see Plutarch for Pericles, Alcibiades, and Demosthenes.

Some Key Words

Pericles	**Ægospotami**	**Macedonia**	**Piræus**
Long Walls	**Leuctra (371 B.C.)**	**Demosthenes**	**metics**
strategus	**Epaminondas**	**Chæronea (338 B.C.)**	**Philip II**
	Mantinea	**justiciable**	

Questions

SECTION 1. What commonplace things did Athens need before her Golden Age was possible? Are those same commonplace elements still needed today for cultural development?

SECTION 2. Compare the general appearance of Athens, its environs, and its population with that of your town. What different social classes were there in Athens? Are there any residents in your town who have not been naturalized? Which place would you rather have lived in, Athens or Sparta? Why?

SECTION 3. Compare the government of Athens with that of your town under the following heads: (*a*) Who made the laws (legislative department); (*b*) who carried out the laws (executive department); and (*c*) who interpreted the laws (judicial department). Do you think the Athenian system would work in your town or county? If you had lived in Periclean Athens, would you have voted to keep members in the Delian League by force?

SECTION 4. In what ways did the Athenian empire threaten Sparta? What weaknesses developed in Athens after the death of Pericles?

SECTION 5. Why was oratory more important in the ancient world than in the present-day world?

SECTION 6. What advantages were there in the city-state system? What drawbacks? What is meant by saying that the disputes between Athens and Sparta were non-justiciable matters? Do you agree with the statement on page 173 that, from the point of view of war, Europe today is as small as Greece was two thousand years ago?

CHAPTER XV · Continuing the Story of the Golden Age of Greece, dealing here with the Home, the School, and Three Great Teachers

1. Greek Homes

The Stimulating Atmosphere of Hellas. While on the political side the strong desire of each Greek city-state to go its own way was a misfortune, on the cultural side it was probably a blessing. It created a friendly rivalry which brought out the best that each could do in art and science and literature. In such an atmosphere every man was not only at liberty to express himself fully and freely; he was encouraged to do so.

At its Best in Athens. Such an atmosphere we find at its best in Athens in the days of Pericles, and out of it came the Golden Age of Greece. The Golden Age lasted for about a hundred years after Pericles' death, but it is doubtful whether it would ever have got started if Athens had not been blessed with the happy combination of affairs which existed during the days of his leadership and which he did much to bring about.

Athens at Peace at Home. While it is true that Athens was often at war in the days of Pericles, these wars had not begun to be a drain on her resources. More important still was the fact that Athens was not at war with herself. Within the city there was an active and alert people, prosperous and contented, and kept up to the level of their best achievement by the stimulating and intelligent leadership of Pericles. Thus Athens became a place which, from that time to this, has been a shrine for all who love what is best in western-European civilization.

Athenian Homes and Home Life. Athens, like most other Greek cities, was very much of a man's town. Athenian men were civilized animals, but they could hardly be called domestic, according to our present standards. It was woman's place to stay at home; but man came home, as a rule, only when he wanted to eat or sleep.

An Old Slave

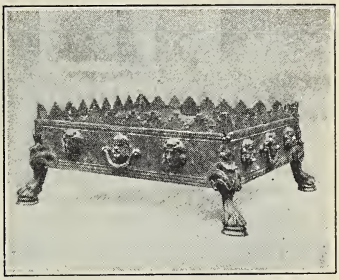
Another friendly touch in this treatment of a slave taking care of an infant. (See page 164)

Most Athenian houses were built of sun-dried brick and were rather modest affairs; it was not considered good form to make one's home a show place. They were not open to the world as ours are, with windows, porches, and balconies; nor were there wide lawns or gardens around them (space within the city walls was too valuable for that). Light came in through an inner court. (See page 149.)

What home life there was centered around this court, which formed the main living-room. From it doors led in various directions to the dining-room, kitchen, the bedrooms of the family and the slaves, and to the vestibule, which in turn led to the street. If there was a second story, the rooms there were used for sleeping quarters and for the various household industries, such as spinning and weaving.

Many of our common domestic arrangements were lacking. There was no chimney; fire for warmth and cooking was built in a brazier. At table there were chairs without backs, and couches on which the diners reclined. They had no forks, so they used their fingers, wiping them on pieces of soft bread.

At night the olive-oil lamps gave only a dim light; so most of the Greeks went to bed early. Those who stayed up talked or drank, which they could do without much light.



An Open-Heat *System*

It's All a Matter of what you're Used to. From this brief account it looks as though the Greek home was a rather uncomfortable place, and no doubt it would be so for us today. But if we knew only such comforts as the Greeks knew, we should get accustomed to them, too, and very likely be satisfied with them. Our own grandparents got along quite comfortably without many things which we consider absolutely necessary.

Why Greek Men left Home. It was not because it was uncomfortable that the Greek left his home, for the market place, the assembly, the courts, and his friends' homes were just as uncomfortable. It was because he wanted intellectual companionship. He might have found that in his own family if he had given his wife and daughters half a chance to become educated. But, as we said above, Athens was a man's town, and, among other things, education was reserved for the male sex.

Greek Mothers and Daughters. Greek girls learned housekeeping from their mothers; this and bearing and bringing up children were about all they could look forward to in married life. They married at about fifteen. They did not choose their husbands, nor did their future husbands choose them; that matter was attended to by the parents. But even with such an arrangement a recognition of woman's right to develop her personality as fully as man did might have made Greek home life richer for all concerned; it certainly would have made it less dull for Greek women.

A Greek Mother's Advantage. One real advantage the Greek mother had over the mother of today. Clothes for all the family were very simple affairs — a close-fitting undergarment, covered by one or two shawl-like pieces draped around the body, and a pair of sandals, which were worn only outside the house; that was all. No buttons to sew on, no stockings to darn, no trousers to patch!

2. Getting Educated in School

Informal Education. Like all healthy children before and since, the Athenian boy began to learn almost as soon as he was born, and he kept on learning as long as he lived. During the first seven years of his life he and his sisters played around the house, learning how to behave themselves and how to get on with people and picking up a good deal of information on many subjects, just as we all did. There was no system about it, no regular classes or hours of study and recitation; he learned just by living and doing. This sort of education we call informal education, to distinguish it from the systematic, or formal, education which we get in school.

For hundreds and thousands of years all learning had been informal. Boys and girls learned by living with their parents and by watching and imitating them. They learned "on the job" — not only while they were children but when they were grown up. That was all the education needed in primitive society; and that is all the preparation for life which many people get, even today, in many parts of the world.

Why People have Schools. Learning by living and doing is a good way to learn, as you know by experience, because what you learn in this way seems real and not bookish. But such learning is apt to be scrappy. (How much arithmetic or spelling or geography should you know if you had never been to school?) So when men realized that they had more knowledge to pass on to their children than could well be passed on just in the ordinary course of living, certain of them made it their

Greek Dolls *and* Toys

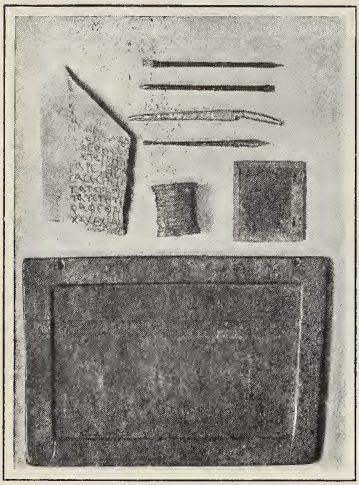
business to gather children together regularly and instruct them systematically in the fundamental branches.

Thus schools were begun for the purpose of making sure that the knowledge which men had gathered through the ages would not be lost, but would be preserved by their children and perhaps be added to by them. And that is the same reason we have schools today. We need to keep knowledge alive if we wish to preserve our civilization. Imagine what would happen to our civilization if, for example, all our medical or engineering colleges were closed for only twenty-five years!

The earliest schools were probably those set up by the priests in Egypt. The Greeks had had them long before the days of Pericles.

Off to School. When about eight years old the Greek boys parted company with their sisters and began their formal education. Henceforth most of their time was spent away from home.

Accompanied by an attendant called a pedagogue, who carried their books and looked after them in general, they went the round of their schools. They went to several, just as we might go to one place for music lessons and to another for dancing or boxing. These were private schools. In one they learned how to read, write, and count. In another they learned music — generally how to play on the lyre. In a third they learned athletics.



A Greek Schoolboy's Possessions

The Greeks tried to develop high ideals of manhood in much the same way as we do, namely, by teaching their young people about the lives and deeds of great men. They used the Homeric poems just as we use the Bible and the writings of Shakespeare, Longfellow, and others in school. Boys were made to learn long passages; some could even recite the whole of the Iliad. To read well was regarded as a great accomplishment.

How Greek Boys Read. But reading in the Greek sense meant more than it does to us. It meant not only uttering words, but also accompanying the words with music where music would add to the general effect. Music, therefore, was taught not merely as an end in itself but also as a means of making reading more effective — of helping the listeners to get into the right mood. Only occasionally today do we hear a professional reader do this sort of thing, accompany-

Greek Teachers *and* Pupils

The first pupil is having a singing lesson, with his teacher helping him with a flute to get the notes. The second one is having an exercise corrected. The pedagogue-slave waits patiently for the proceeding to be over

ing himself on a harp or a piano; but in Athens every schoolboy was expected to know how to do it skillfully.[1]

The "Gym" Period. Equally important was physical training, at which, at least in his later years, the Athenian boy spent a large part of his time.

The Greek ideal of manhood was a sound mind in a sound body. Here, as in so many other instances, the Greeks showed their capacity to see things clearly. They realized that, though no doubt some of the work of the world could be done by weak minds in sound bodies, and some of it by sound minds in weak bodies, nevertheless most of the work of maintaining and advancing a civilization such as they had built up would have to be done by those who were sound both in body and in mind.

An All-Round Training. The athletic schools were on the outskirts of the city, where there was plenty of space for outdoor exercise. As in the other schools, the aim was to make

[1] The whole art consisted, of course, in playing the right sort of music. You can prove this for yourself by reading, say, Lincoln's "Gettysburg Address" once while the phonograph plays "Hail! Hail! The gang's all here!" and a second time while it plays Handel's well-known "Largo." Which would be the more appropriate?

the young Athenian a decent, all-round member of society; so his training here was not only physical but social and moral. On the social side he was taught to be at ease in company, how to stand up, sit down, walk across the room, and so on. On the moral side his instructors endeavored to teach him to play fair, to keep his temper, to take defeat gracefully, and all the sort of thing we call "good sportsmanship."

The Discus-Thrower

A statue by Myron, a contemporary of Phidias (see page 204)

The Physical Exercises. His exercises consisted of running, jumping, wrestling, and boxing; throwing the discus and the javelin; and swimming and dancing. Most of these are familiar to you from your own gymnastic experience. The only one that seems to be out of place is dancing. But Greek dancing was quite different from our "partner" dancing. It was generally group dancing, and it aimed to tell a story or to express a mood, such as joy, sorrow, or anger.

You may have done this sort of thing in kindergarten when you acted out a spring story, planting the seed, watering the growing plant, and finally gathering the fruit or flowers. In recent years Greek dancing has become popular on the stage and in our schools of physical culture.

At sixteen many of the poor boys quit school, but the sons of the well-to-do and those who wished to qualify for the higher state offices kept on for four years more.

The Greek Boy's Education and Yours. If you compare the Greek course of study, from seven to twenty, with your own from the first grade through the fourteenth, you will probably find that the Greek one was the simpler. It consisted of literature, music, and religion, duties of citizenship, and physical and military training. What other subjects have you had or shall you have had by the time you finish the fourteenth grade? In which of the Greek studies have you had no formal instruction or very little?

A *Greek* CHARIOTEER

Another difference is that the Greeks paid more attention to the development of the emotions, or feelings, than we do. Through literature, music, and dancing the learner was taught to respond with his heart as well as his mind to what was beautiful and good and true. How much of that sort of training have you had?

The Greek Boy and the Asiatic Boy. The contrast between Greek education and education in the old Near East empires is also striking. What little education there was in these empires aimed at making people very much alike and especially at making them obedient followers of those who ruled over them. Greek education, on the other hand, aimed to help each individual *to be himself*. He would soon become a citizen, and, as a citizen, he might have to *lead* as well as *follow*. Hence his education aimed to bring out his capacities in every direction.

Here again we must credit the Greeks with bringing something new into the world—something that we in a democracy count as very precious. From the Greeks, more than from any other people, have we learned how to make life rich and full and worth living.

3. The New Education

New Needs. The education we have outlined prepared the men who won at Marathon and Salamis and who brought on the Golden Age of Greece. But in the Age of Pericles conditions in Athens changed, and so the educational program had to change. Men who as citizens and officeholders might be called upon to debate in the assembly or defend themselves in the courts felt the need of a new sort of training, just as we who live in a complex mechanical age feel the need of a training different from the simple one our grandfathers received in the "little red schoolhouse" of fifty or a hundred years ago.

The Sophists. The new needs brought forth a new group of private teachers, who gave instruction in public affairs and in the art of public speaking and debating. They were called Sophists (wise men), and they were the first professional teachers of higher learning, the forerunners of our high-school and college teachers. Most of them were upright men; but some of their number became interested chiefly in making money, and in order to attract students they taught various tricks of arguing whereby one with a poor case might get the better of his opponent. Thus the name "Sophist" fell into disrepute.

Disturbers of Old Ideas. There were other reasons why the Sophists became unpopular. Though they were Greeks, they were not Athenians, and so they were looked down on, as all aliens were. A more serious reason for their unpopularity lay in the fact that they questioned many of the generally accepted religious beliefs.

To understand what was happening, we need to remember that with the Greeks, as with all early peoples, religion and conduct (or morality) had for long been quite separate. Religion was largely a matter of offering sacrifices to the gods on important occasions, as, for example, when a man went on a voyage or when he was married. Conduct was for the most part a matter of custom: a man did as his father before him

had done. Then religion and conduct came to be drawn together, largely through the drama, which showed the gods as rewarders of good and punishers of evil.

This was the situation when the Sophists appeared. Some of these now proceeded to teach the very modern-sounding doctrine that "there's nothing in religion." There really were no gods, they said; the gods existed only in men's imagination. And since there were no gods to fear or to love, each person was free to decide for himself what was right and true. This sort of teaching proved attractive to many young people (just as it might today), but it caused much distress to their parents.

The Young People need a Guide. Thus on the one side stood the Sophists, the "advanced," or "liberal," thinkers, basing their ideas to some extent on the work of the scientists. Recall, for example, how Thales' predictions of the eclipse forced the Greeks to revise some of their ideas about the gods (p. 132). On the other side stood the conservatives, afraid of change and wishing to keep things as they were. And between them stood the young people, more or less bewildered. The old beliefs and rules of conduct, which had come down from the past and which satisfied their parents, no longer satisfied them; but in place of the old way of life they had no new way which was entirely satisfying.

They were badly in need of a guide, and one appeared. His name was Socrates, and, in the Western world at least, he is counted next to Jesus as the greatest teacher of mankind. He won many followers among the abler young Athenian aristocrats.

4. Socrates

A Great Teacher. Socrates is the first person in Greek history, if not in all history, whom we know intimately. His career shows strikingly that, with regard to the fundamental problems of life, the past was very modern and the present is very ancient. He wrote nothing himself, but two of his pupils

(Plato the philosopher and Xenophon the historian) left accounts of his life and teachings. He was born in Athens in 469 B.C. and died there seventy years later (399 B.C.). His father was a stonecutter, and he was one, too, for a while; but he came to believe that he had a divine mission to perform, and from the time he was thirty he spent most of his days talking with anyone who would listen about the problem of how a man ought to live.

SOCRATES

Not Everybody Liked him. Often his listeners turned against him and sometimes even beat him. But this did not bother Socrates very much. He was kept serene by the conviction that he was doing what he had been sent into the world to do; besides, he had a sense of humor. Once, when surprise was expressed at his patience under rough treatment, he said, "If an ass had kicked me, should you expect me to have him arrested?"

His sense of humor stood him in good stead at home, where his wife, Xanthippe,[1] often displayed enough temper for the two. Once when she scolded him and followed it up by throwing water on him, he remarked, "Didn't I say Xanthippe was thundering, and soon it would rain?"

His Needs were Few and Simple. Xanthippe may have had good reason for getting angry, because Socrates was not a very good provider. Unlike the Sophists, he would not take money for teaching; so his income was small. This did not bother him, for he was contented with little. When he saw

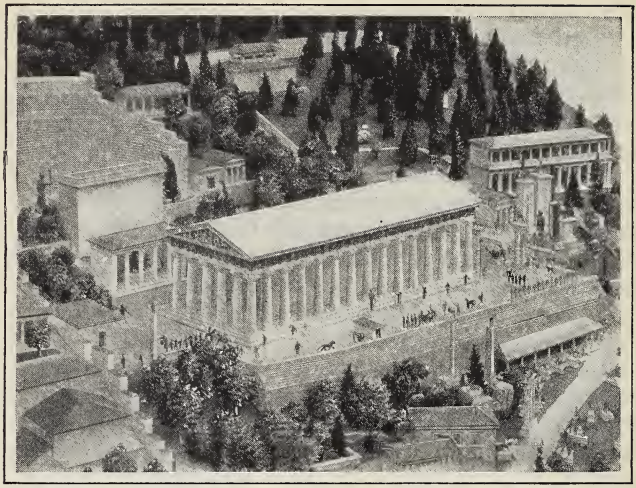
[1] zăn thĭp′ē.

how many things there were in the market, he would say, "How many things there are that I do not want!" In showing that man could live a full, rich life without much worldly wealth Socrates performed a worth-while service; yet it is easy enough for us to understand Xanthippe and to sympathize with her.

Not Much to Look At. Besides being endowed with few worldly goods, Socrates was endowed with about as little personal beauty as one could well be. It seemed as though Nature were experimenting to find out whether a keen mind and a just and lovable character could win respect and affection even when the possessor had no high social position or great wealth or good looks.

The Problem. Socrates had the courage not only to think but to think out loud, and this made him the center of a conflict between the new learning of the Sophists and the old traditional ways of belief and conduct of the Athenians. He realized, on the one hand, that there was much in the old ways that might well disappear, and so he was willing to go a long way with the Sophists; but he realized also that there was much in the old ways that was good. The good part he sought to preserve by showing that it was based not merely on custom but on reason. He was not willing to reject a rule of life just because it was old. The important question was, Why had it lasted? Might that not have been because it was true? He believed that by using his intelligence he could learn the answer to these questions. So in place of relying on custom Socrates chose intelligence, or reason, as man's guide in the search for truth.

Heavenly Patterns and Memories. But what was to keep every thinker from reaching different conclusions? Socrates' idea seems to have been (1) that there were in the heavens perfect patterns of goodness, justice, and everything else that could be known about, which, taken all together, formed the Supreme Goodness, or God, and (2) that man by using his reason could learn about these perfect patterns because man



DELPHI

From a model in the Metropolitan Museum of Art

came from God and when he thought things out he was really recalling something that he had brought from God.[1]

Know Thyself. Socrates packed most of his wisdom into an easily remembered two-word sentence, "Know thyself" — a sentence that is easier to remember than it is to live up to. Most people dislike to think hard about anything, and most of all to think hard about themselves, because any sort of close self-examination is likely to show that they are doing those things which they ought not to do and that they are leaving undone those things which they ought to do. Try it on yourself. Note that before you can know yourself thor-

[1] Wordsworth expressed this idea in his "Intimations of Immortality":

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

oughly, you need to examine your relations to your family, your friends, your business associates, your city and nation, and your God. Nevertheless, hard as the task is, Socrates believed that you must attempt it if you would live a rational life, that is, a life based on reason.

Socrates had another rule for living, namely, "Be moderate in all things." (Try that on yourself, too.) These two rules[1] served the Greeks as a guide to conduct, much as the Ten Commandments served the Hebrews.

How Socrates Taught. Socrates is remembered not only for what he taught but also for how he taught. He found that questioning was more effective than the Sophists' method of lecturing, because by questioning he could find some facts on which he and his listeners agreed and on which he could then build his argument, leading them on step by step to the point which he wished them to reach. This is the Socratic method. Note that it is not a method of "just asking questions." Socrates had a definite goal in mind, and all his questions were for the purpose of leading his listeners to that goal.

In the course of the discussions Socrates found that though his listeners spoke very glibly about "justice," "courage," "honor," "temperance," and so on, they really had very confused ideas on these subjects. When he exposed this confusion, some of his listeners began to hate him and withdrew; but those who remained were helped to a clearer understanding.

The Socratic method seems simple; but, like Thales' discovery of the right angle in the semicircle (p. 133), it was a great step forward in man's intellectual life. Even today the world at large hasn't learned the lesson which lay at the bottom of Socrates' method; namely, that if you want to think straight the first requirement is to know the meaning of the words you use. Many discussions today about "democ-

[1] Both rules were known to the Greeks long before the days of Socrates, through the priests at Delphi, but it was Socrates who made the first one the familiar possession of his people. The second gained currency chiefly through the ethical teachings of Aristotle.

racy," "imperialism," "religion," "socialism," and a thousand other things get nowhere because the speakers do not have clear ideas of what these terms mean.

The next time you discuss such matters with your friends, check up on any terms which they use vaguely or loosely. Such an exercise will teach you a great deal about Socrates. Among other things, you will soon learn why he became unpopular!

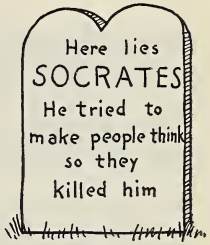
Socrates would have an easy task with many of us today, for there are so many things that we think we ought to know something about and so few that we have ever pondered over. We equip ourselves with a few catch phrases and slogans and trust to luck that our friends will be as innocent of Socratic thoroughness as we are.

Condemned to Death. By the time Socrates was seventy he had made many enemies, so that when he was charged with disrespect to the gods and with leading the young men astray by his teachings, many of his fellow citizens were ready to believe the charges, and he was condemned to death (399 B.C.). Read Plato's account of the trial; it is one of the greatest pieces of prose writing that the world has.

In Fairness to the Athenians. In fairness to the Athenians you ought to remember that Athens was a comparatively small town where everybody knew everybody else and that the Athenians had put up with Socrates for about forty years while he punched holes in many of their favorite ideas and often made them seem ridiculous. How long would Socrates have lasted in your town?

Not Afraid to Die. With death staring him in the face, Socrates was greater than he had ever been while arguing with friends in the market place. He might have saved himself if he had been willing to curry favor with his judges or with the crowd, but he was too honest for that. It would have meant giving up all that he had stood for, namely, the duty of every man to seek for what was good and true, and his right to teach what he found. Nor would he listen to the friends

who planned to help him escape from prison. He who had always taught obedience to the civic authority would not himself set the example of disobedience. So he went to his death calmly and with a strong hope of immortality. He had tried to do what was right and good, and he believed that no evil could come to a good man, either in this or any other life.



A Student's Summing-up *of* Socrates

Try writing appropriate epitaphs for other great men mentioned in this book. It is good practice in condensation

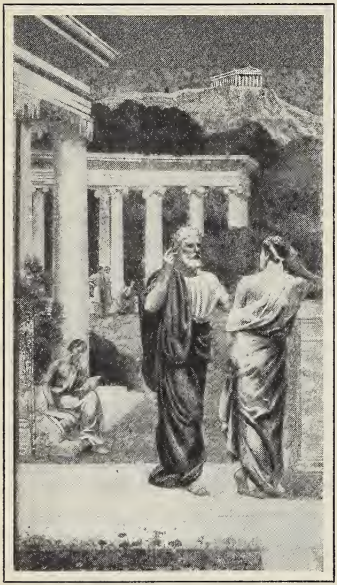
A Noble Spirit. Socrates' influence outlived him. Even today men who seek to proclaim what is good and true in face of the opposition of self-seeking groups or of ignorant mobs draw new courage from the example of the humble Athenian stonecutter. His life and teachings made such an impression on the early Christians that they thought God had sent him to help prepare the world for the coming of Christ.[1] But, as has happened so often in history, his own age did not know how great he was.

5. Socrates' Great Pupil

Plato. Among the small band of Socrates' loyal followers there was a young noble named Plato (427–347 B.C.), who was later to become one of the world's greatest philosophers. Here we can refer only to one of his works, *The Republic*, in which he gives his ideal of society. This book forms a landmark in human progress because it marks the beginning of the serious study of government. The people of the Near

[1] Socrates was very modest about his attainments. He would not call himself a wise man. That, he said, was "a great name which belongs to God alone." He counted himself merely a lover of wisdom. When Socrates was told that the Delphic oracle regarded him as the wisest among men, he thought long over the report and finally accepted the verdict. He concluded that he was wiser than other men because he was ignorant *and knew it*, whereas they too were ignorant but did not know it.

Eastern empires had lived for ages and ages under absolute rulers, and it seems never to have occurred to them to ask whether there might not be other forms of government.



PLATO *talking to* ONE *of his* DISCIPLES

Note the Parthenon in the distance. (From a painting by Puvis de Chavannes, in the Boston Public Library)

The Ideal State. Plato's ideal state was not to be governed by kings, as you can tell from the title. It was to be governed by those who, through long study, showed themselves to be the wisest, no matter from what social rank they came. They were called philosophers. Next to them came the soldiers, or protectors of the State; and below them came the rank and file. Everyone was to do that for which he was best fitted.

Still Worth Reading. *The Republic* would have been a great achievement if it had dealt with politics alone; but, besides that, it deals with philosophy and education and shows how close these three fields are to one another and to our daily lives. It contains much that we can still use when we are confronted with the problems of living rightly, of governing justly, and of educating wisely.

The First Academy. Plato established a school in a grove called the Academia, hence his school was called the Academy. He left his fortune to it and it continued as an educational institution for over eight hundred years, until 529 A.D.

6. Plato's Great Pupil

Aristotle. Like Socrates, Plato also had a student who became as famous as his teacher. The pupil's name was Aristotle (384–322 B.C.). He was not an Athenian; he came from Stagira near Macedonia, where his father was the friend and physician of Philip II's father.

Aristotle, *by Raphael*

From the age of eighteen to almost forty he studied with Plato; then, soon after Plato's death, he was invited by Philip to take charge of the education of the young prince Alexander, who was then about your age. When Alexander became king (336 B.C.), Aristotle returned to Athens and established a school of his own, called the Lyceum. Here he labored with his students until Alexander's death in 323 B.C., when an uprising of the Athenians against the Macedonians forced him to flee. He died in Chalcis the next year.

A Walking Encyclopedia. The remarkable thing about Aristotle was that he was interested in so many subjects and knew so much about each of them. He was a veritable walking encyclopedia. (We might note, in passing, that he liked to walk as he talked; so his school came to be called the Peripatetic, or walking, school.)

Like Plato, he wrote on government, but he wrote on almost everything else that could be written about in his day. He had an extraordinary capacity for systematizing knowledge, so that what had heretofore been more or less of a jumble of miscellaneous facts about, let us say, plants or animals, were shaped by him into well-organized bodies of knowledge with names, or titles, such as botany or biology or

zoölogy. Other subjects on which he wrote were art, astronomy, ethics, oratory, philosophy, poetry, politics, and psychology. In short, he put his stamp on nearly all the learning of the ancient world. On many subjects his writings were still regarded as the standard reference works as late as the time of Columbus. His was the greatest intellect that the ancient world produced.

Unfortunately, men soon came to regard his writings, especially on scientific subjects, as the final word. Aristotle himself would have been the last person to wish to have his writings treated in this manner. He had the true scientist's attitude toward his work. He would have expected his successors to keep on looking for new knowledge and to use that new knowledge to revise his views. What he had accomplished was indeed extraordinary; but, not having telescope, microscope, or many other instruments of modern scientists, he was greatly handicapped, and so it was only natural that when finally (only a few hundred years ago) men invented these instruments they should find that Aristotle had made many mistakes. But all through the Middle Ages (*c.* 500–*c.* 1500 A.D.) whatever Aristotle had said on science was believed as firmly as what the Bible had said on religion.

What Philosophers try to Do. Philosophers are often caricatured and almost always as "grinds" or graybeards, impractical, and having little in common with live and virile folks. Before we take leave of these three great Greeks, let us try to find out if this verdict is a just one. It may turn out that everyone (including yourself) makes a start at being a philosopher and that the many who quit do so not because they're too alive and virile but because they're too lazy.

The Good. Perhaps you can remember the first time you did something that you thought was right (or good or moral) and someone else thought was wrong (or evil or immoral). How did you settle it?

You might have said, "It was right (1) because everybody else around here is doing it" or (2) "because my church

teaches that it is right" or (3) "because my conscience told me it was right" or (4) "because my reason told me it was right" or (5) "It made me feel happy; so I was sure it was right" or (6) "I 'got by' with it; so that proves it was right."

Now, the business of the philosopher is to examine and criticize such possible answers and try to determine which is the best and why it is the best. He tries to answer the question What is the good life? In so far as you try to do the same, you are a philosopher.

The branch of philosophy which deals with "the good life" (that is, with conduct) is called ethics.

The Beautiful. If you are a normal person you want beauty in your life — beauty in landscape, in buildings, in poetry and pictures and music, and in everything about you. But what is beauty? Do your friends always agree with you in your choice of pictures or music or hats or neckties? People's tastes differ, so that what one person thinks beautiful, another thinks sentimental, or exaggerated, or flat, or even ugly.

Here again the philosopher tries to help by finding out what goes to make up beauty, whether in things or in persons. The branch of philosophy which deals with the beautiful is called æsthetics.

The True. Besides trying to learn about goodness and beauty, the philosopher tries to learn the truth about the world we live in. Most people believe (1) that God made the world, (2) that He keeps it going, and (3) that He had a definite purpose in making it and has a definite purpose in keeping it going. Some, however, believe that the world came into being more or less by accident and that it keeps on going like a complicated piece of machinery which some day will run down. That branch of philosophy which studies the question What is our world made of and how does it work? is called ontology.

More about the True. Finally, the philosopher asks this question, "How is it possible for us really to know the world

in which we live?" We report things that we have seen or heard, but very often our sight and hearing deceive us. Witnesses of an accident often give conflicting accounts. Not all these can be true, but how shall we learn which are true and which are false?

And, of course, much of our knowledge, especially of the past, comes indirectly. Recall how we got our knowledge of hieroglyphics through Champollion's inferences drawn from the Rosetta Stone. How can we tell whether an inference is true or false?

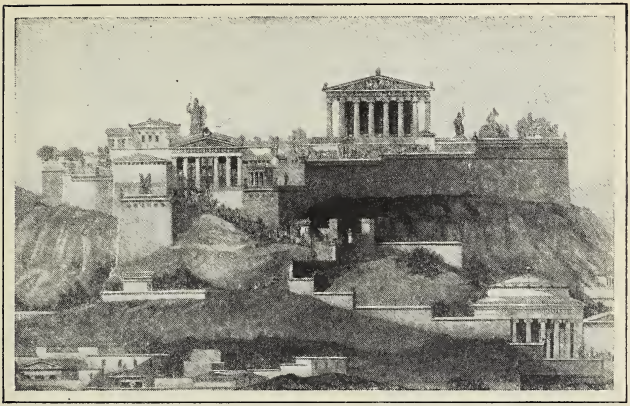
The branch of philosophy which tries to tell us what true knowledge is and what the methods are by which we can get it is called epistemology.

The Part that is Important. It does not greatly matter whether you remember the technical names given above, convenient and useful as these names are. What is important is that you should get clearly in mind the fact that philosophy is something that is very close to every one of us.

Back to the Sophists. To go back to the Sophists: In spite of opposition they continued to thrive. Their teachings tended to make their students think of themselves first of all as individuals rather than as members of the State. As a result many of the Athenians came to take less interest in civic matters than their fathers had done and to become more and more interested in their own personal affairs. This became true especially after the disastrous Peloponnesian War.

Getting Educated outside of School. While the Athenian youth was carrying on his formal education, his informal education, of course, continued; that is to say, he continued to learn things outside of school. And, of course, after he became a citizen all his education was informal.

And what an education it was! Traders brought him news from all corners of the Mediterranean world. In the assembly and the courts he heard important public matters discussed, sometimes even by Pericles or later by Demosthenes. About every six or seven days some holiday came along, with its



The Acropolis *as it may have* Looked *in the* Days *of* Pericles

The American School of Classical Studies has acquired possession of thirty blocks of modern Athens. After the buildings there have been torn down, excavations will be carried on to bring to light the business center of Periclean Athens

religious festival. Often, as part of these festivals, dramas were given, some of them written by Æschylus, Sophocles, or Euripides — those men who ever since have been counted among the world's greatest dramatists and who, no doubt, were familiar figures to the Athenian citizen. Other familiar figures were sculptors, like Phidias and Praxiteles, and historians, like Herodotus and Thucydides — all world figures. These men and their works were some of the more important influences which nourished the mental and spiritual life of the Athenians and which made Athens "the School of Hellas." We shall speak briefly of some of them in the following chapter.

Readings

BREASTED, *Ancient Times*, chaps. xv–xviii. DAVIS, *Readings*, I, chap. vii; *A Day in Old Athens*. SEIGNOBOS, *History of Ancient Civilization*. VAN LOON, *Story of Mankind*, chap. xvi. WELLS, *The Outline of History*, chap. xx.

Some Key Words

informal education	liberal	399 B. C.	Xenophon	Lyceum
pedagogue	conservative	Plato	Academy	ethics
Sophist	Socrates	*The Republic*	Aristotle	æsthetics

Questions

SECTION 1. Compare an Athenian home with a typical American home. Name some things which you regard as necessities but which your grandparents got along without.

SECTION 2. What are some of the things you learned informally during the last week? How does the Athenian method of instruction in reading differ from the method we use? Compare the education of an Athenian youth with yours; with that of an Asiatic youth.

SECTION 3. Most men belong to one of the following groups: (*a*) those who are opposed to change and would like to have former conditions restored (= reactionaries); (*b*) those who are content with things as they are and who are disinclined to make any more changes than are absolutely necessary (= conservatives); (*c*) those who think that conditions ought to and can be changed, and are willing to move along at a moderate pace (= liberals or progressives); and (*d*) those who wish to pull things up by the roots and make rapid and decided changes (= radicals). In which group would you place Socrates? yourself?

SECTION 4. What two "rules of life" came out of Greece? What is meant by the Socratic method of teaching? What did the early Christians think of Socrates?

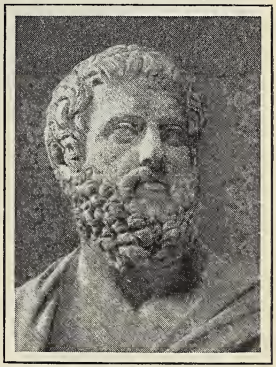
SECTION 5. What does Plato's *Republic* deal with? What is the origin of the word "academy"?

SECTION 6. What were some of the things that Aristotle did? How were his works regarded by scholars in the Middle Ages? Do you think such treatment is what Aristotle would have expected or desired? Does philosophy have any relation to you? Explain this.

CHAPTER XVI · Concluding the Story of the Golden Age of Greece, dealing here with Dramatists, Historians, and Artists

1. The Dramatists

The Drama and Religion. To understand the place of the dramatist in Greek society, we need to say a word more about Greek religion. We saw (p. 147) that the Greeks had many gods, local and national. These gods, however, were not fitted into a system, with an organized priesthood and a definite set of teachings binding on all people. Each deity was quite independent of the others and had its own priests, who were servants of the temple and not of the State.



Sophocles

Such religious teaching as there was, was much less systematic than with us today. There were no sermons or Sunday schools, and there were no sacred books like the Bible, and no fixed rules governing conduct, such as the Ten Commandments of the Hebrews. For long, religion and conduct (or morality) were quite separate affairs. It was largely through the drama that they were drawn together, because the drama showed the gods rewarding the virtuous and punishing evildoers.

Origin and Development. The drama grew out of the custom of having a group of people sing and dance at religious

Witnessing a GREEK PLAY

From a painting by William Richmond. (Reproduced by permission of the Museum and Art Gallery Committee of the Corporation of Birmingham)

festivals. These singers and dancers, who were generally men, formed what was called the chorus. Their leader alone had a speaking part. Æschylus[1] (the first great dramatist, 525–456 B.C.) added a second speaker, and Sophocles[2] (his close rival, 496–405 B.C.) added a third. With two or three actors, aided by the chorus, it was now possible to portray traits of human character — love, hatred, pride, ambition, and the like — so that people could see their own lives enacted on the stage.

Next to Æschylus and Sophocles stood Euripides[3] (480–406 B.C.). In spite of his excellence, however, he had to wait long before the Athenians gave him the applause they gave the other two, because he brought in some of the hated ideas

[1] ĕs′kĭ lŭs. [2] sŏf′ō klēz. [3] ū rĭp′ĭ dēz.

of the Sophists and gave the gods a less prominent part in human affairs than Æschylus and Sophocles did.

The Greek Drama and the "Movies." The theater became a great public school for teaching people how to live. For it *was* a public affair; all the citizens went. Never since that time has so large a proportion of citizens attended the theater, until the coming of the "movies" in our own day. (Do the "movies" educate? Do they make for higher standards of conduct? Study the next motion picture you see, with these questions in mind.)

Greek Sense of Balance. These three dramatists wrote tragedies — serious stories in which the leading character was generally overwhelmed by some great disaster. But the Greeks realized that, while now and then it was good for men to be reminded of the great lessons taught in the tragedies, nevertheless they could get too much of them. So after a solemn session with Æschylus, Sophocles, or Euripides in the morning, they had an afternoon session with the comic dramatists and heard them deal with questions of the day and perhaps poke fun at the fads and fancies of the political and social celebrities of the city. The best-known writer of Greek comedy was Aristophanes[1] (*c.* 448–*c.* 380 B.C.).

2. The Historians

Herodotus. Nowhere is the wide range of Greek interest shown better than in the book written by Herodotus of Halicarnassus, the man who is called the Father of History (*c.* 484–*c.* 425 B.C.). Though this work is a history of the Persian wars, it begins with an account of the Egyptians, Babylonians, Lydians, and other peoples with whom the Greeks came in contact.

Herodotus had traveled widely and had first-hand information of much that he wrote about. He was not always as critical as modern scientific historians are, but he was a much

[1] ăr ĭs tŏf'ạ nēz.

better story-teller than most of them. His book was intended to be read aloud, and he had a fine dramatic sense which told him when his hearers were likely to become bored with the narrative; then he would change the subject or bring in some anecdote to revive their interest.

Two Disconcerting *Greeks*

Theirs are the earliest histories we have, and they have rarely been equaled and never excelled

Herodotus is our chief authority for the Persian wars, and he is one of the world's great writers of narrative prose. It is entirely appropriate to place him near the dramatists, for he too pictured the gods as actively interested in the affairs of men, measuring out rewards and punishments to them.

Thucydides. When Athens honored Herodotus for his great history,[1] there may have been among those present a young citizen who was destined to write an even greater one. His name was Thucydides[2] (*c.* 471–*c.* 400 B.C.), and his theme was the Peloponnesian War. Thucydides had lived during this war (he had even taken part in it); so he was the first man to write a history of his own times. Even more important is the fact that he wrote a history which still serves as a model to the modern scientific historian because of the care he took to get reliable information and to present all matters fairly and impartially.

Two other important facts to notice about Thucydides' history are these: First, he believed that events were caused by the doings of men and not (as Herodotus had believed) by the doings of the gods. In other words, he found an explanation for events in natural causes, not in supernatural causes.

[1] They presented him with a large sum of money. [2] thū sĭd'ĭ dēz.

Second, this greatest historian of the ancient world thought that history was more than a tale told to amuse or thrill. He thought that it could be useful, and he hoped that his work would be studied by statesmen and soldiers.[1]

Xenophon. Just as there were three great dramatists in the Golden Age, so there were three great historians. We have already mentioned the third and youngest historian, Xenophon[2] (*c.* 434–*c.* 355 B.C.), in connection with Socrates, whose friend he was. His best-known work is the *Anabasis*, which tells of the exploits of the ten thousand Greeks who had gone to help a Persian prince (Cyrus the Younger) to win the Persian throne. When Cyrus was killed, Xenophon led the stranded mercenaries safely through a strange and hostile country.[3]

3. The Sculptors and Architects

A Good Place for Artists. Athens was placed in a setting of great natural beauty. Under a clear blue sky the varied outline of mountain, plain, and island-dotted sea formed a pleasing panorama rich in color, which altered with the seasons and with the brightening and fading of the day. The Athenians saw that it was beautiful and loved it.

But it was not only in nature that they found beauty; they found it in man too. We noted before that, in their endeavor to turn out a well-balanced personality, they trained the body as well as the mind and heart. The beauty which they found in the human form they expressed in colors and in marble. The paintings, except for those on their vases, disappeared

[1] General J. J. Pershing, chief in command of the American forces in the World War, proceeded in a thoroughly Thucydidean manner when he wrote in *My Experiences in the World War* (1931): "My primary purpose in writing this story of the American Expeditionary Forces in France is to render what I conceive to be an important service to my country. In that adventure there were many lessons useful to the American people should they ever again be called to arms, and I felt it a duty to record them as I saw them."

[2] zĕn′ō fon.

[3] This exploit showed the Greeks how weak the Persian government was and helps to explain why, not many years after Xenophon's death, Alexander the Great successfully led another Greek army against the Persians (see next chapter).

A Portion *of the* Parthenon Frieze

long ago, but to judge from the accounts that have come down to us some of them must have been as near perfection as anything done by the Greeks in other fields.

Phidias. When we turn to sculpture, there is no need for guesswork. Enough authentic pieces have been preserved to show what great sculptors Greece produced. The greatest one was Phidias[1] (*c.* 500–*c.* 430 B.C.), an intimate friend of Pericles, whose chief adviser he became in matters that had to do with beautifying the city. His masterpieces were two colossal statues, one of Zeus in Olympia, so marvelously executed that it was counted as one of the seven wonders of the world, and the other of Athena in the Parthenon in Athens. Both of these great works were destroyed long ago, probably by vandals who valued the ivory of the flesh parts and the gold of the drapery more than they did the art. However, enough of Phidias's work remains to show his genius.

Best known are the sculptures on the Parthenon, which were made under his direction and which portray in a wonderfully lifelike manner the procession of young men and maidens and priests and officials in the Panathenæa, the great festival held in honor of the goddess Athena.

[1] fĭd′ĭ ăs.

HERMES *by Praxiteles*
Olympia Museum

A Part of the LAOCOÖN GROUP
Vatican Museum

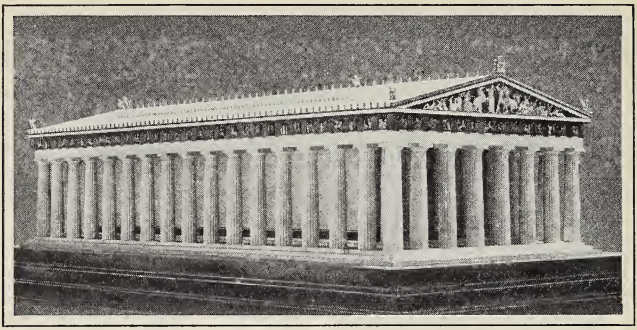
The work of Phidias and his school[1] gives us the impression of calmness and dignity and strength. It seems to say that Athens is sure of herself and that all goes well with her.

Praxiteles and Others. But Greek genius did not exhaust itself when it had depicted calmness and serenity. Other sculptors expressed other human feelings, which ran the whole gamut from the idle dreaminess of the Hermes of Praxiteles[2] (flourished 360–340 B. C.) to the agony and pathos of Laocoön and his sons. Thus sculpture became more and more a way of portraying the life of man as well as the life of the gods.

4. THE PARTHENON

A Great Greek Temple. The Parthenon, which, in ruins, still forms one of the glories of Greece, was the chief temple of Athens. It replaced an earlier one on the Acropolis, which the Persians had destroyed.

[1] Here is a new use of the term "school" meaning followers, as "the Platonic school of philosophy" or "the Wagnerian school of opera." [2] prăk sĭt'ē lēz.

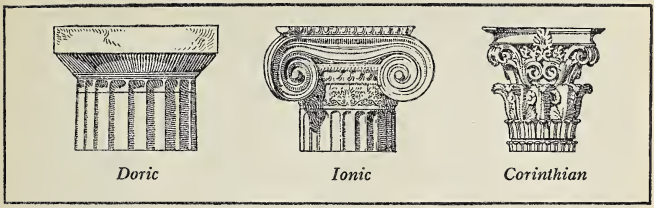


A Model of the PARTHENON *as it* MAY *have* LOOKED *in the Days of* PERICLES
(Metropolitan Museum)

It, like the Temple of Karnak and most other structures in the Mediterranean world until the days of the Romans, belonged to the first type of architecture, called the beam or lintel type from the straight beam, or lintel, which spanned all the windows and other openings and carried the weight of the walls above. With the Romans the rounded arch came into general use; in the late Middle Ages came the pointed arch; and in our own day came steel construction. These are the four main stages in the development of architecture. (See the illustrated time chart on page 829)

The Greeks created three types, or orders, of columns. Those on the Parthenon, which stand like sentinels guarding the rooms of the temple, are of the earliest order, called Doric. The Doric column consists of a sturdy shaft and a simple capital. The next order, the Ionic, is more slender and graceful with a volute (or ram's-horn) capital, and it has a base. The third order, called the Corinthian, differs from the Ionic chiefly in having an ornate capital of acanthus leaves.

Lesser Craftsmen. Though the Parthenon was the greatest triumph of the architect and sculptor, it was only one of a number of public buildings which made Periclean Athens a landmark in the progress of civilization. And besides architects and sculptors there were craftsmen who worked in different materials and on a smaller scale, but who, nevertheless, contributed to the artistic atmosphere of the city.



Three Greek Capitals

Such were the makers of terra-cotta statuettes, the engravers of coins and cameos, and, oldest of all, the makers of vases.

Two Safe Assumptions. Thus on the works of the great teachers, dramatists, and artists the mental and spiritual life of the Athenians was fed. Only a few great names have been mentioned; but as a rule, wherever you meet a great name in history you are safe in assuming two things. First, that there were others in the same walk of life who were almost as great or at least great enough to make competition lively. Thus in the days of Shakespeare there were other English poets and in the days of Washington there were other statesmen of no mean ability.

Second, that these great men had a public that was capable of appreciating much of their work, even if not all of it. From this we may conclude that the Athenians of the Golden Age of Greece formed a society with a very high average of intelligence and artistic appreciation. Many scholars believe that it has never since been surpassed or even equaled.

Why Painters Paint and Writers Write. We have spoken of all this cultural development as forming part of the informal education of the Athenians, but that was not what the poets and artists were aiming at primarily; nor were they trying to gain riches. They had something in their minds that they wanted to express, whether in prose or poetry, in marble or clay or color; and to express what was in their minds was their chief concern.

Nevertheless they did educate their fellow citizens. As the latter listened to the tragedies of Æschylus or the comedies of Aristophanes and as they looked at the temples, rich in carving and statuary, their tastes were being formed and their appreciation of what was beautiful was being cultivated. They were being educated by their environment, as you are.

From Athens this culture spread all over Hellas; and in this way the Greek world became united culturally, even when it was separated politically.

A Greek Miracle. We saw (p. 170) that after the death of Epaminondas the city-states of the Greek peninsula were too weak to ward off any vigorous attack. Since an attack was bound to come, it probably could not have come from a better quarter than Macedonia; for the Macedonian leaders, especially Philip's son Alexander the Great, valued Greek culture, and they had the strength not only to preserve it but to spread it far and wide. So just when it looked as though Greek culture might be wiped out by some outside attack, a great miracle occurred, and the Greek spirit set out to conquer the world.

Some Key Words

Xenophon	**Aristophanes**	**Herodotus**	**Praxiteles**	**Thucydides**
Æschylus	**Sophocles**	**Phidias**	**Euripides**	**Parthenon**

Questions

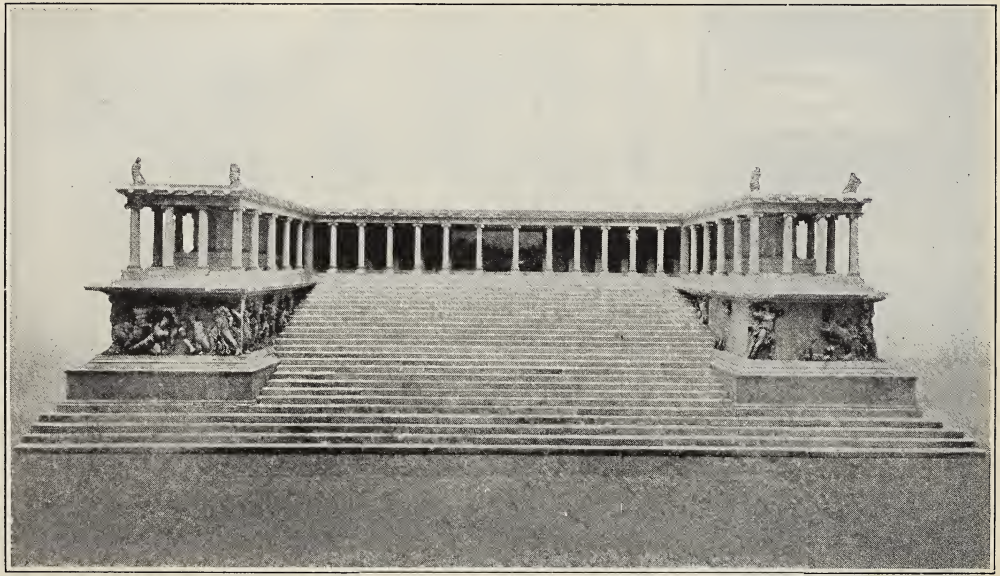
SECTION 1. What connection was there between Greek religion and the Greek drama? What resemblances (if any) are there between the Greek drama and the modern "movies"?

SECTION 2. In what respects does Herodotus' history still serve as a model? Thucydides' history?

SECTION 3. Why was Athens a good place for painters, sculptors, and other artists? What famous pieces of sculpture are associated with the name of Phidias?

SECTION 4. Do you know of any living person so great in some line that he has no close competitor? Goethe said that architecture was frozen music What did he mean by this?

UNIT III · *In which the Greeks set out to conquer the World*



A restoration of the ALTAR *of* ZEUS, *one of a number of magnificent structures in* PERGAMUM, *a Hellenistic city in Asia Minor*

CHAPTER XVII · How a Young European Prince Overthrew a Great Asiatic Empire in Less Time than it takes to get through College, and how he then sought to mingle the East and the West

1. Alexander the Great (336–323 B. C.)

A Young Great Man. If the Greeks had realized that the new Macedonian king would go down in history as "Alexander the Great," they would undoubtedly have accepted him readily, even if not gladly. But they knew him only as a young prince just out of his teens, who had had little chance to show what he was made of. So the old spirit of independence soon came to the surface again; Thebes revolted and other cities were ready to follow her example.

Alexander lost no time in keeping the revolt from spreading. He struck at Thebes quick and hard. Those of the citizens who were not killed in battle were sold into slavery; the city itself was destroyed. One such example was enough, and Alexander, like his father, became the leader of a league of the Greek city-states.

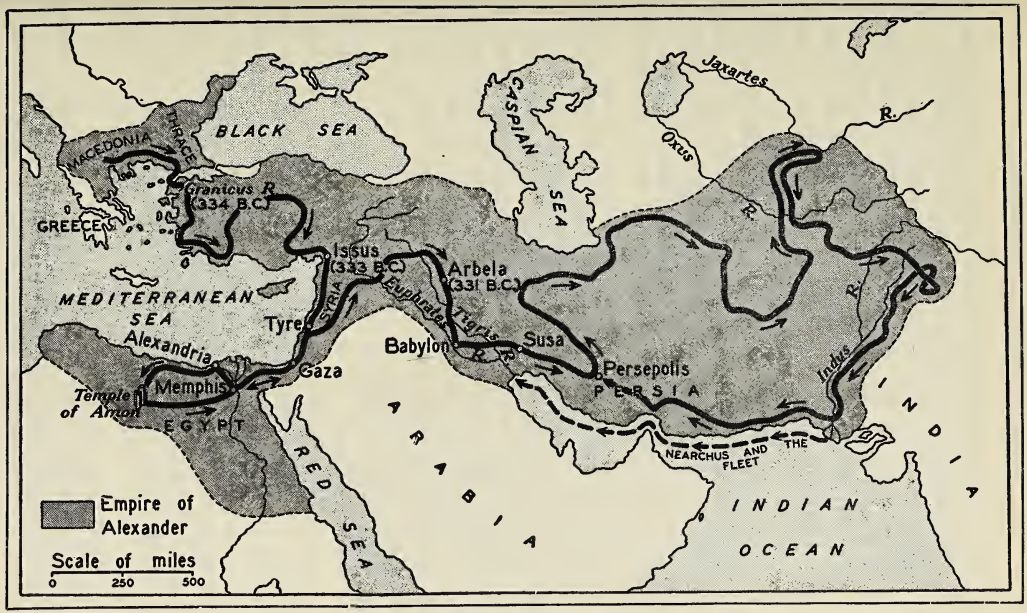
Brave and Tactful. Alexander was strong, handsome, daring, and quick-witted. He could ride any horse, and no hunting expedition was ever too full of danger for his bold spirit. He had been brought up in a court where Greek influence was strong, and from his great teacher, Aristotle, he had learned to appreciate the things which Greek genius had produced. He showed this in his attack on Thebes when he spared one house, the home of Pindar the poet. By this act Alexander also showed that he was a diplomat. Nothing that he could have done would have drawn the Greeks to him so quickly as did this tribute to their culture.

A Greco-Persian LION HUNT

Alexander's sarcophagus, Museum at Constantinople

Another Drive to the East. Having secured the allegiance of the Greek city-states, Alexander took up his father's plan of conquering the Persian Empire, and once more the Greeks started on a drive eastward. This time they fairly paraded all over the Near East and got even as far as India (see map, p. 213). It was like a grand triumphal march, marked here and there with brilliant victories. The battle of the Granicus (334 B.C.) opened the way to the conquest of the Asia Minor ports; the battle of Issus (333 B.C.) opened up Syria and Phœnicia. Here the city of Tyre blocked Alexander for a while, but it finally fell.

A New City and a New God. Then Alexander gathered in Egypt. Two important events marked his stay here. One was the founding of Alexandria, a city which for long was to lead the Mediterranean world in commerce and culture. The other event was a mysterious trip into the desert to the temple of the god Amon, where the priests hailed Alexander as the



The Empire of ALEXANDER *the* GREAT

god's son. This sort of thing was customary in the empires of the Near East, and it undoubtedly raised Alexander in the eyes of the peoples he had conquered. But it was not the Macedonian custom, and many of his followers did not like it.

Cutting away from the West. With Asia Minor, Phœnicia, and Egypt in Alexander's hands, Persia had lost all her naval bases; Alexander now had nothing to fear from a naval attack on the Greek peninsula. But Persia was far from destroyed; she still held the whole Tigris-Euphrates basin. Into this region Alexander now marched, and at the battle of Arbela (331 B.C.) he dealt a smashing blow at the heart of the empire. The King, Darius III, was killed as he fled from the field, and Alexander soon became master of the whole Fertile Crescent.

To the Indus and Back. He kept on to the east as far as the Indus, through days and years full of romance and adventure. Though his conquests here were soon to be lost, one result of this farthest-east drive was lasting, namely, the closer contact of India with Western Asia and Europe, both by land and by water. Alexander made his way back to Babylon by land, while his admiral, Nearchus, starting from the Indus, found a water route and brought to the West the first authentic information about the Persian Gulf.

An Untimely Death. Seven years had elapsed since Arbela. As much of the East had been conquered as Alexander thought he could conquer, and now he planned to conquer the western Mediterranean world. He was still a young man, and his genius burned as brightly as ever. But the long hot marches back from India had told on him, as they had on his soldiers, and he suffered from wounds. While in this run-down condition he weakened himself still further by a drunken debauch, was stricken with fever, and died after a short illness (323 B.C.).

It is interesting to speculate on what might have happened if Alexander hadn't got drunk, but perhaps it is quite as interesting to note that he *did* get drunk. It points, among

other things, to the fact that it is hard even for great men to live up to Socrates' two brief maxims (pp. 188, 189). Here was one of the great men of all times, and a pupil of Aristotle at that, who nevertheless cut his life short by doing what any sixth-grader could have told him was unwise.

2. Alexander's Work

A Rapid Worker. What Alexander had accomplished was as amazing as it was romantic. At twenty-two (the age of the average college senior) he set out with an army of only thirty or forty thousand soldiers to overthrow the greatest empire the world had ever seen. He did overthrow it and in less time than it takes to get through college (334–331 B.C.); then he kept on and added more conquests.

Greek Ideas invade the Near East. Wherever he went he built cities (Plutarch says more than seventy) and established some of his veterans in them. These cities became centers of Greek culture. They afforded "good openings" for ambitious Greek youths, who flocked thither in great numbers. Of course they took with them their language and their fondness for Greek literature, architecture, athletics, and all the many aspects of Greek life, and so these new cities came to be like bits of Hellas.

Near-East Ideas invade Europe. But the effects of Alexander's conquests were not all one-sided. The Near East exerted a great influence on Greece, and through the Greeks on all of Europe. Foremost among these influences were (1) the religious ideas and practices of the Egyptians, Babylonians, and Persians which spread among the common people and (2) the governmental ideas of absolute monarchy and the divine character of kingship.

Alexander was eager to have the two civilizations unite, and to further the union he appointed many Persians to important offices, married an Asiatic princess (Roxana), and encouraged his soldiers to take Eastern brides.

Hellenistic Culture. The new culture which grew up in the eastern Mediterranean world was different from the old purely Greek culture. To tell them apart, historians use the word "Hellenic" for the old Greek culture and the word "Hellenistic" for the new Greco-Oriental culture.

The Venus *of* Milo

This lovely statue was found on the island of Melos and is now one of the glories of the Louvre, in Paris. It is generally regarded as Hellenistic, though some scholars place it in the Hellenic period

Hellenistic culture was developed chiefly in the cities. The rank and file of the people on the land were for the most part untouched by it. They went on much as they had from the beginning of time, and in some parts of what was once Alexander's empire they are still going on in the same old way even today.

A Powerful Influence. Nevertheless, what Alexander had accomplished was of tremendous importance. Instead of Greek culture's being stamped out or at least neglected (as might have been the case if Alexander had been a semicivilized war lord), it was tremendously encouraged. The result was that for many years to come the eastern Mediterranean world was dominated by people who had Greek ideas — who knew Homer and Sophocles and Herodotus and Socrates and Phidias and so on throughout the whole galaxy of Greek genius; they were Greek in culture even if they were not Greek in blood.

What Alexander Accomplished. The last sentence helps us to understand what it was that Alexander accomplished. It was not the dashing young hero alone who turned the Near East into a new Hellas: it was he, together with the men

named above. The latter had brought new ideas and new values into the world. Without their great works Alexander would have had nothing new to take to the Near East.[1]

What makes a Man Great? Every great man (like every age) has his Living Past, which simply means that he uses the ideas of earlier men. His place in history depends upon (1) how well he uses his Living Past and (2) how much he adds to it.

On both scores Alexander deserves a high rating. No man of his day treasured the fine things of Greece more than he did, nor made more use of them. And by trying to break down the barriers which separated one civilization from another, he took a step toward a world-state based on respect for all that is good in each civilization. This idea is so common today that it is hard to realize how few persons there were in Alexander's day who could see anything worth while in any civilization but their own. To do that demanded a mind that was open and generous and that could look far ahead. Such a mind Alexander had.

Alexander's Empire Breaks Up. Alexander left no heir capable of carrying on his work. Only a genius like himself could have held his empire together, for there was very little that the various parts of it had in common. He had been in the Near East hardly a dozen years, and old civilizations cannot be changed much in such a short time.[2] The seventy-odd cities which he had founded in Egypt and Asia were like tiny Greek islands in a vast sea of "barbarians."[3] Egypt was still Egyptian in civilization; Babylonia was still Babylonian; Phœnicia was still Phœnician.

So the empire tended to fall apart. No one of Alexander's generals could get the support of the others. Soon they quar-

[1] Even before Alexander Greek ideas had begun to spread to non-Greek peoples, but after Alexander's conquests they spread more rapidly.

[2] To take a modern example, England won Canada from the French in 1763 and yet some parts of it are still as French today as they were one hundred and seventy years ago.

[3] The Greeks applied the term "barbarian" to all non-Greeks, whether they were civilized or uncivilized.

reled, and it was about twenty years before anything like peace was restored.

No Political Unity in the Near East. When the dust of battle cleared away, the empire lay broken into three large fragments: Macedonia (including the Greek peninsula), Western Asia, and Egypt. Each was under a Macedonian general, who became king. Western Asia was the largest on paper, but the eastern and northwestern parts of it soon broke away, and this kingdom shrank to the region called Syria. It got its name of the Kingdom of the Seleucids from Alexander's general Seleucus. In Macedonia the grandson of Alexander's general Antigonus ruled, and in Egypt his general Ptolemy.[1]

Cultural Unity in the Near East. In spite of the break-up of the empire there were certain bonds between the various parts of it. Each had a Macedonian royal family, and their courts were centers of Greek ways of doing things. The Seleucids and the Ptolemies continued Alexander's plan of attracting Greek architects and sculptors, scholars and poets to their kingdoms, and so Greek culture got a firm hold there. Indeed, it was in the new kingdoms rather than in old Hellas that Greek culture made its greatest advances in the following centuries. This was notably true of Alexandria in Egypt.

Some Key Words

Alexander the Great	**Darius III**	**Antigonus**	**Hellenic**	**Granicus**
Hellenistic	**Seleucus**	**Ptolemy**	**Alexandria**	**Issus**

Questions

SECTION 1. What were some outstanding qualities of Alexander's character? How did Philip II enter into Alexander's Living Past? What earlier "drives" to the East had the Greeks made?

SECTION 2. How did Alexander's conquests result in the spread of Greek culture? Make a list of some of the ideas which a well-educated young Greek could have carried to the East. What Oriental ideas spread into Europe largely as a result of Alexander's conquests?

[1] tŏl′ē mi.

CHAPTER XVIII · Concerning a New Culture called Hellenistic and adding a Parting Word on the Greeks

1. Higher Learning in Alexandria and Elsewhere

The Museum. Ptolemy I (reigned 323–285 B.C.) made Alexandria his capital, and he spent money lavishly in making it a center of culture and learning. Soon many great scholars were assembled there. They were pensioners of the king, and they lived and labored in the great library and the laboratories, lecture halls, exhibition rooms, and dormitories which had been built for them in one part of the great royal park. Like Plato's followers, they too were organized into a corporation, called the Museum. Unlike Plato's Academy, the Museum was supported by the government; it was the first state-endowed institution of higher learning.

Hellenistic Coins *showing* Ptolemy I *and a Bird* Familiar *to those who* Once *owned* American *Gold* Pieces

A Great Library. The Alexandrian library became the most famous library of antiquity. At its height it contained over half a million books, or rather papyrus rolls. When you remember that every one of these rolls was written by hand, you will begin to realize how much time and money went to building up this library. (How many volumes are there in your public library?)

New Knowledge. But the Alexandrian scholars were not only keepers of knowledge; they were also creators. Eratosthenes was the first to put lines of latitude and longitude on a map and the first to figure out the earth's circumference.

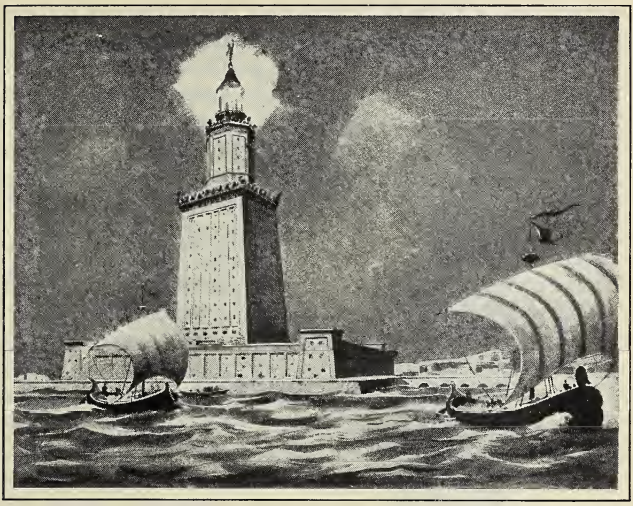
Considering the slight information he had to go on, his estimate of about 28,000 miles was remarkably near the right figure. (How far was he wrong?) Euclid gathered together what there was of geometry and developed it into a complete system, which still serves as the basis of the geometry you study in high school and college. These were only two of a number of outstanding achievements of Alexandrian scholars.

Aristarchus of Samos. While Alexandria was the chief intellectual center in this Hellenistic period, the Greek mind was active elsewhere. From the island of Samos came Aristarchus, who had a theory that the sun and not the earth was the center of the universe. Unfortunately he did not have enough data to prove his theory; so the ancient world continued to believe for another thousand years something which every child nowadays knows to be wrong. However, Aristarchus's work was not all in vain. When, about a thousand years later, Copernicus came to the same conclusion, he felt surer than he otherwise would have that he was right because he had Aristarchus on his side.

Archimedes. Syracuse in Sicily produced the greatest scholar of this age. His name was Archimedes[1] (*c.* 287–212 B.C). Making use of Euclid's geometry, he went on to develop some more advanced branches of mathematics. Unfortunately, all that he did in this line was later lost and had to be worked out anew by modern scholars.

Archimedes is best known for the use he made of science, that is, for what is called applied science. He was a mechanical genius and invented or discovered a number of principles and devices which are invaluable for scientists and engineers — for example, specific gravity, and the lever, without which we could not have gear shifts on our automobiles.

[1] är kĭ mē′dēz.



How the LIGHTHOUSE *at* ALEXANDRIA *Probably looked*

2. HELLENISTIC ART AND PHILOSOPHY

Architecture. Not all Hellenistic genius and talent ran to science. Architects, painters, and sculptors were active wherever there was wealth enough to support them. The royal palace at Alexandria and the Museum buildings were imposing structures of marble; and though they have all disappeared, we can get some idea of how impressive they must have been from the architectural remains of much smaller cities, such as Priene[1] and Pergamum. The most famous Alexandrian structure was the lighthouse, called the Pharos from the island in the harbor on which it stood.

Sculpture. The sculptors fared better at the hands of time than did the architects. Many a statue, toppled from its

[1] See page 210.

pedestal, was gradually covered over with débris of one sort or another and so preserved for us. Thus, for example, two of the loveliest pieces of Greek statuary, the Venus of Milo and the Victory of Samothrace, lay hidden from view for hundreds and hundreds of years. Others may still be brought to light by the spade of the archæologist, for nowhere is archæological research being carried on more actively today than in the eastern-Mediterranean world.

The Winged VICTORY *of* SAMOTHRACE

Another glory of the Louvre (see page 216)

Philosophy. As the commercial leadership passed to Alexandria, Antioch, and other cities, Athens grew poorer and poorer, and so could not keep up with the others in art and science. But she still led in the field of philosophy. Philosophy does not call for expensive laboratories such as are needed for the study of botany, biology, anatomy, and other branches of science. When you have found men with great enough intellects to become great philosophers, you have about all the equipment you need.

Two New Schools. Athens could still produce or attract such men. They were grouped into four schools. We have already spoken of Plato's Academy and Aristotle's Lyceum. Of the two others one was founded by an Athenian named Epicurus (*c.* 342–270 B.C.), and the other by a Semite from

Cyprus, named Zeno (*c.* 336–*c.* 264 B.C.). These schools too tried to answer the old familiar question What should a man live and strive for; what should be his goal in life? The answers which they gave to this question played an important part in the Roman Empire, of which Greece was soon to become a part; so we shall defer a discussion of them for the present. The point we wish to make here is that these answers came out of that early home of philosophy, Athens.

The End of the Greek Millennium. Thus in the third century B.C. a new Greek world grew up. It was no longer a world of city-states but a world of great kingdoms. Within the next two hundred years these new kingdoms were swallowed up by the growing power of Rome: first Macedonia, then Syria, and finally Egypt. So the end of the pre-Christian Era found the Greek world — which had started out so blithely, so full of vigor and the spirit of leadership — ready to pass the torch of civilization on to a fresher and more vigorous people.

3. Summing up what a Thousand Years had done

A Lot of "First's." But how different the world was at the end of the Greek Millennium from what it had been at the beginning! The Greeks had done one new thing after another, and in many instances they had done each so well that rarely if ever have their achievements been surpassed. They not only set up new targets for men to shoot at, but in many instances they hit the bull's-eye. Thus Herodotus wrote the earliest narrative history we have, and it still ranks as one of the best; and Thucydides did the same for scientific history. Æschylus was the first dramatist and remains one of the greatest. Socrates was the first to make a serious study of conduct, and few have surpassed him — and so on.

Two Remarkable Experiences. During this thousand years the Greeks had had two remarkable experiences. In the first place, they had governed themselves for a large part of the time; they had been free citizens, free to run their affairs in

their own way. In the second place, they had done their own thinking; some minds had shaken themselves free from old, traditional ideas.

What counts for Most in the World. The ancient Greeks formed only a tiny fraction of the people who have lived on this globe, but they demonstrated for all time that what makes a people great is the number and quality of ideas it creates rather than the amount of wealth or power it accumulates. Their ideas had great spreading power; that is to say, their ideas attracted thoughtful, intelligent people because they seemed to add to life something that was worth while. Needless to say, they are still alive, and still have spreading power. If we were to take out of our civilization the ideas about art and literature, science and philosophy and politics, which sprang from the Greek mind, we should have little left.

Something the Greeks Lacked. But the Greek world was not perfect. Though in some respects its civilization was greater than any other (including our own), nevertheless it lacked certain things which we of the twentieth century believe that a society ought to have. Greatest of these lacks was the failure to recognize that a human being has value just because he is a human being. The Greek citizen of, say, the Age of Pericles might have looked at the kings and nobles of the Near East and have said, "I'm just as good as you are"; but to large classes in his own community he said, "I'm *better* than you are." This was his attitude toward women and metics and slaves. It would have not occurred to him to say to these, "*You* are just as good as I am."

An Academic Idea. It is true that near the end of the Greek Millennium the Stoics did teach that all men are equal, but that was largely an academic, or "classroom," idea. A good many people believed it, but very few did anything about it. As a matter of fact, during the last third of the millennium the common run of people were treated more as beasts of burden than as human beings with hearts and minds capable

of doing fine and noble things. They were to do the work of the world; that was all they were fit for. Most of them lived in such great poverty and distress that they often rose in rebellion against their heartless masters.

A Wide Gap between Classes. There was, then, a sharp division between those who did the common everyday tasks and those who had wealth and leisure, especially after the Age of Pericles. This scorn on the part of the "intellectuals" for the everyday work of the world may help to explain why the Greeks did not go so far in science as the modern world has gone. Many of our advances have been due to accidental discoveries made by men working with their hands as well as their heads. It was by accident, for example, that a Dutch spectacle-maker learned that two lenses could be so placed that they would make very distant objects plainly visible. From this discovery came the telescope.

What the Greeks were capable of doing in applied science was shown by Archimedes. But if the story that has come down to us is true, Archimedes was rather ashamed of his mechanical achievements as being unworthy of a great scholar, and asked that no record of them be kept!

Handicapped for Work in Science. Whatever the cause, the fact remains that the Greeks never discovered the microscope or telescope, nor the barometer, thermometer, camera, or a score of other instruments which our scientists have today. It is easy to see how, without these aids, the Greeks could not have learned many things that we now know.

A Parting Word on the Greeks. In spite of its defects the millennium of the Greeks was a period of great and glorious achievement. The English historian Macaulay ended one of his essays on Greece with an eloquent passage, which might be reworded from an American angle in some such way as this: When our civilization shall have passed away as did the civilizations of Nineveh and Babylon, and no one is left to gaze on the ruined dome of the American Capitol except some lone fisherman on the Potomac, Greek ideas will still be as vital

as when they first led men to believe that, by using intelligence, they could learn what was good and beautiful and true.

Now we shall consider in the following chapter what the Hebrews were occupied with during this Middle Millennium.

BREASTED, *Ancient Times*, chaps. xix–xxi. BURY, *History of Greece*, chaps. xvii–xviii. CREASY, *Fifteen Decisive Battles of the World* (Arbela). DAVIS, *Readings*, I, chaps. ix–x. FERGUSON, *Greek Imperialism*. HOPKINSON, *Greek Leaders* (Demosthenes, Alexander the Great). MAHAFFY, *History of Egypt under the Ptolemaic Dynasty*. MAHAFFY, *What have the Greeks done for Modern Civilization?* PLUTARCH, *Lives*. SEIGNOBOS, *Ancient Civilization*, chaps. xv–xvi. WELLS, *Outline of History*, chaps. xxiii–xxiv. WHEELER, *Alexander the Great*. **Fiction.** CHURCH, *Young Macedonian in the Army of Alexander the Great*. COWLES, *Our Little Macedonian Cousin of Long Ago*.

Some Key Words

Eratosthenes	**Archimedes**	**Epicurus**
Euclid	**Venus de Milo**	**Zeno**
Aristarchus	**Winged Victory**	**Copernicus**

Questions

SECTION 1. What was the first great institution of learning endowed by a state? What is the greatest institution of learning maintained by your state? Who were some of the Hellenistic scholars not in Alexandria, and what did they accomplish? What work of Archimedes was lost?

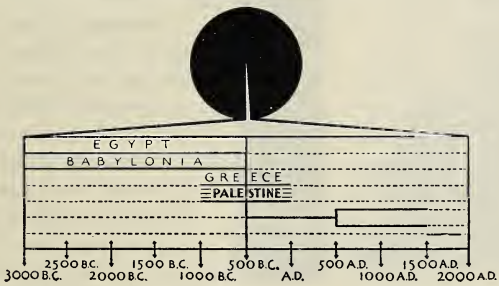
SECTION 2. What evidence have we that there were great sculptors?

SECTION 3. In the last two paragraphs on page 225, which statements deal with matters of fact and which with matters of opinion? What sorts of material would you look for to prove the various points?

Unit IV · *In which the Hebrews live and write a Great Book*

PALESTINE, *the* RELIGIOUS MIND

CHAPTER XIX · Telling chiefly about Kings and Prophets; also about a Period of Captivity



Unit IV deals with the region and period in the shaded bar. (*See pages 49 and 829*)

1. Moses and the Promised Land

A Great Source Book. The Bible, of course, is our main source for the history of the Hebrews. It is the only book that came out of the Near East that can compare with the writings of the Greeks as a powerful and lasting influence. It has been translated (partly or in full) into hundreds of languages,[1] and, ever since the invention of the printing press, more copies of it have been printed each year than of any other book. Rather than being a single book, it is a veritable library of history, poetry, law, and religious teachings.

[1] The British Museum is said to have translations (partial or complete) in six hundred and eighty-three languages, but even this collection is not regarded as exhaustive. Bunyan's *Pilgrim's Progress*, which has been translated into forty languages, holds the record for a secular book (that is, a book which is not counted a holy book).

To the Jew, as to the Christian, the Bible shows God revealing himself more and more completely to man. To the Christian, though not to the Jew, this revelation of God to man becomes complete in the life and teachings of Jesus.

RAMSES II, *who* PERSECUTED *the* ISRAELITES, *and* MERNEPTAH, *from whom the* ISRAELITES ESCAPED

Nomads, then Slaves. Like the other Semitic peoples we have considered, the Hebrews came out of Arabia to seek a better home in the Fertile Crescent. After being repulsed at various points, they came into Egypt.[1] Egypt was just as good a place as the Fertile Crescent, but the Hebrews were not happy there because after a while they were made slaves.

The Escape. During a long period of captivity the once-free spirit of the desert wanderers was almost crushed out of them. Almost, but not entirely. When they found a leader in Moses they were ready to revolt. Their chance came while the Egyptians were busy repelling attacks in distant parts of the empire, and, escaping into the peninsula of Sinai, they resumed their long-forgotten wandering life, living under a code of laws which Moses gave to them. One part of this code was a set of commandments which, according to the Bible, was given to Moses by God.

The Hebrews enter Canaan. It was not until after the death of Moses (*c.* 1200 B.C.) that a permanent abiding place was

[1] Some Biblical scholars believe that the Hebrews did not enter Egypt proper, but only the Asiatic limits of the Egyptian Empire.

found by the wandering Israelites.[1] Then under the leadership of Joshua they crossed the river Jordan and came into the Promised Land of Canaan (see the Book of Joshua). Here they settled down as tillers of the soil.

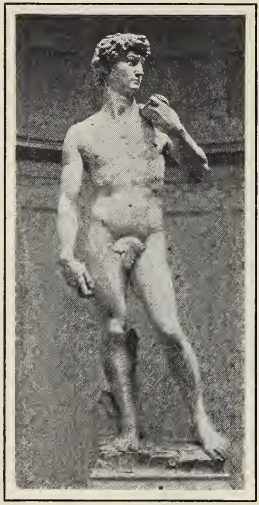
A Young Civilization. Consult again the time chart shown at the top of page 49 and note how old the civilizations of Egypt and Babylonia were when the Hebrews settled down to build theirs. The pyramid-builders of Gizeh, the temple-builders of Thebes, and the heretic Pharaoh Ikhnaton had come and gone long before the Hebrews reached Canaan; and in the valley of the Tigris-Euphrates Sargon I and Hammurapi had come and gone, too.

Where the Hebrews WORSHIPED ONE GOD *and* FORMED TWO KINGDOMS

Relations with Town Neighbors. It had been hard to live up to the religious ideas of Moses, even in the wilderness of Sinai. Now in the Promised Land it was still harder, for the Canaan-

[1] The Hebrews called themselves "Sons of Israel," so that "Hebrew" and "Israelite" mean the same thing. The word "Jew" is also used now as a synonym for Hebrew, though in the beginning it probably applied only to those who lived in Judah and were adherents of Judaism, as the later Hebrew religion was called.

itish townsfolk with whom they came in contact had a religion which demanded much less from its followers in the way of upright living. If the relations between the Hebrews and the Canaanites had been friendly, the Hebrews might have been entirely absorbed, and their religion might have disappeared. But there was almost constant warfare between the two peoples, and this helped to hold the Hebrews together and to strengthen the feeling that they were a distinct people.



DAVID *as Michelangelo Thought he looked*

See page 439

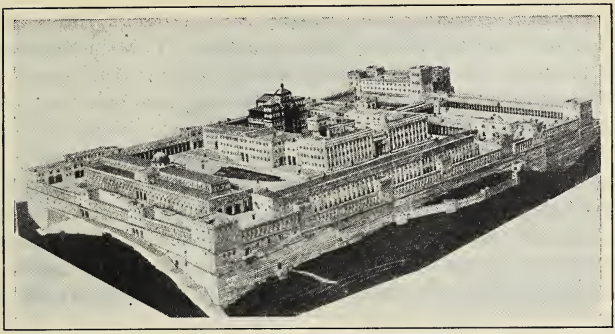
2. THE KINGDOM OF ISRAEL

From Judges to Kings. The incessant warfare had another important result. It led the Hebrews to give up their old tribal organization[1] and to put a king in the place of their former leaders, or judges, as they are called in the Bible.

Samuel was the last judge and Saul was the first king of Israel. But Saul continued to live more like a tribal chief than a king. He had no palace, not even a capital. He lived in his tent, and wherever his tent was pitched, there was his "court." It was only under his successor, David, that the kingdom got a capital, Jerusalem. David made the kingdom strong, and it became rich and prosperous.

Saul and David, therefore, mark the change from the wandering tribal life to the more settled life of a kingdom, and they lived about the year 1000 B. C.

[1] There were twelve tribes.



As Solomon's Temple *is Supposed to have Looked*

A recently made model

David's Court. The wealth and settled condition of the kingdom made it possible for David to establish a court where, among others, there were scribes. These men recorded the events of the day as well as the events of the past, which until now had been handed down orally from father to son. The scribes were religious leaders, whose main purpose was, not to say nice things about the king, but to impress upon him and all his people that what God demanded of them was an upright life. Many of the Psalms were written in this period, some of them by David himself.

Solomon. David's son Solomon, who succeeded him as king of Israel, came to be regarded as the essence of wisdom. But Solomon was extravagant. He taxed the people heavily, not only to build the temple at Jerusalem (which might have been justified), but for his own luxurious living. This was displeasing to many, and soon after his death the ten northern tribes broke away and formed an independent state (see map, p. 231).

Two Kingdoms. The new kingdom kept the name of Israel, but established a new capital at Samaria. It was the richer as well as the larger part of the land and contained most of the cities. Nothing was left of the old kingdom but the two tiny

agricultural districts of Benjamin and Judah in the south, whose only important town was Jerusalem. It was now called the Kingdom of Judah. The two kingdoms used up much of their strength in fighting each other and in warding off attacks from other peoples.

The Northern Kingdom. The Hebrews of Moses' day and long after had led a simple tribal life, in which there was a good deal of equality and where each had had much the same opportunity for development as everyone else. But now there developed among them, especially in the northern kingdom, the inequalities of strong and weak, rich and poor, which settled community life brings. Moreover, in religious matters many of them adopted the ways of the people round about them, who did not have such high standards of conduct.

3. Some Prophets

Amos and Hosea. Now there came out of Judah a simple shepherd who denounced the wicked ways of the Israelites. His name was Amos (flourished *c.* 750 B.C.). The gist of his message was that Yahweh[1] was a God of justice, who would punish those who oppressed the weak and poor.

Soon after Amos came the prophet Hosea, who revealed a still higher idea of God. To Hosea, Yahweh was not only a God of justice, but a God of loving-kindness and mercy. He was just, but He was also forgiving and would spare those who repented of their evil ways.

Ten Tribes Disappear. Israel did not repent; and when the Assyrians came in 722 B.C. (p. 97) and destroyed the northern kingdom, the righteous saw Yahweh's hand in this calamity, punishing His wicked servants. The Ten Tribes of Israel disappeared so completely that they are spoken of as the Lost Tribes. It seemed again, as it had often before, that the religion begun by Moses would be swallowed up by the

[1] yä'wĕ. Through an error of early scholars this word for God was misspelled "Jehovah."

less noble religions round about. Only the tiny Kingdom of Judah was left to carry on — a kingdom so small that if it were set down in the middle of the state of Texas it would take an army on foot over two weeks to reach it from the border. But again there arose some prophets, notably Isaiah and Jeremiah, who kept alive the old religious spirit.

4. The Babylonian Captivity

New Trials. About one hundred and fifty years after the Assyrians had conquered the Kingdom of Israel, the Kingdom of Judah was overwhelmed by the Chaldeans (586 B.C.). Some of the Jews fled; others were taken captive. By the waters of Babylon they sat down and wept when they remembered their lost city of Zion (Jerusalem). They might easily have merged with their conquerors and so have disappeared as a distinct people from the face of the earth, just as the Ten Tribes had disappeared, for they were of the same Semitic stock as their conquerors; moreover, many of them prospered in a worldly way, and some of them even rose to high places in the imperial court.

A Small but Loyal Band. But the teachings of the prophets had sunk deep into the minds and hearts of their leaders. They believed that they were the Chosen People of God and that in time He would redeem them from bondage for the great mission of proclaiming Him to the world. Exile strengthened their belief, for it weeded out the weak-hearted and left in the ranks only those who were strong. These formed the real Jewish people, and they were the first people who, as a whole, grasped the idea of a One and Only God and thought of Him not as a thing apart from life, but as a Being vitally interested in mankind and demanding of men that they act toward one another justly and kindly.

A National Belief. It is this fact which makes the history of the Hebrew religion such an important chapter in the history of humanity and which made that religion the mother of

the three great monotheistic religions of the world, Judaism,[1] Christianity, and Mohammedanism. In Egypt and elsewhere the idea of one God had been grasped by only a few great minds, and by them merely as an idea; but among the Hebrews it was bred into the fiber of a people and formed the basis of their rules of conduct. It set the tone of their society, just as the idea of democracy sets the tone today.

Fighting against Great Odds. For us, with more than two thousand years of these teachings behind us, it is difficult to grasp the epoch-making character of this development. Only when we recall that this small group stood alone in a vast sea of humanity where many gods were worshiped and where these gods were thought of as being much more interested in forms and ceremonies than in upright living, can we measure the contribution of the Hebrew prophets. That contribution is summed up in the oft-quoted passage from Micah (vi, 8), which is worth learning by heart, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

End of Captivity. Encouraged by their leaders, the captive Jews looked to the day of deliverance, and, with the leisure which wealth afforded them, they prepared for their return to Jerusalem by gathering together the laws and legends which had been handed down to them and putting these in writing. Their captivity turned out to be much shorter than that of their forefathers in Egypt. Hardly fifty years had passed since the fall of Jerusalem before the Chaldean Empire was destroyed by the Persians (539 B.C.) and Cyrus allowed the homesick Jews to return and rebuild their city (p. 105).

What Contemporaries could not See. The history of the Jews, in the period between the fall of Samaria (722 B.C.) and the fall of Judah (586 B.C.), furnishes a good example of how difficult it is for those living at any period to tell which of the happenings about them will be regarded as most important by

[1] Judaism is the name given to the religion of the Jews as developed after their return from their Babylonian captivity.

future ages. If you had asked the learned men of Assyria in the seventh century B. C. where to look for happenings which would have a profound influence on mankind and which people twenty-five centuries later would like to know about fully, they would most likely have told you to visit the royal court or follow the royal armies. Of one thing you may be certain, and that is that it would never have occurred to your Assyrian informants to advise you to study what was going on in Judah. And yet, as we have seen, it was in that tiny kingdom, poor in everything but spiritual leaders, that the worship of Yahweh was becoming so thoroughly a part of the Jewish people that nothing could wipe it out — neither exile nor persecution nor martyrdom.

(What happenings round about you today do you think will be of most interest and significance to the people of twenty-five hundred years from now?)

Summing up Five Hundred Years. About the year 1000 B. C. the Israelites organized a kingdom, which soon broke into two parts. In 722 B. C. the northern half was conquered by the Assyrians, and in 586 the southern part was conquered by the Chaldeans, who led the Israelites captive to Babylon. But when Cyrus the Persian conquered the Chaldeans, he allowed the Israelites to return to Jerusalem. During these five hundred years the Israelites had produced a number of men of great spiritual vision, whom we call prophets.

Readings

For Readings, see end of Chapter XX

Some Key Words

Middle Millennium	**Jew**	**Sinai**	**Psalms**	**Solomon**
Hebrew	**Jerusalem**	**Amos**	**Hosea**	**722 B. C.**
David	**Samaria**	**Chaldean**	**586 B. C.**	**Judaism**
Judah	**Jeremiah**	**Canaan**	**Israelite**	**Micah**
Isaiah	**Moses**	**Samuel**	**Saul**	**539 B. C.**

Questions

SECTION 1. Why was the time chart at the head of the chapter placed there? What two peoples made great contributions to our civilization during the Middle Millennium? How does the Bible rank among books?

SECTION 2. Why did the Israelites choose a king? What happened to the Kingdom of Israel after the death of Solomon? Was he responsible in any way for this? How did the new northern kingdom differ from the southern one? Supposing you had not studied your lesson, how much would the preceding question help you to answer the second question in this section?

SECTION 3. What is the modern way of spelling the word that was formerly spelled "Jehovah"? Which do you like better? What is the gist of the message of the prophet Amos? of the prophet Hosea? What became of the northern kingdom?

SECTION 4. Who conquered the Kingdom of Judah? What effect did exile have on the Jews? How did the prophet Micah sum up the contributions of the earlier prophets? Who allowed the Jews to return to Jerusalem?

Things to Do

1. Continue your time chart of the Middle Millennium (p. 250).

2. Adjust the "hands" of your "Clock" and "Great Circle" for Jerusalem.

3. Draw (or find) maps of the United States and of the Kingdom of Israel in the time of David or Solomon. Be sure that the maps are on the same scale. Draw the outline of the Kingdom of Israel on the map of the United States so that it will include the region in which you live.

4. Memorize the Twenty-third Psalm. List all the inferences you can draw from this psalm regarding the civilization of the Israelites.

5. Dramatize some episodes in the life of David.

CHAPTER XX · Telling about the Return from Captivity; also about Jesus of Nazareth

1. The New Jewish State

Back to Jerusalem. When Cyrus freed the Jews, it turned out that many of them did not want to go back to Jerusalem. To live in peaceful, prosperous Babylon seemed much pleasanter than trudging to a poverty-stricken region nine hundred miles away and trying to rebuild a state there. But some were loyal and brave enough to make the journey and undertake the heavy task.

It was uphill work. Palestine was now inhabited by people of various races, and it was as unruly as some parts of the American frontier were fifty years ago. Moreover, many of the Jews had begun to marry outside of their religion. So it looked as though the attempt to build a distinctly Jewish state would end in failure.

Ezra and Nehemiah. But now two remarkable men appeared in Jerusalem. The first was Ezra, a scribe of a high priestly family, who came in 458 B. C. with a fresh band of patriots.[1] He was followed soon after by Nehemiah, a Jewish layman[2] of great ability, who had risen to the post of cupbearer to the Persian king Artaxerxes.[3]

The Walls Built. Artaxerxes had made Nehemiah governor of Jerusalem and had sent him thither to rebuild the walls of the city. Best of all, the King had given him a military escort, with which he fought off attacks while the Jews worked at the walls. In fifty-two days the task was done.

[1] Note that this was just about the same time that Athens was being rebuilt after the Persian wars.

[2] A layman is one who is not a clergyman. All laymen together are called the laity.

[3] är tăk sûrk′sēz.

Then Ezra and Nehemiah set about making Jerusalem the sort of place they thought it ought to be. They introduced the Book of the Law (444 B. C.), which they had brought from the Jewish colony in Babylon and which contained the laws of Moses.

The Decalogue. Chief among the laws were those which we call the Decalogue or the Ten Commandments. They were brief enough to be easily remembered, and they could be counted off on the ten fingers. No other code of anywhere near its size contains so much wisdom or has had such a profound effect upon so large a part of mankind throughout the ages. The Ten Commandments are at the basis of our common life today — another example of the fact that the past is a Living Past.

It may help you to grasp how many of our generally accepted rules of right living are contained in this ancient code, if you try to draw up a list of ten brief and simple rules which you think ought to regulate the lives of men and women today. Can you draw up such a code without using the ideas expressed in the Ten Commandments? Try it.

The Commandments and the rest of the so-called Mosaic law were designed to regulate the goings and comings of the Jews. Among other things, the Jews were required to keep the Sabbath as a holy day, and they were forbidden to marry outside of their religion.

2. Jesus Christ

Under Greek and Roman. The Jews remained subject to Cyrus and his successors over two hundred years, until Persia was overthrown by Alexander the Great in 331 B. C. Then for a long period after Alexander's death the Hellenistic rulers of Syria and Egypt struggled for the possession of Palestine. During this period Greek ideas and writings came into the land. This contact with Greek literature made the Jews aware of the fact that they too had a literature worth writing

down. They therefore began to put into writing much that until now had been handed down by word of mouth.

While Palestine was under Syrian rule civil war broke out (168 B. C.), and the orthodox (or strictly Jewish) party, under Judas Maccabæus, established an independent state, which lasted about a hundred years. Then came the Romans, first as protectors and afterwards as rulers.

Jesus of Nazareth. In 4 B. C. a part of Palestine was made into the Roman province of Judea. There, about the same year, in the little town of Bethlehem a child was born, Jesus of Nazareth.[1] He spent most of his life in Nazareth, where he became a carpenter. Only during the last three years of his life did he go farther afield, teaching.

His Death. The Jews had long been looking for a Messiah, or Redeemer, who would free them from their oppressors and establish God's kingdom upon earth. The followers of Jesus regarded him as the Messiah, and, for a moment, he was hailed as such by the crowd in Jerusalem. But only for a moment. The leaders of the Jews saw him only as a disturber of the peace who might cause the Roman ruler to use force against them, and the crowd soon sided with the leaders. So Jesus was brought to trial before Pontius Pilate, the Roman procurator of Judea, was condemned to death, and was nailed to a wooden cross, where he died.[2]

3. The Teachings of Jesus

He was Historically Minded. The life and teachings of Jesus you will find recorded in that part of the Bible which is called the New Testament. Here we have space only for one or two remarks which will link Jesus with the rest of our story.

[1] When in the sixth century A. D. men began to date events from the birth of Jesus, they made the mistake of putting that event several years too late.

[2] Crucifixion was the customary way of putting condemned persons to death. It is interesting that throughout his life Jesus Christ never heard himself called by that name. "Jesus" was the Greek word for the Hebrew "Joshua" or "Jeshua"; and "Christ" or "Christus" was the Greek word for "Messiah" or "Redeemer."

In the first place, he was historically minded; that is, he built on the past. He remained a member of the Jewish congregation, and many of his teachings had their roots far back in the Jewish past.[1] As he himself said, he had come to fulfill the Law and the prophets.[2]

He was not fettered by the Past. But while Jesus built on the past, he was not bound and fettered by the past. His mind was free. He looked at things anew and judged them, not by the generally accepted standard, but in the light of his own ideal of what was right and true. Thus when everybody was complaining of the pride and harshness of the Roman rulers, it took a free mind to see that, in their hearts, the complainers were just as proud and harsh as the Romans. When the crowd was ready to stone the woman who had sinned, it took a free mind to ask whether or not those who would condemn her were, in their hearts, any better than she was. Even the law of Moses did not hamper the free working of his mind, and when it stood in the way of what he thought was right, he set it aside. Thus he healed a man on the Sabbath, even though he knew that he was being watched and would probably be brought to trial for breaking the Law.

He saw Possibilities for Good in Everyone. Perhaps the most appealing quality about Jesus was that he saw possibilities for good in all people, even in those who seemed to have reached the lowest depths of depravity. He gave to such people a new sense of the dignity of life. They were made to feel that it was a noble thing to be a human being and that,

[1] The New Testament contains four biographies of Jesus. They are called the Gospels, that is, the Good News. The New Testament was first written in Greek. It and the old Hebrew writings (called the Old Testament) form the Christian Bible. The commonest translations of the Bible into English are (in order of age) the (Catholic) Douay Version (1582–1610) and the (Protestant) Authorized Version, or King James Bible (1611, with later revisions). In recent years several translations of the New Testament into modern speech have been made.

[2] Jesus summed up the Law and the prophets as follows: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." — Matthew xxii, 37–40

at least in the daily round of common duties, they too could live nobly, kindly, and generously, instead of living lives that were cheap and selfish and commonplace.

The Heart of his Teachings. Much of Jesus' teaching can be summed up as briefly as Socrates did his own. Jesus would have accepted Socrates' motto, "Know thyself," as good but not good enough. "Know thyself, by all means," he might have said, "but don't stop there. *Give thyself.*" In other words, Jesus found a place for the heart as well as for the head, and it is well for the world that he did so. The best that the head is likely to do is to give justice, and while that is very good, most of us would have a hard time of it if we got only our just deserts; we need mercy.[1]

The Heart of the Democratic Ideal. Jesus touched the heart of the democratic ideal when he declared that God was the Father of all men and that all men were brothers. The word "brothers" carries with it the idea of a common sharing of rights and duties. A brother has a share in both just because he is a brother. This idea had been uttered earlier, but no teacher ever shaped his life so completely upon it as Jesus did. It has been slow in getting accepted, but during the last century or so it has become the foundation stone, in theory at least, of one part of our life — namely, our political life, where there is now more of a balance between rights and duties than has usually been the case.

Teaching through Stories. Once a lawyer who heard Jesus state his rule of life (see page 242, footnote 2) asked him, "Who is my neighbor?" Jesus answered by telling a story about a man who was attacked by robbers and left lying along the roadside. A priest came along and then a Levite (both of whom were members of the "upper classes"), but they passed him by. Then a Samaritan came along, and he bound up the man's wounds. Now Jesus, in turn, asked a question of the

[1] It [mercy] is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. — *The Merchant of Venice,* Act IV, Scene 1

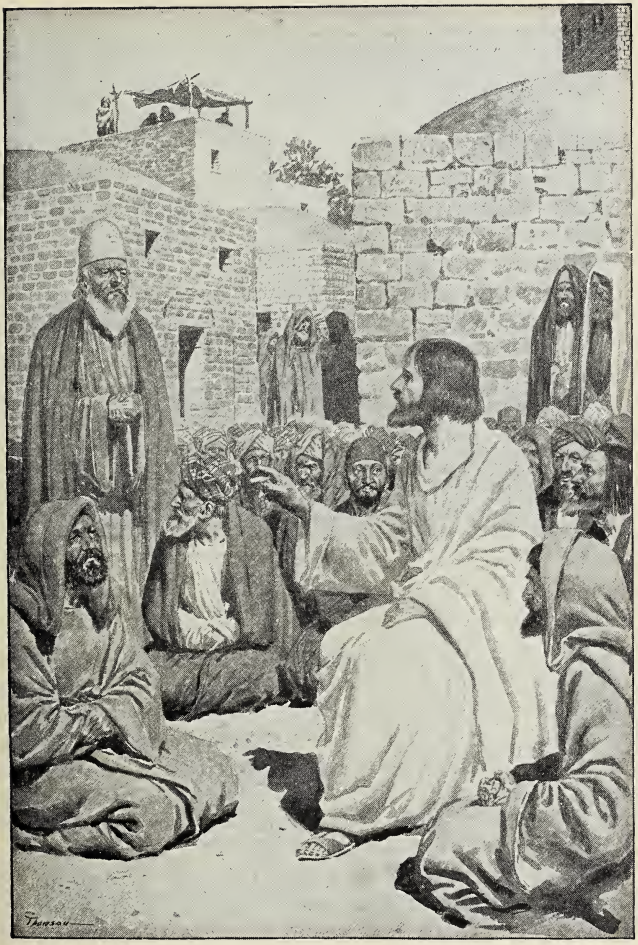
lawyer, "Who was the neighbor?" and the latter replied, "The one that helped."

There was nothing else that any intelligent person could have said, and yet the lawyer was probably surprised to hear himself saying that it was the Samaritan who did the neighborly act; for, to get the force of Jesus' story, we need to remember that the Jews despised the Samaritans as half-breeds. They were of mixed Jewish and non-Jewish blood, and their religion was likewise a mixture of Jewish and non-Jewish elements. Yet it was in such a one that Jesus saw possibilities of nobility, and it was such a one whom he selected to do the neighborly act; and he made the point so clear and simple that no one could miss it.

Reaching the Multitude. The story of the Good Samaritan points to Jesus' skill in expressing great truths so simply that even the young and the uneducated could grasp them. In this respect he surpassed Socrates and Plato. He made use of situations with which people were familiar either from their occupations (as those of farmer, carpenter, and fisherman) or from their early training in the home and the synagogue. Thus he reached a wider circle than the Greek philosophers did. In their teachings, however, both Jesus and the Greeks pointed to the same goal — to spiritual rather than to worldly things; to character rather than to wealth and power; to what a man *was* rather than to what he *owned*.

4. The End of the Jewish State

The Diaspora, or Dispersion. Not long after the death of Jesus the history of the Jews as a political unit comes to an end. Rome continued to rule with a heavy hand, and the oppressed ones continued to look for the coming of their Redeemer. Some even tried to hasten the day of the Kingdom of God by the use of force. After a long and bitter revolt Jerusalem was destroyed (70 A.D.) by Titus, son of the Emperor Vespasian. Sixty years later, after another bloody revolt



"*But he, Seeking to Justify himself, said unto* JESUS,
And WHO *is my* NEIGHBOUR?"

When TITUS *destroyed* JERUSALEM
Note the seven-branch candlestick

(132–135 A. D.), the Jews were crushed ruthlessly, and thenceforth they ceased to exist as a national body. From now on, their history is the history of the Diaspora[1] (that is, of their dispersion, or scattering), and for the most part it lies outside the main currents of western-European history. But even in exile from their native land the Jews continued to cherish the thought that God had intrusted them with a mission that was to make for the happiness of mankind.[2]

A Single Contribution, but a Great One. Our account of the Hebrews has differed from our account of the Egyptians, Babylonians, and Greeks in that it has said nothing about

[1] dī ăs′pō rạ.

[2] The so-called Zionist movement, in our own day, is an attempt to make Palestine again a center of Jewish life and culture.

architecture or sculpture or engineering or craftsmanship. The reason is that the Hebrews added little, if anything, along these lines to what the world already had.

The People of a Book. The sole contribution of the ancient Hebrews to the culture of the world was in the realm of religious ideas, which they embodied in their literature; they were the People of a Book. However, it was a remarkable book, one which affected the later history of Western civilization as profoundly as did any of the other cultural contributions from other parts of the ancient world.

As far as we have carried the story, however, the religious ideas of the Jews were known to few outside of Palestine. Only with the development of Christianity in the Roman Empire did they come to the people of western Europe.

5. Summary: Greeks and Hebrews during the Middle Millennium

Only a very Few were Great. The most important thing about the Greeks in this millennium was their philosophers; the most important thing about the Hebrews was their prophets. The Greeks showed their chief greatness in intellectual matters; the Hebrews showed their greatness in religious matters. But don't get the impression that every Greek was a philosopher or that every Hebrew was a prophet. We have some great American scientists, but what a mistake it would be if, just on that account, our descendants thought that all of us were scientifically minded!

Points in Common with Other Peoples and with Each Other. The Greeks and the Hebrews were like the Egyptians and Babylonians before them and like the Romans and ourselves after them, in that:

1. They were individuals, no two of whom were exactly alike.

2. A few were rich, more were poor, but most of them were counted as being "comfortably off," just as with us.

3. A few of them had great intellects and great hearts, more of them were poor specimens of humanity as regards both heads and hearts, but most of them were just "ordinary folks," like ourselves.

4. Though many Greeks were engaged in trade and industry, most of them, like most of the Hebrews, were country folk, working on the soil as shepherds or as farmers of one sort or another, just as most of our ancestors did until recently.

5. They did their work on land with animal power, whether of man or beast. On the sea, man power (using oars) was sometimes supplemented by wind power through the use of sails. These sources of power were not much better than men had had for hundreds of years, and they were about as good as man was to have for hundreds of years after, until the invention of the steam engine opened a new chapter in the history of power only about one hundred and fifty years ago.

An Old Common Heritage. Without extending the list it ought to be clear that the Greeks and the Hebrews had much in common with each other and with men before them and after them. Men of King David's time (*c.* 1000 B.C.) would soon have understood the workaday world of Attica in the Age of Pericles (*c.* 450 B.C.) and of Babylonia in the Age of Hammurapi (*c.* 2100 B.C.) and of America in the Age of Washington (*c.* 1776 A.D.).[1]

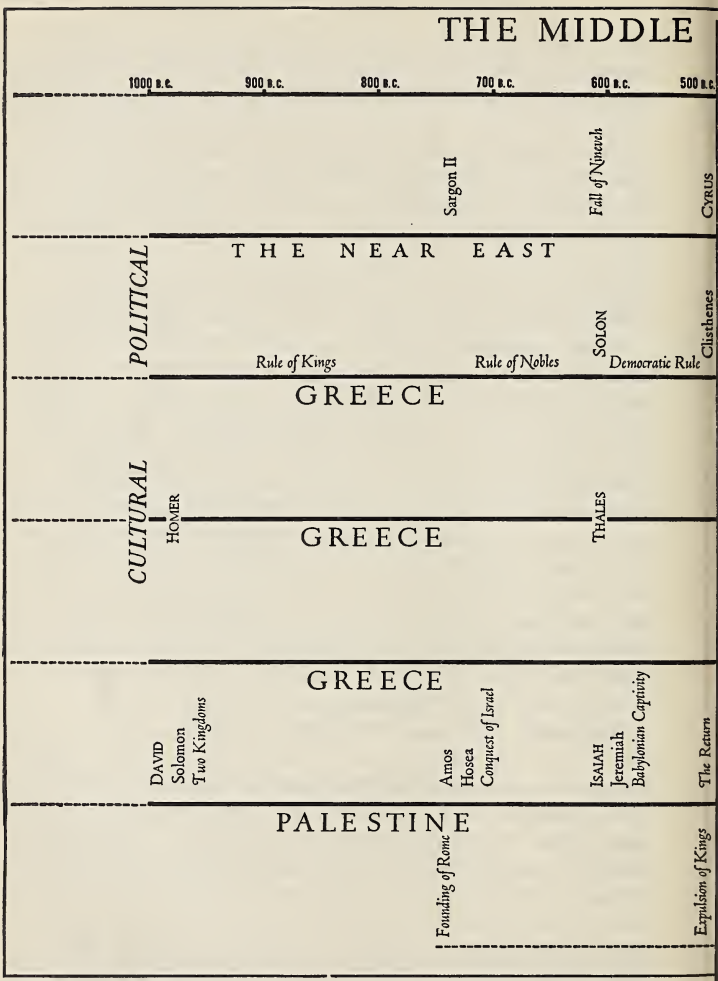
Differences between Greeks and Hebrews. The differences between the Greeks and the Hebrews were as marked as their resemblances. (1) The Greeks enriched life on many sides, through architecture, sculpture, poetry, history, and higher learning (especially mathematics, astronomy, and philoso-

[1] Washington would undoubtedly have felt more at home in David's Palestine or Pericles' Athens than he would in his own land today, with its steam power, gasoline power, and electric power, and a thousand other things of which he had never heard.

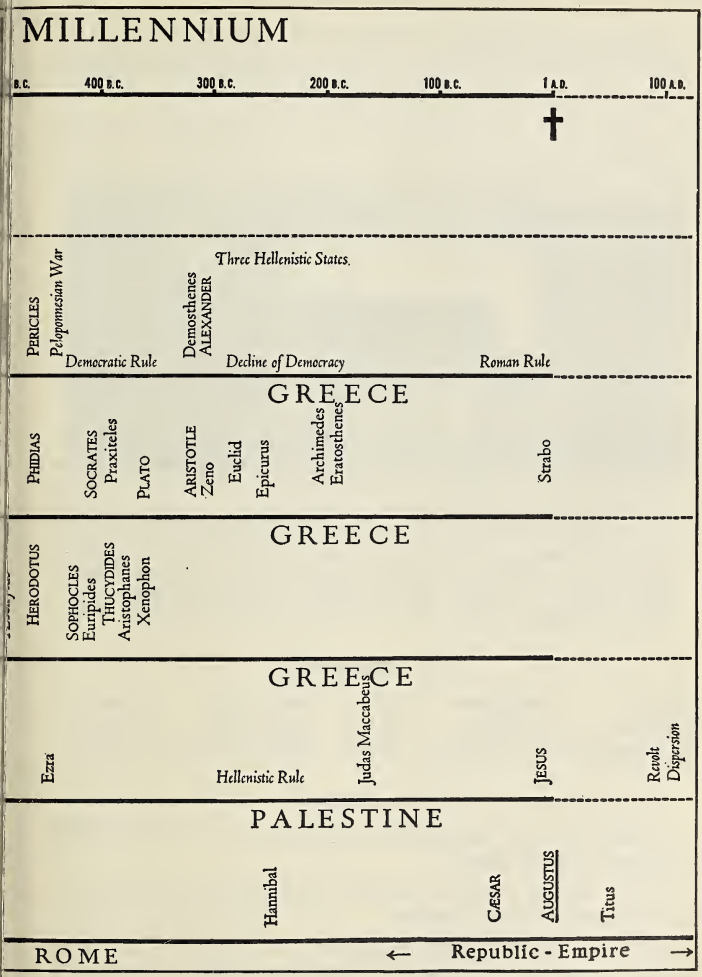
phy). The Hebrews enriched life principally on one side, namely, on the side of right living. They had, in their religion, ideas of social justice such as none of the religions round about them had. (2) The Greeks believed they could find what was true by using their reason; the Hebrews believed that their prophets had learned from God what was true. (3) Plato and Aristotle planned aristocratic societies based on slavery; the Hebrew prophets regarded all men as having a right to freedom. It is interesting to note that when this idea of equality comes into Greek thought, it comes through the Stoics, whose founder, Zeno, was a Semite, like the Hebrews.

What may seem a Digression but is Not. It is sometimes urged that you ought not to study history because you might become depressed by reading about your huge debt to the past and go away with the feeling that there is nothing left for your generation to accomplish. How history happens to make you feel is, of course, no concern of the historian: his sole business is to strive to tell the truth. However, it is probably safe to say that any writer of history would feel that he had done a terribly bad job if he left you downcast because you thought that all had been done that needed to be done. He would rather expect you to be challenged by the fact that you saw generation after generation of men leaving great things undone which might have been done through the use of a little human intelligence and good will.

Persistent Problems. Whichever way you react to the story, the fact remains that, along with new and glorious things in art, learning, and religion, the Living Past which the Greeks and Hebrews handed down to the Romans contained much that was old and ugly — ignorance, greed, and hypocrisy; hatred of man for man and nation for nation; crushing labor which could not always keep away famine. In other words, the Middle Millennium left for those that came after three fundamental problems: (1) how to regulate the relations between man and man so that all might have something like an equal opportunity to develop themselves physically,



Time Chart of the



MIDDLE MILLENNIUM

mentally, and spiritually; (2) how to regulate the relations between nation and nation so that all might live in peace and amity; (3) how to gain sufficient control over nature so that the great mass of mankind would not be bound forever to grinding labor in field, shop, or mine, but might be able to devote some of their time and energy to the enjoyment and enrichment of life.

Now we shall turn to the Romans and see what they did to the world and what the world did to them.

Readings

If you are not familiar with the Bible, you ought to become so now. There are any number of editions available and many collections of excerpts. You will find the story of the Old Testament in convenient form in A. D. Sheffield's *The Old Testament Narrative* (Houghton Mifflin, 1910), in which the language of the Bible has been retained but organized in the order of events and with repeated matter omitted. BREASTED, *Ancient Times*, chaps. vii, xxviii. VAN LOON, *Story of Mankind*, chaps. ix, xxv; *Story of the Bible*. WELLS, *Outline of History*, chaps. xix, xxix.

Some Key Words

Ezra	**Maccabæus**	**laity**	**Pontius Pilate**	**Levite**
Nehemiah	**Artaxerxes**	**orthodox**	**Douay version**	**Samaritan**
the Mosaic Law	**the Decalogue**	**Messiah**	**King James Bible**	**Diaspora**

Things to Do

1. Using the key words above, draw up a list of appropriate questions for this chapter.

2. List all the towns in America whose names come from the region occupied by the Israelites.

3. Discuss the following proposition: No one who has never studied the history of the Middle Millennium is likely ever to get a full understanding of twentieth-century life.

PART IV · WHAT HAPPENED IN THE ROMAN MILLENNIUM FROM THE EXPULSION OF THE KINGS TO THE "FALL" OF THE ROMAN EMPIRE (ABOUT 500 B.C.–ABOUT 500 A.D.)

UNIT I · *In which a Farmer Folk establishes a Great Republic, conquers the Mediterranean World, becomes Rich and Selfish, and succumbs to "the Man on Horseback"*

Rome, *the* Juridical Mind

CHAPTER XXI · Telling about Early Italy and the People there, and ending with a Question

Part IV deals with the region and period in the shaded bar.
(See pages 49 and 829)

1. "Ferrymen" and "Ferry"

A Brief Glance at the World, *c.* 500 B.C. At the middle of our five-thousand-year period (*c.* 500 B.C.), when the story of the Roman Republic begins, there were four civilized regions in the world, each of which had already had a long history. One was the region we have just been considering, the Mediterranean world; farther east was a second one, India; still farther east was a third, China; and beyond that was a fourth, Central America. All these regions have a history that is full of interest and romance. We, however, continue to be interested chiefly in the history of the first-named area, because it was from there that we got our civilization.[1]

[1] By 500 B.C. India and China had had more than one thousand years of civilization. Each had already produced one of the world's great teachers, Buddha and Confucius.

How we became Heirs of Greece and Palestine. Of the various parts of the Near East, civilization was most advanced where Greek culture had taken root (as we saw in Part III). That that civilization was preserved for us was owing to the events of the closing centuries of the period before Christ.

A Number of Possibilities. The situation was full of uncertainty. To the south of the Hellenistic world were the uncivilized tribes of Africa. To the east were the Persians — the most civilized neighbors, who, however, had shown little of the free creative spirit of the Greeks. To the north were the barbarous Celts and Teutons. To the west were the crude Roman farmer-soldiers, who were just beginning to develop a civilization, thanks largely to their contact with the Greek cities of southern Italy.

It was the Romans who conquered the Hellenistic East, and it was probably better that they should have conquered it rather than any of the other peoples, for they preserved much that the others might have destroyed.

What the Romans Added. But the Romans were not mere copiers; they, as well as the Greeks and Hebrews, did some things that were new. Their contributions lay chiefly in the field of government and law. They were a very practical people who built up an empire which spread over almost as much territory as the present United States and which lasted much longer than the United States has been a nation. This is all the more remarkable because the Roman Empire was made up of the most diverse types of people (from Egyptians with a three-thousand-year-old civilization to western Europeans just emerging from barbarism) and because the Romans had none of the modern means of transportation and communication (railroads, telegraph, and the like) which help to bind a nation nowadays.

A Warning. In your reading you will sometimes find the Romans spoken of as "ferrymen" or "carriers." As we look back we can see that the best thing they did for us was to "ferry" Greek and Hebrew ideas across a long span of time.

But the Romans did not *think* of themselves as ferrymen. They did not preserve the old ideas for the sake of us who live in twentieth-century America. They did not even know that such a place as America existed!

Senatus populusque Romanus

"The Senate and People of Rome"

So think of the Romans as living for their own age, just as we do. That, in trying to live a full, rich life, they made much use of Greek and, later, of Hebrew ideas need not surprise us, for we are doing exactly the same thing.

What the World Needed and the Romans Supplied. If the world was going to profit by the advances made by the Greeks and Hebrews, what it needed now was not more artists and poets and thinkers, but men of action — statesmen and soldiers — who could break down the barriers between Greek and Greek and between Greek and barbarian and establish peace and order, so that the gains which had been made could be preserved and spread freely and widely.[1]

Such men Rome produced in great numbers. Wherever the Roman insignia were set up, there peace was established, until the *Pax Romana* (Roman peace) covered the Mediterranean world.

Where were your Ancestors? One more word before we start on Rome. We are getting to a point in time when most of you ought to be able to find it easy to believe that this book is, for the most part, a history of your own families. We have already dealt with those of you whose ancestors came from the eastern Mediterranean. Now we shall deal with those of you whose ancestors came out of Italy, Spain, France, Germany, Great Britain, Ireland, and the rest of western Europe.

So think of *yourselves* as influenced by the doings of the Romans because your *ancestors* were influenced by them. If you hadn't had those ancestors, you would not be here today.[2]

[1] Recall that Alexander the Great had begun to do this.
[2] Reread pages 24–29, about ancestors.

2. Land and People

A Strategic Position. The Italian peninsula belongs to the Mediterranean basin rather than to Europe, for the Alps shut it off quite effectively from the rest of the continent. Being near the middle of the Mediterranean, it is in a favorable position from which to control the Mediterranean world. Sicily serves as a stepping-stone to Africa and forms part of a barrier separating the eastern waters from the western.

The Italian "Boot," c. 500 B. C.

The Greeks in Italy. At the point where we begin our study of Rome (*c.* 500 B. C.) the most important people in Italy were the Greeks in the south. They had been there for more than two hundred years and had built up some flourishing city-states in the foot of the "boot" of Italy, as well as in Sicily.

The Italians. North of the Greeks were scattered communities of shepherds and farmer folk; these were the Italians. The Greeks regarded them much as we might regard some crude, backward country cousins who live far from the civilizing influences of our cities. When the Greeks first met them the Italians had few, if any, of the refinements of life. Their manners were boorish, and only a few of them could write and do some of the other things that civilized people do.

A Good Place for a Town. The name "Italian" covered a number of different groups, such as the mountaineer Samnites and Sabines and the Latin farmers of the western lowlands. Some of the Latins lived on a cluster of hills along the Tiber,

about twelve miles up from the coast. Long before 500 B.C. they had become organized into a city-state called Rome.

In later times Romans told their children that their city had been founded about the time of the sixth Olympiad (*c.* 753 B.C.) by Romulus and Remus. Whether this date is correct or not, it is enough for our purpose to know that Rome was old by 500 B.C. and that it was located at a spot which was bound to become more and more important as the population of Italy increased, for it stood at the crossing of two arteries of travel — the Tiber-valley route and the north-and-south route. Just where the Tiber passed the hills, there was a small island, which made it easy to cross the river, first by boat and later by bridge. The hills made it easy for the dwellers to protect themselves and to guard the land and the water traffic. They were also far enough from the sea to be fairly safe from pirates.

Nature, therefore, had done her part to make this spot a favorable location for a city. Now man needed to do his part.

It becomes a Latin Town. Some Latins had got there first. But it wasn't just because they got there first that they held it. They held it because (and just so long as) they were able to hold it. (What European power first held the present site of New York? Why did it lose possession?)

Early in the story the Latins did lose control of it for a while and Rome was ruled by foreign kings, probably from Etruria, north of the Tiber. But these kings were expelled about 500 B.C. From that time on, the Latins of the seven-hill town,[1] whom we call Romans, never lost control of the city for almost a thousand years, except for a brief moment in 390 B.C., when it was sacked by the Gauls. After the Gauls withdrew, eight hundred years were to elapse before Rome was again to fall into the hands of her enemies. (Try to get the full force of that number, eight hundred.)

What Nobody knew in 500 B.C. Out of this town of farmer-soldiers were to come the greatest empire-builders the world

[1] See page 310 for map showing the seven hills.

The Left BANK *of the* TIBER

This shows a sewer built by the Etruscans twenty-five hundred years ago, still in use in modern Rome

had yet seen, but nobody knew that in 500 B.C. To the cultivated Greeks of the south the Romans were strong, hard-headed rustics who knew little of statecraft and who lived a simple life in which literature and art and learning played little part.

The Etruscans. North of Rome, across the Tiber, in the region called Etruria, lived the Etruscans. These people form one of the puzzles of history. We have some of their inscriptions, but nobody has yet been able to tell what they mean.

The Etruscans seem to have come from Asia Minor in about the eighth century B.C. and to have kept up their connection with the homeland, so that the dozen cities they built up had a civilization far ahead of that of the Italians to the south and east of them. It was probably from Etruria that the Roman kings came. Certain it is that the Etruscans

taught the Romans many things. Next to the Greeks they formed the most important outside influence.

If you had toured Italy in 500 B. C., could you have picked the people that were to become rulers of the Mediterranean world?

Readings

For Readings, see end of Chapter XXII.

Some Key Words

Roman Millennium	**Romulus**	**753 B. C.**
Gauls	**Remus**	
Etruria	**Pax Romana**	

Questions

SECTION 1. What is the meaning of the time chart at the head of the chapter? Why is it placed there? What time is it in Rome when your history class meets? What angle is formed by a person in Rome and yourself when each stands erect? What centers of civilization were there in the world in 500 B. C.? What similarity is there in their locations? (See map, p. 48.) How did it come about that we became heirs of the culture of Greece and Palestine? What examples are there in Roman history of the spreading power of ideas? What did Rome contribute to our civilization? What did the world in the time of the Romans need most? Does that need still exist? What process did the Romans continue that Alexander the Great had begun? Where were your ancestors during the Roman Millennium?

SECTION 2. What are the chief physiographic factors to note about Italy? What various peoples were there in Italy about 500 B. C.? What factors contributed to make the location of Rome a favorable one for a city? How should you answer the question with which this chapter ends?

CHAPTER XXII · Concerning an Early Roman Revolution and what Manner of Men the Early Romans Were

1. A Conservative Revolution

The Assembly. Having expelled their king,[1] the Romans had to do the same thing that the American colonists had to do after they had disowned their king, late in the eighteenth century: they had to form a new government. And, like the Americans in the Constitutional Convention of 1787, the Romans built very largely on the past.

Under the kings they had had an assembly to which the aristocrats (patricians) and the common people (plebeians) belonged. This they kept. It had power to vote on candidates for the high offices and on laws. Note that the assembly could not *nominate* the candidates or *propose* the laws; it could only accept or reject the names or the laws that were submitted to it by the Senate.

The Senate. Under the kings the Romans had also had a council of patricians, called the Senate (*senex*, "old man"). This they kept too. It represented the brains and wealth of the new state, and it became the controlling factor in the new republic. No person could be nominated for high office, and no measure could be voted on in the assembly, without the Senate's consent. It also decided matters that had to do with Rome's relations with other states and with the raising and spending of money.

Two Chief Executives. Thus far the Romans had made no great change in the government. But when it came to pro-

[1] The traditional date is 509 B.C. This was just about the time that the Athenians drove out the tyrant Hippias, son of Pisistratus.

viding a head they did make a decided change. Like the Americans after the Revolution, the Romans in 509 B.C. had had enough of kings; so they provided for two officials who came to be called consuls. The consuls were elected for one year only, and either consul could veto the acts of the other.

With these safeguards the Romans felt secure in intrusting the consuls with very great powers. They commanded the army, they proposed laws to be acted on by the Senate and the assembly, they carried out the laws after they were passed, they managed the finances, and they administered justice. In short, they did very nearly all that needed to be done in the everyday work of carrying on a government.

Lesser Executives. But, as time went on, new officials were appointed to take over certain of the consuls' duties. Such were the quæstors (treasurers), the prætors (judges), and the censors, who, among other things, decided which persons were entitled to be enrolled as patricians. This function of the censors was very important, because for a long time only patricians could hold the higher offices.

The Chief Power House. Since no one could be a candidate for these offices without the consent of the Senate, and since all officials hoped some day to get into the Senate, the Roman officials generally did whatever the Senate wanted them to do. So the three hundred senators became the real power in the Roman state. They represented the best that Rome had, and, for several centuries, that meant a very high level of intelligence, honesty, and loyalty, and a sense of fair play.

From time to time the Senate had to share some of its powers with the people, but it never lost control of affairs. Rome never became a democracy in the Athenian sense, where one man was regarded as being as fit as another for political office and where even important officials were elected by lot. Rome believed in being governed by the best. That is what the word "aristocracy" meant in the beginning; and as long as the Senate was such an aristocracy, all went well.

The Roman SENATE — *the* POWER HOUSE *of the Roman* REPUBLIC

Unfortunately, the time came when the aristocrats who made up the Senate were anything but the best in the Roman state; then Rome began to weaken. But that day was far in the future.

2. THE DEVELOPMENT OF THE ROMAN STATE AND THE ROMAN FREE CITIZEN

Two Parallel Movements. When Rome started out on her millennium (*c.* 500 B.C.–*c.* 500 A.D.) she was (1) an insignificant little town, (2) with a government in which the common people had little share. Within about two hundred years she was (1) mistress of all Italy, and (2) the common people were

eligible for all offices and had an assembly which could make laws binding on everyone in the State. The two movements went on side by side.[1] The gains of the plebeians were not made without much opposition from the patricians, but there never were cruel, destructive civil wars, such as so often marred the pages of Greek history. The Roman patricians had sense enough to see that, in the long run, the only solid basis for a state was a contented people and that the surest way to make them contented was to make them partners in government.

A New Dividing Line. Of course there continued to be differences among the Romans, but the line ceased to be drawn between those of patrician and of plebeian birth and came more and more to be drawn between the rich and the poor. The rich got the important offices and the seats in the Senate, and their families formed a new aristocracy.

3. How the Romans Did It

Good Fighting Material. The Romans won their way to the front because they were good material out of which to make an army. They never knew when they were beaten. They always made one more attempt and always came out victorious.

Roman boys were brought up in an atmosphere in which the soldier was admired. No doubt one of the earliest stories they heard was about the legendary founder of their city, Romulus, who, they were told, was the son of the war god,

[1] There is little certainty about the dates in Roman constitutional history before 287 B. C. In the first half of the fifth century B. C. the plebeians were granted certain officials, called tribunes, whose business it was to look after their rights. Next they were allowed to have their own assembly. About 450 B. C. the laws of Rome were written down. By the Licinian Laws of 367 B. C. plebeians were made eligible for the office of consul. By the Hortensian Law of 287 B. C. the plebeian assembly could make laws binding on all the State.

Rome's expansion in Italy was at the expense of the Etruscans (396 B. C.), then of the neighboring Latins (338 B. C.), the Samnites (290 B. C.), the Greeks (275 B. C.), and finally of the Gauls (266 B. C.).

Mars.[1] At home the discipline was strict and harsh. The Roman father loved his children, but he expected prompt obedience. He had the power of life and death over all in his household, even over his wife; and he kept this power over his sons even after they had children of their own.

Good Fighting *Material*

Thus the Romans were taught from early youth to obey. But they were also trained to rely on themselves and, when necessary, to take the lead. Their life was simple. They lived frugally, and they worked hard.

Good Military Organizers. The Romans had intelligence enough to make their army better than anyone else's. They developed a military unit, called a legion, which was divided into smaller units so drilled that they could either (1) spread out and fight as independent units or (2) come close together and fight as one solid mass. In the Greek phalanx it sometimes happened that, if the line was pierced at one place, the whole phalanx went to pieces; but in the Roman formation the smaller units could keep on fighting. This they often did and saved the day.

Good Governors. The Romans showed good sense in the way they dealt with the people they conquered. The Oriental way and even the Greek way had been to turn conquered people into subjects who had to be held down by force. The Romans, on the contrary, tried to win them over by making them more or less partners. Some of the Latin cities, for

[1] Recall one or two of the first stories you were told about American history. What qualities about the hero did each story aim to bring out?

example, were given full Roman rights; other places were given only a part of these rights.[1] In most instances the conquered cities had self-government in local affairs, but, to prevent them from combining against Rome, they could not have direct dealings with one another. They could deal only with and through Rome.

As a further precaution against revolt Rome established colonies of veterans in the conquered regions. The veterans were given pieces of land and, of course, had full Roman rights.

In this way all Italy came to be bound together in one vast partnership, in which Rome was the controlling partner.

All Going Well. Thus, by 264 B. C., the fateful year in which she began to expand over the water, all was going well with Rome. The city itself had grown from a collection of villages into a large and prosperous community of perhaps two or three hundred thousand. Wealth was increasing, and beautiful temples and palaces began to be built. The Forum, which had started out as a simple market place, was on its way to become the most splendid civic center in Europe (see page 309).

The Romans at their Best. From about the time of the Licinian Laws (367 B. C.) to the overthrow of Carthage in the war with Hannibal (*c.* 200 B. C.), the Romans were at their best. There were no great extremes of rich and poor. Most of the Romans were like our American pioneers — willing to live simply and not afraid of hard work. The lands they conquered offered an opportunity for all to make a living, just as the great American West did in the nineteenth century.

An Interesting Comparison. Like American pioneers, the Romans knew how to fight, how to govern themselves, and how to make their farms pay. They had little art and literature of their own. The ability to create beautiful things,

[1] The full Roman rights consisted of (1) the *public* rights of voting in Roman elections and holding Roman office and (2) the *private* rights of trading in Rome and intermarrying with Romans.

A *Roman* Farmyard[1]

This picture would bring back many memories to many of your pioneer forbears

which was so marked in the Greeks, was almost entirely absent in them. Nor did they wonder about things and ask questions about man and nature and the gods, as some of the Greeks had done. They went on living and believing as their fathers and grandfathers had done and were satisfied.

Very "Domestic" Men. Again like American pioneers and unlike the Greeks, the Romans were great "home-bodies." Their whole life centered about the family fireside. The family included the sons' wives and children and the slaves. Over this group the father had supreme power, and he was the leader in its religious life.

Noble Women. In spite of the legal authority which the men had over women, the latter held an important and dignified place in the nation. Like the Greek women, they man-

[1] From Gray and Jenkins's *Latin for Today.*

The Home ALTAR [1]

Have you anything corresponding to this in your home?

aged the household and guided the children through the early years, but they had more freedom than Greek women had and took a more active part in social life. The Roman matron of the days of the early republic was one of the noblest types of womanhood the world has ever known.

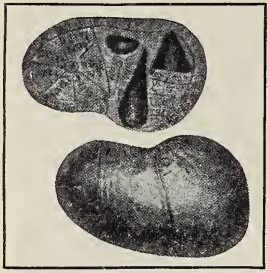
4. ROMAN RELIGION

Family Gods and State Gods. The gods played a great part in the lives of the Romans. Almost everything the Romans did was linked up in their minds with some deity or other, whose favor they tried to win by performing the proper sacrifices. Some of the lesser gods, called *lares*,[2] guarded special places, such as the fields, the roads, or the sea. Others, called

[1] From Gray and Jenkins's *Latin for Today.*

[2] lā′rēz.

penates,[1] guarded the household, especially the storeroom. Vesta guarded the hearth, and so on through a long list.



This Model of a LIVER *was* FULL *of* MEANING *to the* ROMAN AUGURS

State Gods. Just as the family had its gods, so did the State. The chief one was Jupiter, who held much the same position that Zeus did among the Greeks. Juno, his wife, was the protectress of women. Mars was the god of war; Ceres was goddess of the harvest; Mercury did messenger service for them all and guarded the traders. (See note, p. 147.)

There was very little sentiment in the Roman way of dealing with the gods. Religion, like everything else with them, was a very businesslike affair. They were careful to perform the proper ceremonies and sacrifices, and then they expected the gods to do their part.

Augury. One element in their religious life they owed to the Etruscans — their way of reading the future. This they did by watching the flight of birds or the actions of sacred chickens or by studying the entrails of animals which they had sacrificed. This was done by priests called augurs, who knew what to look for and how to interpret what they found.

Two Qualities which make Great Rulers. The Romans were often cruel and not above treachery, but they had two great qualities. One was their undying devotion to their state, for which they would sacrifice everything; the other was their capacity for working together — for teamwork.

The Next Step. The defeat of the Gauls (266 B.C.) had completed the conquest of the Italian peninsula (see footnote, p. 265). But Rome had by no means used up her expansive power. Many of her people had developed a strong desire for more land and plunder. Others had begun to trade, and these

[1] pē nā'tēz.

wanted the same security on sea that they had on land. This was impossible as long as the great North African trading power of Carthage "ruled the waves." So Roman expansion led inevitably to war with Carthage, and this in turn led to war with the Mediterranean states to the east.

Readings

BREASTED, *Ancient Times*, chaps. xx–xxiii. DAVIS, *Readings in Ancient History*, II, chaps. i–ii. SEIGNOBOS, *History of Ancient Civilization*. VAN LOON, *Story of Mankind*, chap. xxiii.

Some Key Words

patrician	**plebeian**	**509 B. C.**	**legion**	**lares**
consul	**quæstor**	**censor**	***senex***	**penates**
Licinian Laws	**Hortensian Law**	**augury**	**Forum**	**prætor**

Questions

SECTION 1. What happened in Athens about the time that the Romans expelled their king? How did the work of the Romans in 509 B. C. resemble that of the Americans in 1787 A. D.? How did the Romans' ideas on government differ from those of the Athenians in the days of Pericles?

SECTION 2. What two changes came over Rome during the first two centuries of her millennium? The Twelve Tables of the Law formed an important part of the education of every Roman boy. How many of our laws do you know, — that is, how much do you know about the rights and duties of an American citizen?

SECTION 3. How did the Romans improve on the Greek military organization? How did the Romans show good sense in dealing with the conquered peoples of Italy? In what respects were they like the American pioneers? In what respects did they differ from the Greeks?

SECTION 4. When a person moves from one house to another, we say that he is moving his "lares and penates." What is the origin of this expression and what does it mean? How did the Romans try to learn about the future? What was the Greek way? the Chaldean way? What two qualities of great rulers did the Romans have?

CHAPTER XXIII · Reciting how Rome became Mistress of the Mediterranean, conquering first a Western-Mediterranean Business Man's State and then Two Hellenistic Kingdoms in the East

1. Carthage, a Business Man's State

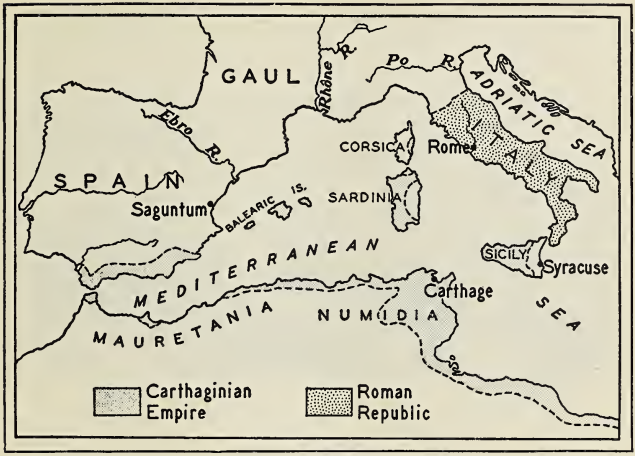
A Tyrian Trading Post. By the time Rome came to blows with Carthage the latter had had a long history, longer than the history of America from the days of Columbus to the present moment.

Before 800 B.C. some traders from the Phœnician city of Tyre had established a trading post on the north-central shore of Africa. Time was to show that they had picked out a favorable spot from which to control both the land trade to the east, west, and south and the water traffic of the western Mediterranean.

A Western-Mediterranean Empire. The Carthaginian Empire now (264 B.C.) extended over more than half the northern coast of Africa and the southern coast of Spain. It also included the western part of Sicily and the islands of Sardinia and Corsica. (See map, p. 273.) Though Sicily was a natural stepping-stone to southern Italy, the Carthaginians never got possession of Italy because the Greeks got there first and were strong enough to stay there.

Economic Resources. This rather good-sized empire dominated the western Mediterranean. It included several hundred cities and was rich in such staples as wine and olive oil, wheat and wool. From the mines of Spain came copper and silver; from the interior of Africa came Negro slaves and ivory.

A huge merchant fleet took these commodities wherever a market for them could be found and brought back new car-



The Carthaginian Empire *and the* Roman Republic (264 B.C.)

goes to sell in the empire. There was, naturally, a big trade between Carthage and the older civilizations of Egypt and Syria.

The Capital. The city of Carthage was counted among the richest in the world. Its wharves and workshops were busy places, and so were its market places and banks. Within the city walls were gorgeous temples and palaces, built and decorated by Greek architects and artists, and beyond the walls there were sumptuous villas (country estates), on which the merchant princes lived.

A Shortsighted Policy. On the surface the Carthaginian Empire seemed more than a match for the Roman Republic. But the empire was run by the city of Carthage; and the city, though it had an assembly and some elective officers, was run by a small number of great merchant families who cared only about keeping and increasing their wealth. So the empire was not much more than a great trading company. The various parts were never pulled together by common bonds of

The Heart *of an Early* Business Man's *State* — Carthage
A reconstruction

interest. From the beginning to the end it remained a collection of separate peoples, whose sole business it was to enrich the merchant princes of the capital city and who, therefore, were ready to revolt whenever they saw a chance.

To hold the parts together, the Carthaginians had a great navy (they took naturally to the sea) and an army. The army, for the most part, was made up of hired troops.

2. Roman Arms check the Carthaginians

Europe against Asia Again. The wars between Rome and Carthage are called the Punic wars, from the Latin word for Phœnician. This reminds us that the Carthaginians were Semites, like the Phœnicians, and that they therefore represented the old Asiatic civilization, while Rome represented the new European civilization. Needless to say, if the Carthaginians had won we should have today a civilization quite different from the one we are accustomed to.

Comparative Resources. In the conflict with Rome, Carthage started with two great advantages: (1) a full treasury and (2) a navy which controlled the western Mediterranean. But she also had two weaknesses: (1) an army that fought for pay and not for love of the State and (2) a loosely bound empire, parts of which were likely to break away if given a chance.

Rome likewise started with two advantages. She had (1) an army that would fight for her to the death and (2) a contented people on whose loyalty she could count. But she too had a weak spot: she had no navy.

The First Punic War. It is customary to say that there were three Punic wars, stretching over a period of about one hundred and twenty years; but that statement is misleading, for, as we shall see, Carthage was put out of the running by the second war, so that the period of rivalry really covered only about sixty years. It might be better, therefore, to say that there were two Punic wars and one Punic massacre.

The first war lasted from 264 to 241 B.C. It had not been going very long before Rome realized that she needed a fleet; so she built one! (There was little that Rome could not do in an emergency.) Indeed, she built several fleets, for she suffered more than one serious defeat before she won control of the seas. As ever before, the loyalty and persistence of her citizenry pulled her through to victory, and when peace was made she got most of Sicily[1] and a big money payment from Carthage.

Soon after, while Carthage was busy putting down a revolt near home, Rome seized the islands of Sardinia and Corsica. It wasn't a very sportsmanlike thing to do, but there never has been much good sportsmanship between nations.

Rome's First Province. The conquest of Sicily marks the opening of a new chapter in Roman history. In the first place, Sicily was the first territory that Rome acquired out-

[1] The Greek city of Syracuse kept her independence, though it was clear that in time she would fall to Rome. This happened during the Second Punic War.

side the Italian peninsula; but much more important is the fact that Rome did not take this region into partnership, as she had done with her conquests in the peninsula. Sicily was organized as a province and was ruled by a Roman governor — a plan which thenceforth was applied to other regions that were conquered by Rome.

Rapacious Governors. If this system had been honestly administered, it would have been a great blessing for the provincials, because the extension of Roman rule generally meant the end of wars. But unfortunately the Roman governors, besides gathering taxes for the government, kept on until they had amassed fortunes for themselves. Since they held office generally for only a year, many of the provinces found themselves no sooner rid of one rapacious governor than another appeared. The Senate early recognized the evils of the system and tried to remedy them but failed dismally, because the ancient Romans liked to get rich quickly, just as many moderns do; and it was not until the Republic gave way to the Empire that the administration of the provinces was much improved.[1]

A Great Soldier and Father. The war produced one great Carthaginian soldier, who deserves to be known in his own right, but who is known best as the father of an illustrious son. His name was Hamilcar; and from the suddenness with which he struck, he got the added name of Barca, meaning lightning.

Hamilcar Barca was a statesman as well as a soldier, and after the war he set to work to make up for what Carthage had lost, by developing her power in Spain. He knew it was only a matter of time before the war would start again, and he wanted Carthage to be ready. He increased the Carthaginian territory in Spain and built up a fine army there. But his greatest gift to Carthage was a son, Hannibal.

[1] In time, the Senate itself and the whole Roman state became corrupted. Governors admitted frankly that they needed to make three fortunes during their short term in office; one to pay their debts incurred in getting the office, another to bribe the judges when brought to trial for misgovernment, and a third to live on after their term of office was ended.

The Hannibalic, or Second Punic, War

3. Hannibal; the Second Punic War (218–201 B.C.)

A Youth with a Purpose. From early youth Hannibal was brought up to be a soldier and to hate the Romans. He came to have only one aim in life — to wipe out his father's defeat in the First Punic War. After he began to carry out his aim, he dominated the scene so completely that we cannot help fixing our attention on him. In doing so we shall be doing just what the Romans did. Roman boys, from the time they were old enough to notice that their parents were worrying to the time they were old enough to join the army, felt one question hovering in the air and often heard it from the lips of their elders, "What is Hannibal doing today?" Many of these boys had fathers in the Roman army, and thousands of those fathers never returned.

Would HANNIBAL *go down in* HISTORY *as* MADMAN *or* GENIUS?
From Gray and Jenkins's *Latin for Today*

A Born Leader. Hannibal began the Second Punic War by attacking the Spanish town of Saguntum, which was under Rome's protection.[1] He was still in his twenties, but he was a born soldier. His daring plans and the brilliant way in which he carried them out have dazzled the imagination of men from that day to this. His soldiers were devoted to him. He shared the hardships of camp life with them, and in his spare moments he read the Greek classics.

Madman or Genius? Rome sent an army against Hannibal, but Hannibal did not wait for it. Instead, he undertook what, if it had failed, would have put him down as a madman. But it succeeded; so we call him a genius. He led his army over

[1] He was probably acting on instructions from home, for Carthage did not look kindly on Roman expansion in the West.

the Alps (218 B. C.)! There was no Simplon Tunnel then; not even roads. These he hewed out of the mountain side as he went along. Many of his soldiers and most of his war elephants perished from the cold or fell over the precipices, but he got across the mountains with about twenty thousand foot soldiers and about six thousand cavalry.

It still seemed like a lunatic's venture, for the man power of Rome and her Italian allies outnumbered Hannibal thirty to one. Fortunately for him, Rome was accustomed to having only forty thousand in service at one time. This reduced the odds against him, but they were still great enough to have daunted a lesser soldier.

The Romans hung on and Won. How he maintained himself in Italy longer than many of you have lived (fifteen years), without any support from his home government, and how the Romans hung on doggedly in spite of disasters and finally carried the war into Carthaginian territory you will have to read about elsewhere. Here we can add only that in 204 B. C. the Romans under Scipio[1] boldly invaded the dominions of Carthage and thus forced the Carthaginians to recall Hannibal. At the battle of Zama (202 B. C.) he was defeated, — the first time in his life, — and that defeat ended the war.[2]

Carthage loses Heavily. By the treaty of peace (201 B. C.) Carthage gave up Spain and all but ten of her warships, promised to make a huge money payment within fifty years, and agreed not to make war without Rome's consent.[3]

4. The Greek Mind conquers the Roman

The Roman Army Supreme in the West. Rome had gone through a terrible experience, lasting as long as most of you have lived. But she came out victorious and rich. We have

[1] sĭp'ĭ ō. [2] Scipio was henceforth known as Scipio Africanus.

[3] Hannibal held high office in Carthage for a while, but even in peace the Romans pursued him and forced Carthage to send him into exile. He tried to stir up the eastern-Mediterranean powers against Rome, but in vain; and finally he committed suicide to escape falling into the hands of his enemies.

not space to tell in detail all that the struggle meant to her people. However, if you pause to think how all of us living today have been influenced by the recent World War, whether we took part in it or not, you will grasp easily enough the fact that every Roman had been affected by the long Punic war.

Many were ruined both in health and wealth; many others came out richer than they went in. This was true especially of those who had contracts to furnish the army with supplies,[1] and of those who got part of the loot of Syracuse and Capua (which had sided with Hannibal) and of Spain.

Rome was now supreme in the West. Carthage could be counted out of the game for some years, if not permanently. Thus these two Punic wars determined who were to be the teachers of western Europe — the Indo-European Romans or the Semitic Carthaginians.

What happened when Roman met Greek. These wars also settled what these Roman teachers were to teach. This is a most important fact to grasp, at least from the point of view of this book, which aims to explain how the present came from the past.

Note that, in the coming centuries, Rome *might* have spread only her own stock of ideas, or she *might* have taken the Carthaginian ideas and spread them. But she did neither.

During these two wars great numbers of Roman soldiers stationed in Sicily had come in contact with Greek ideas more intimately than ever before, and they liked the Greek ways of doing things so much that they adopted them — Greek architecture, sculpture, and painting, Greek poetry, plays, and learning. To use an expression we have used before, Greek ideas had greater spreading power than either Roman or Carthaginian ideas, and so they prevailed.

Rome becomes a Distributor of Greek Ideas. We might express it this way: Roman and Carthaginian statesmen and soldiers fought from 264 to 241 B.C. and from 218 to 201 B.C.

[1] From that time to this army contracts have made many people rich.

to see whose culture should prevail in the western Mediterranean. In the process *Roman soldiers* defeated the Carthaginians, but *Greek ideas* captured the Romans. Henceforth Rome's work in the West was to be largely that of absorbing and spreading Greek ideas.

5. Roman Arms conquer the East

Adding the Other Half. Rome could not have kept out of the East, even if she had wanted to. Nature and man's intelligence (in inventing ships) had made neighbors of all the peoples of the Mediterranean, so that what happened to one people was bound to affect the others. For example, if a new Alexander the Great should come along and unite the Hellenistic East, Rome's position would be full of danger. It so happened that just at this time the ruler of Macedonia (Philip V) did think he was another Alexander the Great and started out on a career of conquest; so when the threatened states appealed to Rome for help she saw the wisdom of doing something.

An Attempt to set up a Substitute for War. The first thing Rome did was interesting: she tried to see how much her mere word would count for. She told Philip that the situation in the East would have to be settled by arbitration rather than by war, that is, by reason rather than by force.

The idea was a fine one, but Philip had sense enough to see that, if he agreed, it meant that he recognized Rome as boss of the whole Mediterranean world. So he went on with his original plans.

The Conquest of the Hellenistic States. Rome then sent an army to Macedonia and crushed Philip at Cynoscephalæ[1] (198 B.C.). Though this made her mistress of Macedonia and the Greek peninsula, Rome allowed these regions to run their own affairs for a while. Soon after, she was drawn into war with Syria, and in 190 B.C. she crushed King Antiochus[2] at

[1] sĭn ŏs sĕf′a̤ lē.

[2] ăn tī′ō kŭs.

Magnesia. Twenty-two years later (168 B.C.) Egypt, the third Hellenistic state, became a Roman dependency.

The End of Carthage and Macedonia. Meanwhile Carthage had begun to recover from Hannibal's war, so the Romans found an excuse to make war on her. After a bitter three years' struggle they captured the city and demolished it (Third Punic War, 149–146 B.C.).[1]

New Provinces. The Carthaginian possessions were formed into the province of Africa (146 B.C.). In the same year Rome put an end to the lenient policy she had adopted toward Macedonia and Greece, which was not working satisfactorily. She destroyed the city of Corinth (a strong commercial rival) and added Macedonia and the peninsula to her possessions.

So, within fifty-six years after Hannibal's defeat, Rome was in almost complete control of the Mediterranean. She still had to add a few bits of territory and to make the sea safe for commerce,[2] but the main work was done.

Readings

BREASTED, *Ancient Times*, chap. xxiv. CREASY, E. S., *Fifteen Decisive Battles of the World*, chap. iv. DAVIS, *Readings*, II, chap. iii. MACAULAY, T. B., *Lays of Ancient Rome*. PLUTARCH, *Lives* (Fabius, Cato the Censor). TAPPAN, E. M., *Old World Hero Stories*. WELLS, *Outline of History*, chap. xxvi. **Fiction.** CHURCH, A. J., *Lords of the World*. HENTY, G. A., *The Young Carthaginian*.

Some Key Words

Carthage	**Saguntum**	**province**
Hannibal	**Cynoscephalæ (198 B.C.)**	**Magnesia (190 B.C.)**
Philip V	**Punic**	**Hamilcar Barca**
Tyrian	**Zama (202 B.C.)**	**Scipio Africanus**

[1] That the Carthaginians still had some fight in them is shown by the fact that before the surrender the population within the walls was worn down from 250,000 to 50,000.

[2] We shall do injustice to the so-called "pirates" unless we bear in mind that many of them were Eastern nobles and princes who had been robbed of their estates by the conquering Romans. In earlier days piracy had been kept down by Athens, Rhodes, and Ptolemaic Egypt, but the Romans were slow in recognizing that, as a great naval power, it was their duty to police the seas.

Questions

SECTION 1. Who founded Carthage? To what race did the Carthaginians belong? What were the extent and resources of the Carthaginian empire? How did Carthage deal with the various parts of her empire?

SECTION 2. Compare the resources of Rome and Carthage at the beginning of the First Punic War. What did Rome gain from this war? How did Rome's treatment of Sicily differ from her treatment of earlier conquests on the Italian peninsula? How did Hamilcar Barca try to make up for Carthage's losses in the first war?

SECTION 3. Why did Hannibal renew war? What great Roman general carried the war into Africa? When and where did Hannibal suffer his first defeat? What did Rome gain from Carthage in the Second Punic War?

SECTION 4. How did the Punic wars help to spread Greek ideas among the Romans?

SECTION 5. How did Rome attempt to settle troubles in the East without war? If you had been Philip V of Macedon, would you have followed Rome's suggestion? What became of Carthage after the Third Punic War?

Things to Do

1. Continue your time chart.

2. Draw a map showing the route and main battles of Hannibal

3. Draw a map showing Roman expansion outside of Italy.

4. Dramatize or write a story about some events in the life of Hannibal, for example, (*a*) taking the oath against Rome; (*b*) planning to cross the Alps; (*c*) considering whether it would be wise to lay siege to the city of Rome; (*d*) receiving the news of the defeat and death of his brother, Hasdrubal, who was trying to bring reënforcements from Spain; (*e*) after his defeat at Zama; (*f*) planning to commit suicide rather than fall into the hands of the Romans.

CHAPTER XXIV · Showing how the Roman Conquests were woven together by Intelligence and Good Will rather than by Force

1. The Good that came out of War

International Anarchy. Thus far the story of Rome has been largely one of war, with its terrible destruction of life and property and its long train of misery. But we need to recognize that good too came out of these conflicts.

Wherever men come together, whether as individuals or as groups, differences arise between them, and if these are not settled by reason and a sense of fair play, they will be settled by force. In the ancient Mediterranean world, before the days of Rome, there was no political machinery (like a League of Nations or a World Court) for bringing opposing parties together. The generally accepted method for settling international differences was the use of force. Since that method is still in use in the world after two thousand years of Christianity, it is not hard for us to understand that the ancient Romans should have used it.

Peace and Order. Now the good that came from these wars was that they *avoided* a lot of misery and bloodshed by putting an end to hundreds of little wars which heretofore had disturbed the peace of the Mediterranean but which were not important enough ever to get into history books. Rome built up what was almost a world state, and within that state she gave just what people want today, namely, peace and justice. In other words, *once she had added* a territory to her state, she used intelligence, rather than force, in dealing with it.

The results were not perfect; there was still too little good will. But, by and large, the peoples conquered by Rome

got more peace and order and justice than they had ever known before. There was always the Roman army in the background, of course, and from time to time it had to be used; but it alone could never have held the widely scattered territories together. What held them was the feeling of the great mass of people that they were getting a square deal.

Effective Workers, but not Spectacular. This brings us to a consideration of the work of another group of men who, like the traders, rarely get the credit they deserve, — namely, the jurists (judges and lawyers). Without them there would have been no Roman Republic and Empire such as we are describing.

Their work was not so dramatic or spectacular as that of the soldiers. The latter had all the fireworks. A conquering hero had a "triumph" — a magnificent parade through the streets of Rome, with captive princes chained to his chariot and feasts and games for the crowd. No wonder he got a big "write-up" from the contemporary historians. But Scipio Africanus, Marius, Sulla, Pompey, Cæsar, Augustus, and the other great soldiers who fill the pages of Roman history (in so far as they were mere soldiers) merely *brought* the various pieces of the Roman world together. What made them *stick* together was largely the work of the jurists.

This was the most original part of Rome's work. Her legal system was her greatest contribution to the world; so let us try to understand what it was that she did.

2. Law for Romans and for non-Romans

What Peace and Order Depend on. You have lived long enough to know that people need to have laws, or rules, if they wish to have peace and order. Whether they really get peace and order depends largely upon one of two things: either the laws must seem just to most of the people and so be obeyed willingly, or the lawmakers must have enough power behind them to *make* the people obey them.

Customary Law. Laws need not be written down. If they are regarded as part of the customs, or habits, of the people,—that is, if they are generally known and accepted as binding,—that is all that is necessary. For example, there is no written law which says that no one shall be president of the United States for more than two terms, and yet that rule has been binding in the United States for more than a hundred years. (What are some of the unwritten laws of your school? For example, are there any offices which, by custom, always go to seniors?)

Like all early peoples, the Romans lived for hundreds of years under unwritten, or customary, laws. Such laws have one great drawback: because they are not written down, it is sometimes hard to tell just what they are. One person understands them this way, and another person that. As a result those who enforce customary laws have the chance to twist them to their own advantage.

Statute Law. This is what often happened in Rome, where the laws were enforced by the consuls and other noble officials. The plebeians, therefore, demanded that the laws be written down, and, as we saw (p. 265), they finally got what they wanted (450 B.C.). From time to time new laws were made by the assemblies. Such laws are called statutes, to distinguish them from unwritten laws.

So up to the fourth century B.C. the Romans had two kinds of law: (1) customary law and (2) statutory law.

Judge-made Law. Now a third kind came into being, namely, judge-made law. This grew out of the edicts of the prætors, who were officials elected yearly to relieve the consuls of their work as judges.

As Rome grew, new matters which were not covered by some law were constantly coming up for settlement.[1] Something had to be done; so the prætors got into the habit of issuing an edict at the beginning of their term, in which they

[1] In the same way, in our own day, the automobile has raised and is raising many new problems, for which we have had to pass and are still passing new laws.

stated what rules they would apply to certain new kinds of cases. This document was called the prætorian edict.

The Prætorian Edict. Many prætors merely copied the edict of their predecessors, and in time the main parts of the prætorian edicts came to be well known and to be accepted as law. Notice that the regular lawmaking bodies had nothing to do with these edicts. They were judge-made.

The *Jus Gentium.* All that we have said thus far applies only to the law of Roman citizens. If the jurists had gone no further, they would not rank so highly as they do in the history of law. But another great contribution they made lay in what they did for those within the Roman state who were *not* Roman citizens. For these they developed a system of law which, because it applied to men of various lands, was called the *jus gentium,*[1] that is, the law of nations.

As the Roman citizens learned about this new *jus gentium,* they came to like it better than their own old code (the *jus civile,*[2] or civil law) and demanded that their cases be tried by it too. So the *jus gentium* came to be regarded as universal law, that is, as a proper law for all peoples.

All this was a matter of slow growth; we shall refer to it again (p. 322). The point to note here is that the *jus gentium* began to develop in this period of early Roman expansion.

Questions

SECTION 1. Choose eight key words for this chapter. What was it that bound the parts of the Roman state together?

SECTION 2. From what can we infer that the Romans had customary laws before they had written laws? What is one disadvantage of having customary laws? What new kind of law began to be developed in the fourth century B.C.? Why did Rome have to develop a new system of law as a result of her conquests? What is meant by saying that the *jus gentium* came to be regarded as universal law?

[1] jŭs jĕn′shĭ ụm. [2] sī vī′lē.

CHAPTER XXV · Concerning Riches, and how these brought, first, Greed and Selfishness, and then "the Man on Horseback"

1. Evil Effects of Expansion

Slave Competition. Though Roman expansion gave the Mediterranean world more peace and order than it had ever known, it brought on a great deal of suffering in Italy. The wars had yielded tens of thousands of slaves, who from now on play an important and mainly disastrous part in Roman life. Most of them worked as agricultural laborers on the estates of wealthy Romans and enabled the latter to undersell the small Italian farmers. Many of these farmers were forced to mortgage their lands, and when they could not repay what they had borrowed, they saw their small farms go to swell the estates of their creditors. Sometimes they stayed on as hired men; but more often they drifted to Rome, there to find many like themselves, who once had been prosperous and happy and now were poor and discontented.

The Newly-Rich Farmers go to the Capital. The poor were not the only ones who flocked to Rome; so did the rich. Contact with the old East was teaching them how attractive city life could be. Much of what they learned from the East was worth learning, — art, literature, philosophy, and the drama, — but much they would have been better off without.

They take easily to the Showy Side. Like most newly-rich people, they took most easily to the showy side of the old cultures — to a life of luxury and extravagance. A new type of Roman began to grow up, who was out chiefly for a good time. Young people had all sorts of things their grandparents

had never dreamed of having, and wanted more. The old folks began to shake their heads and wonder "what the country was coming to." That didn't worry the young, and for a long time there seemed to be no need for anybody to worry. Rome remained strong, at least outwardly, for more than three hundred years. Yet the time came when she, or at least the historians, pointed back to the weakening effects of wealth on Roman character and home life as the beginning of her downfall.

What kept Rome Going. Between the small rich class and the large poor class there was, of course, a large middle class of fairly well-to-do people made up of business and professional men who carried on the every-day work of the Republic. Without such a class no state has ever maintained itself long. It has always formed the backbone of a people.

2. Rome heading toward One-Man Rule

Two Social Reformers. By the second half of the second century B.C. the situation in Rome became so serious that something needed to be done for the poor. Now they got two champions from one of the noblest families in Rome, Tiberius and Gaius Gracchus.[1]

Tiberius planned to get back the public lands which many wealthy Romans were wrongfully occupying and to distribute them among the city's poor. On this back-to-the-land platform he was elected tribune, and a land law was passed (133 B.C.). But soon after, he and several hundred of his followers were killed in a riot started by the senatorial (that is, noble) party, and his law was annulled.

Ten years later his younger brother Gaius took up the work, and he too was elected tribune. He renewed the land laws of Tiberius and made several other reforms for the benefit of the poor, but he too was killed (121 B.C.), and his work was undone.

[1] gā′yu͡s grăk′u͡s.

The Writing on the Wall.[1] The story of the Gracchi[2] (which you can read more fully in Plutarch's *Lives*) is important for several reasons. It makes clear (1) that the senatorial class was in control at Rome and (2) that this class was no longer wise enough to rule in a way that would bring peace and contentment to the city. It looked after its own selfish interests only. There was a tremendous amount of graft, especially in connection with the government of the provinces. (3) Finally, the fate of the Gracchi showed that no one could hope to make lasting reforms in Rome unless he had an army behind him.

Roman History becomes Soldier Biography. Rome was heading toward one-man rule. Henceforth Roman leaders are soldiers who settle matters more and more by force, and Roman history becomes little more than a series of soldier biographies.

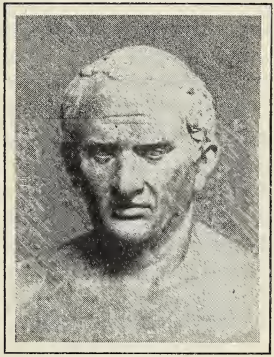
The story of this period of civil war is too long to tell here. It was a fierce and bloody struggle between the rich senatorial party and the democratic, or people's, party, interrupted now and then by wars on the frontier or by revolts nearer home. At times the Romans pulled together and showed that the old spirit of devotion to the State was not dead — as, for example, when under Marius they defeated the Cimbrians and Teutons (113–101 B. C.). More often, however, they were divided into factions, and in many ways they showed that the old Roman spirit had been corrupted. Thus the senators sent to Numidia in Africa to straighten out a disputed succession to the throne were bribed by the King, Jugurtha, and later Jugurtha bribed a consul with whom he was negotiating a treaty.

War, Rebellion, and Conspiracy. From 88 to 82 B. C. Sulla, leader of the senatorial party, and Marius, leader of the democrats, made war on each other. Sulla finally won and made reforms which were intended to strengthen the position of the

[1] What does this refer to? See Daniel v.

[2] grăk'ī. Most Latin words ending in *us* form the plural by changing the *us* to *i*.

Senate. From 73 to 71 B.C. there was the War of the Gladiators,[1] which caused great uneasiness in Rome until Spartacus, the leader, was killed and the revolt was crushed.



CICERO

From 66 to 62 B.C. Catiline and other senators conspired to overthrow the government, but their plans were frustrated by the eloquence of the consul Cicero, who denounced the conspirators (see page 313, note 1).

What were Men to Do? Of such is the story of this period largely made up. It is not important for our purpose here that you remember these names and dates, but it is important that you get the "feel" of this period. If you can get a realizing sense of what it must have been like to live in a period when, for about a hundred years, all was turmoil, war, and confusion, and when neither life nor property was secure, you will be in a position to understand the question we wish to consider now, namely, What was the Roman outlook on life in these days? How did the intellectual Roman think he ought to order his life in this period of wars and conspiracies, of murders and assassinations?

3. The Influence of Civil War on Roman Thought

A Philosophy of Escape. The continual disorder in the republic led many thoughtful Romans to become followers of Epicurus, who, as we saw, was the founder of a school of philosophy at Athens (p. 222).

[1] Gladiators were men, generally captives or slaves, who fought at public festivals either with one another or with beasts. There were schools for training gladiators, the most famous one being at Capua. The word comes from the Latin *gladius*, meaning "sword" (see page 327).

Epicurus believed that the gods paid no attention to the affairs of men and that there was no future life. This being the case, it seemed to him that the only sensible thing to do was to strive for peace in this life. To many his teachings came to mean "Eat, drink, and be merry, for tomorrow we die." That was the way they chose to escape from the misery they saw all around them. Epicurus thereby got a bad reputation, which was not entirely deserved; for, like many other Greeks of his day, he probably had been guilty of nothing more than losing his nerve. The world he had lived in was full of disagreeable things; so he taught men to avoid such things as much as possible. Keep out of fights, whether of war or politics. Let others engage in them, if they care to. You, if you are wise, will seek peace of mind. (Have you ever heard people talk that way?)

A Philosophy of Resignation. Running away from unpleasantness, however, did not appeal to the old Roman spirit. In our account of the Hannibalic war we saw what bulldog tenacity the Romans of that day displayed, and that spirit was still alive in many of their descendants. They would not run away; they would stay in the game and make the best of whatever came their way. If riches and good fortune came their way, they would not be puffed up; if pain and sorrow came, they would not be cast down. They would always be masters of their feelings, and they would always be resigned, no matter what befell them.

Like the first group, this second group drew its inspiration from Greece. They were Stoics, followers of Zeno (p. 223).

What the Stoics Believed. While the Stoics believed in the old gods, they also believed that over all these gods, and including them, there was One Supreme God. This Supreme God governed the world by reason. Men therefore ought to accept calmly and in a dignified manner anything that happened to them, because there must be a good reason why it should have happened.

Stoic philosophy guided many of the greatest Greeks and

Romans for about five hundred years, until Christianity spread over the Roman world. It called for great strength of character and bred some noble figures. No flabby-minded individual, blown hither and yon by every wind of good or bad fortune, could become a Stoic.

Stoicism and Christianity. Stoicism had little of the kindliness and gentleness that we find later in the teaching of Jesus, with its emphasis on God as a God of love. It was stern and unbending, emphasizing justice rather than mercy. However, it did a great deal to prepare the Roman world for Christianity. It made educated people familiar with the idea of a Supreme God and with the idea that all men (whether Greek or "barbarian," free or slave) are equal. Many of the Stoics became Christians, and many of their ideas became part of the Christian religion.

4. Julius Cæsar

A People's Leader. Of the soldier-statesmen who dominated the scene in the century after the Gracchi, Julius Cæsar (*c.* 102–44 B.C.) alone showed promise of being able to establish peace and order. Though he belonged to an old patrician family, he nevertheless took sides with the people's party and against the senatorial party.

The First "Three-Man Ring." The Roman general Pompey had come back from a successful campaign in the East only to find that the Senate was unfriendly toward him. Cæsar therefore had no difficulty in persuading him to join in a plan to get control of affairs in Rome. To get the money with which to supply the crowd with free bread and amusements (and so get their votes), Cæsar brought a millionaire named Crassus into the combination. These three formed what is known as the First Triumvirate.

Cæsar in Gaul. Cæsar's plan succeeded, and he was the one who profited most by it. He was elected consul (59 B.C.) and then was made proconsul (or governor) of the Gallic provinces in the north for five years.

To the north and west of these provinces stretched the rich, fertile region we now call France. Its natives were semi-barbarous Gauls, who spent much of their time fighting one another. They were being attacked by the Helvetians from Switzerland and by the Teutons from beyond the Rhine. If either of these peoples got control of Gaul, they might invade the Roman provinces to the south. Cæsar therefore decided to drive them out of Gaul and to add that region to the republic, if possible. This he accomplished before his five years were up. He described his conquests in his *Commentaries on the Gallic War*, which you may have read in your Latin class.

"*Be* THANKFUL *for* CÆSAR"

Cæsar might now have made himself master of Rome, but instead he got his proconsulship renewed for another five years and spent the time setting things in order in Gaul.

Cæsar and Ourselves. Not once during these ten years did Cæsar think of us in twentieth-century America; he thought only of himself and Rome. Nevertheless, his conquest of Gaul was of tremendous importance to us, for he was dealing, directly or indirectly, with the ancestors of a large proportion of present-day Americans. (1) The Gauls intermarried with the Romans and (after the "fall" of Rome) with the Germanic invaders, and became the ancestors of the modern French. (2) Some of the Gauls fled to Britain and Ireland

and mingled with the Celtic peoples there, who were the ancestors of the Irish and Welsh. (3) The Germanic peoples with whom Cæsar dealt were related to those who later spread from Germany over much of western Europe and of course to those who remained in Germany.

This Modernized Version *of* Cæsar *aims to make him seem as* Real *to You as he was to* Roman Schoolboys

To them he was not a statue or a stage figure but a real man — and rather particular about his tailor. Do you know anyone who looks like him?

"Be Thankful for Cæsar." By pushing back the Germans to the east bank of the Rhine Cæsar helped to give Rome several hundred years more in which to develop her civilization in peace. By conquering Gaul he added to the Republic a rich and fertile region in which Roman civilization might spread. This region proved very important after Rome had passed away. When that time came Gaul did the same sort of thing that Rome had done; namely, it preserved and passed on much of the old civilization to later generations, until it finally came down to us. It is for this reason that the American historian, John Fiske, said that we in this hemisphere ought to be thankful for Julius Cæsar every day of our lives.

Cæsar becomes Master of the Roman World. While Cæsar was building up Rome's power and his own[1] in Gaul, both Pompey and the Senate were becoming alarmed at his success; so they drew together and made plans to pull him down.

[1] Cæsar's power, of course, consisted chiefly of an army of veterans who were devoted to him.

Cæsar knew what they were planning, and when he became convinced that he could not get a square deal from them, he marched against Rome (49 B.C.).

A Rapid Worker who could Dally. Though he had only one legion with him (about five thousand men), he made himself master of the whole peninsula within sixty days. To conquer the outlying portions took much of the next five years. He campaigned in Greece (where he defeated Pompey), in Egypt (where the fascinating queen, Cleopatra, made life so pleasant that he stayed longer than he needed to), in western Asia (where he showed how much he could say in a few words [1]), and in Africa and Spain.

Internal Reforms. All this time Cæsar was at work improving conditions in the parts under his control. He won over the Italians by his generous treatment of those who had fought against him. Far from putting them to death (as everyone expected him to do, and as some of his predecessors would undoubtedly have done), he appointed the able ones to office. He won over the provincials by replacing the greedy governors with honest and efficient men and by extending Roman citizenship to many. He even admitted some citizens from Gaul into the Senate. He also helped to beautify the provincial cities. In these ways he made the provinces feel that they were a real part of the Republic.

Reforms in the City. But he did not neglect Rome. One of his chief interests there was to do something for the poor. He sent them out to establish colonies, notably in the places where once there had stood the great cities of Carthage and Corinth. (How long was it since these cities had been destroyed?) In this way he cut down by half the number who had to be fed by the State.

The Julian Calendar. Only one more of Cæsar's reforms can be mentioned, but that is perhaps the best-known one — his reform of the calendar. That venerable timepiece had been running behind for centuries, so that by now the spring

[1] See page 146, Note 2, for his laconic report of the battle of Zela, 47 B. C.

" At the base of Pompey's *statue . . . Great* Cæsar *fell "*

But yesterday the word of Cæsar might
Have stood against the world; now lies he there,
And none so poor to do him reverence.

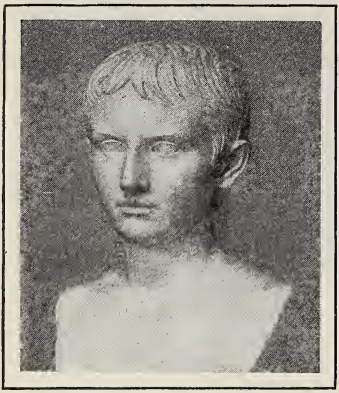
Shakespeare, *Julius Cæsar*, Act III, Scene II

equinox (which belongs in March) came in June, three months late. To straighten matters out, Cæsar, acting on the advice of a Greek astronomer, added these lost months to the year 46 B.C. (making that year fifteen months long!) and gave the calendar a fresh start with the year 45 B.C. To prevent it from running behind, as the old one had, an extra day was added at the end of every fourth year (leap year).

A Futile Murder. Cæsar was king of the Roman state in all but name, and some of his friends urged him to take the name, but he refused. In spite of this mark of loyalty to the Republic, he was regarded with suspicion by a group of senators, and they assassinated him at a meeting of their august body, on the Ides of March (March 15), 44 B.C. Their deed was in vain. Within thirteen years Cæsar's grandnephew Octavian (whom he had adopted) had all his powers, and more too.

5. One-Man Rule Established

Cæsar's Nephew becomes Master of the Roman World. Octavian was only eighteen (the age of the average college freshman) when he was called from his studies to accept his legacy. At first no one paid much attention to him, but soon the Romans learned that he possessed much of his granduncle's genius for politics. Together with Mark Antony (Cæsar's right-hand man) he crushed Brutus and the other conspirators; then he and Antony divided the control, Antony taking charge of the East and Octavian of the West.



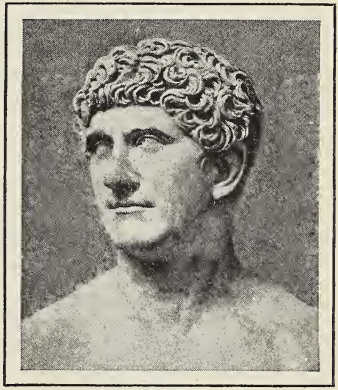
Young Octavian
In the Vatican at Rome

Two Suicides. Antony made his headquarters in Egypt, where he established himself in the good graces of Cleopatra. His relations with Octavian were far from friendly, and soon the two were at war. The contest was settled by Octavian's naval victory at Actium[1] (31 B.C.). Antony committed suicide, and Cleopatra, after she found that she could make no impression on Octavian, did the same. So in 31 B.C. (and at the age of 31) Octavian was master of the Roman world.

Profits by his Uncle's Mistakes. The Roman world was willing to let Octavian be master, for it was tired of civil war. Moreover, Octavian had learned one lesson from his uncle's experience, and that was not to take on the *appearance* of power but to be satisfied with the *essence* of it.

[1] ăk'shĭ ụm.

Cæsar had lived in great splendor and had had a pediment built on his palace as a sign that the owner of it was divine (only temples had pediments). Octavian, on the other hand, lived as simply as any senator. Moreover, he kept the Senate and assembly and all the republican offices, but he held the offices himself or had his friends elected to them. So *on paper* the Roman constitution looked much as it always had, but in reality it was greatly changed.



MARK ANTONY

He buried Cæsar and would like to have buried Cæsar's nephew. (See Shakespeare's *Julius Cæsar*, Act III, Scene II)

The End of the Republic. About the only changes on paper were the addition of two titles which Octavian's enthusiastic followers forced upon him—*Augustus* (meaning "August" or "Majestic") and *Princeps Civium Romanum* (meaning "First Citizen of the Romans"). Nevertheless, Octavian (or Augustus, as we shall henceforth call him) was as much in control of Roman affairs as his successors, whom we call emperors.[1] So with Augustus the five-hundred-year-old Roman Republic came to an end.

Failure of Experiment No. 2. It may be enlightening to reword the last sentence in this way: By the time of Augustus the second widespread experiment of giving the people an active share in the government had ended in failure. Roman

[1] The title "Emperor" comes from the Latin *imperator*, meaning "general" or "commander." Cæsar and other successful generals had had this title, and so did Augustus, along with his many other titles. But it is only with his successor that it took on its present meaning of ruler of an empire. From *princeps* comes our word "prince."

civilization was saved as Greek civilization had been, by "the man on horseback"; for in the last resort Augustus's power rested on the army just as much as Alexander's had done. If Augustus had failed to establish order, the Roman world would very likely have weakened itself so greatly that the uncivilized peoples of central Europe would have swept down on it and destroyed it utterly. Fortunately Augustus ruled for over forty years, and thanks largely to his work the Greco-Roman civilization was given about four hundred more years in which to establish itself in the Mediterranean world.

Experiment No. 3 now Going On. With Augustus the age-old system of absolute monarchy which we saw in Egypt and the Fertile Crescent and which Alexander had brought into Europe began to take root in the Roman world, and it remained in the Western world as the normal system until only about one hundred years ago. The present widespread democratic order, of which we are a part, is only the third great attempt at sharing the government with the people that the world has ever seen (see top panel of chart on page 723). No doubt this democratic order seems to you very permanent now and destined to last for all time, but one thing you will learn from studying history is that that view is not a sound one. Democracy may last forever, and it may not. Rome lasted as a republic much longer than the United States has been a republic. This fact may help you to see the Roman failure at self-government in truer perspective.

The downfall of the Roman Republic showed anew that the strength of a state depends upon the character of its citizens. Rome failed at governing herself because many of the leading Romans who were in a position to set the tone for Roman society had failed at governing themselves. When all the Mediterranean world was open to them to loot, the temptation was too great for them, and the scramble for wealth led to the undoing of Roman character and thus of the Republic.

Readings

BREASTED, *Ancient Times*, chaps. xxv–xxvi. DAVIS, *Readings*, II, chap. iv. OMAN, C., *Seven Roman Statsemen*. PLUTARCH, *Lives* (Tiberius and Gaius Gracchus, Marius, Sulla, Pompey, Brutus, Cæsar, Antony, Cicero). VAN LOON, *Story of Mankind*, chap. xxiv. WELLS, *Outline of History*, chap. xxvii. **Fiction:** DAVIS, *A Friend of Cæsar*. TAPPAN, E. M., *Old World Hero Stories*. WELLS, R. F., *On Land and Sea with Cæsar*. WHITEHEAD, A. D., *The Standard Bearer*.

Some Key Words

the Gracchi	**Marius**	**Sulla**	**gladiator**	**social**
Cicero	**Epicurean**	**Stoic**	**Cæsar**	**proconsul**
triumvirate	**Pompey**	**Julian calendar**	**Brutus**	**Octavian**
Mark Antony	**Cleopatra**	**Actium**	**Augustus**	

Questions

SECTION 1. What were the effects of the Roman conquests on farmers in Italy? How did the Roman conquests affect life in the city of Rome? What class was it that kept the Roman state going?

SECTION 2. What social reforms were attempted by the two Gracchi? What changes in the Roman state are indicated by the fate of the Gracchi? What is the character of Roman history after the time of the Gracchi?

SECTION 3. What was the influence of the Roman civil wars on Roman thought? Which outlook on life do you prefer: the Epicurean or the Stoic? (Not all questions need to be answered in class. Some are put in merely to make you think.) These two outlooks on life still have many adherents. Do you know any persons whom you would class as Epicureans? as Stoics? What was the relation of Stoicism to Christianity?

SECTION 4. Who were in the "three-man ring" that Cæsar organized? Why was it important to Rome that Cæsar conquered Gaul? Why was it important to us? What are some of the things Cæsar accomplished between 49 and 44 B. C.?

SECTION 5. How did Octavian profit by his great-uncle's mistakes? What new titles did Octavian get? Do you know of any countries in the world today where internal disorders have led to dictatorships?

Things to Do

1. Continue your time chart.

2. From Cæsar's march on Rome we get the expression "To cross the Rubicon." Look up an extended account of Cæsar and find out what the expression means.

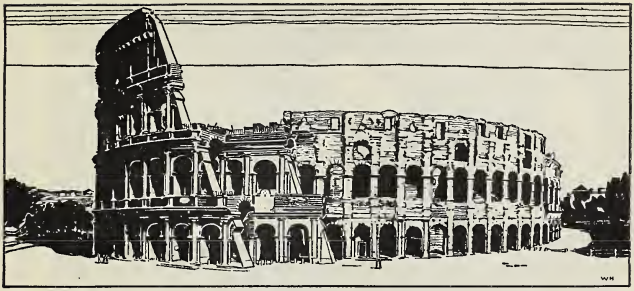
3. You are sent to interview Cæsar after he had reached Rome, or Brutus after Cæsar's assassination. Plan your questions carefully and submit them to the class; then write up the interview. (The public wants to know what happened — when, where, why — and who was involved, etc.).

4. Here are the beginnings of three news articles such as might have appeared on March 16, 44 B. C., if Rome had had newspapers: "The tyrant is dead; long live the Republic"; "A dastardly crime has been committed"; "On the fifteenth of this month Julius Cæsar died suddenly while on his way to a meeting of the Senate." Imagine yourself a reporter for the *Roman Herald*: which of the three would you choose if you wished (*a*) to denounce the murder? (*b*) to approve of it? (*c*) to play safe? Choose one and continue the article. Which is the hardest to write?

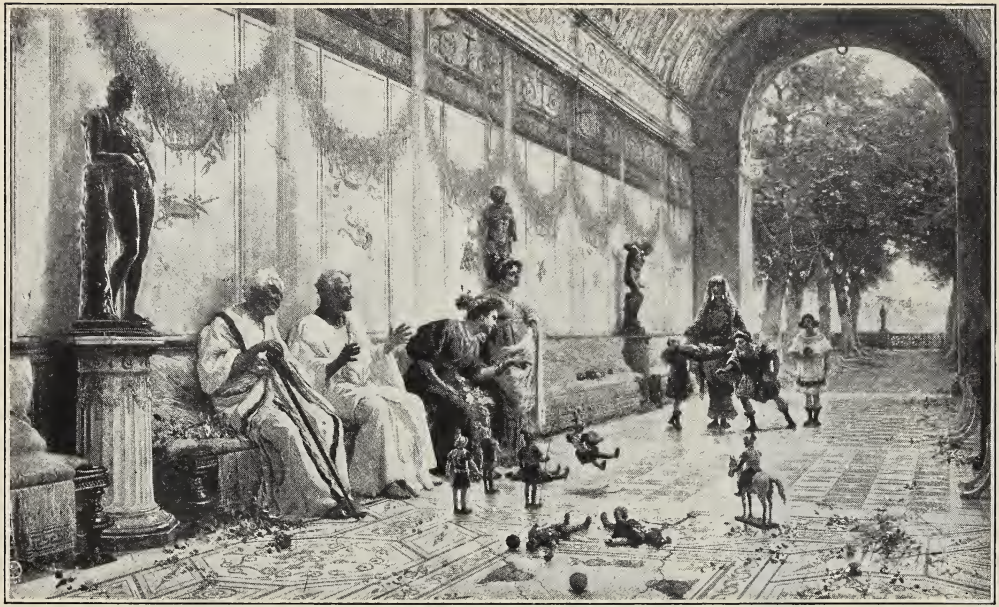
5. If Cæsar were living in America today he undoubtedly would be in demand as a commencement speaker and would be gathering in honorary degrees by the dozen. Draw up a brief statement of his achievements such as might be read when the degree is conferred.

6. Would it be an anachronism to speak of Cæsar's using a compass? a machine gun? speaking French? speaking Greek? How would you go about to find the answers to these questions?

7. Assume that a number of scholars are writing books on the following subjects: Roman literature, the problem of the city slum, law, the calendar, sculpture, crime, colonization, warfare, education, household furnishings. Which of these would be likely to mention the assassination of Cæsar? Which would feel most called upon to give a detailed account of it?



UNIT II · *In which Rome has Two Hundred Years of Strength and General Well-being, followed by Three Hundred Years in which Strength and Well-being Fade Away*



LIFE *was* PLEASANT *for the* WELL-TO-DO, *who probably* NEVER *thought that one Day the* EMPIRE *might* PASS AWAY

CHAPTER XXVI · Beginning the Story of the Two Hundred Good Years of the Roman Empire, chiefly about the Augustan Age

1. Boundaries and Business

A Gradual Change. Since Augustus was emperor in everything but name, we may speak of the Roman state as ceasing to be a republic in his time. Note that this change came near the middle of the millennium 500 B. C. to 500 A. D., so that the Roman Republic lasted for about 500 years and the Roman Empire lasted for about the same length of time. Note too that it was a very gradual change. Augustus's position was not very different from what Cæsar's had been. The average Roman citizen of the time would have been surprised if he had been told that Augustus was beginning a new era in Roman constitutional history. That became apparent only after his day, when ruler after ruler stayed in office for life and the average citizen no longer took an active part in the government.

A Bird's-eye View. The five centuries of empire may be summed up briefly as follows: (1) The first two hundred years (*c.* 27 B. C.[1]–*c.* 180 A. D.) were years of peace and prosperity. They form the longest period of peace and prosperity which the Mediterranean world has ever known through all the pages of history. (2) Then came about a hundred years of disorder (*c.* 180–*c.* 280 A. D.), during which the machinery of government broke down. (3) Then came another period of about two hundred years (*c.* 280–476 A. D.), during which the machinery was reëstablished for a time but finally broke down completely in the western half of the Empire.

[1] Augustus's reign is generally dated from this year, when he gave up the extraordinary power the Senate had conferred on him during the civil wars and received the title "Augustus."

Rulers and People (27 B.C.–c. 180 A.D.). While some of the Roman rulers of the first two centuries of the Empire were weak and infamous wretches, most of them were men of great ability and decent character. But bear in mind that even the good rulers had to depend for their success on hundreds and thousands of lesser folk whose names never appear in history — loyal generals on the frontiers, who kept out the barbarians; faithful governors, judges, and lesser officials, who kept the machinery of government going and measured out justice between man and man; and those of the rank and file of Romans who clung to the ideals of their forefathers and taught these to their children.

Augustus. Augustus (reigned 27 B.C.–14 A.D.) came along at a fortunate moment both for himself and Rome. Rome was tired of civil war and was willing to hand over to the right man as much power as was needed to restore order and keep peace. Augustus proved himself able to do what they wanted done; so Rome and Augustus got on well together. After serving as consul for four years he was given the powers of tribune and proconsul for life, and later was made Pontifex Maximus (High Priest). These offices made him supreme in civil, military, and religious affairs.

Boundaries of the Empire under Augustus. Under Augustus the boundaries of the Empire extended to the Sahara Desert on the south, the Arabian Desert and the Euphrates River on the east, the Danube and Rhine rivers on the north, and the Atlantic on the west.[1] He tried to move the northern boundary from the Rhine to the Elbe, and at first he had some success; but in 9 A.D. his army there was utterly destroyed by the Germans in the battle of Teutoburg Forest.[2]

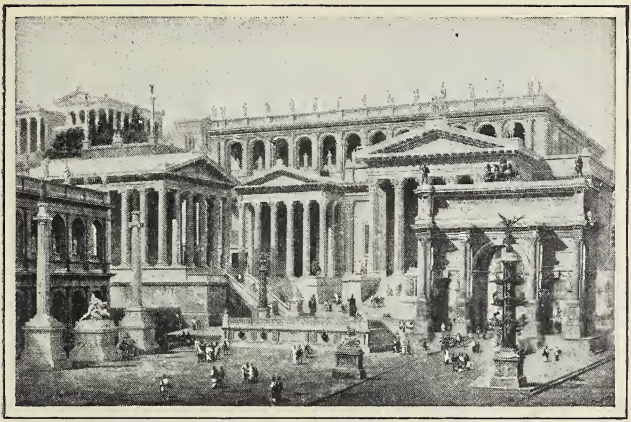
[1] The only important additions after Augustus's time were Britain by Claudius, and Dacia by Trajan (see map, p. 307).

[2] If Varus, the Roman general, had not had his three legions wiped out by the German Arminius, the history of Europe would undoubtedly have been very different. Rome might have reached the Elbe, thereby shortening her northern frontier and making it easier to defend; and Greco-Roman culture might have reached our barbarous ancestors there some hundreds of years earlier than it did. (Compare the pictures in this chapter with that on page 336.)

The Extent *of the* Roman Empire *when* Augustus *died*

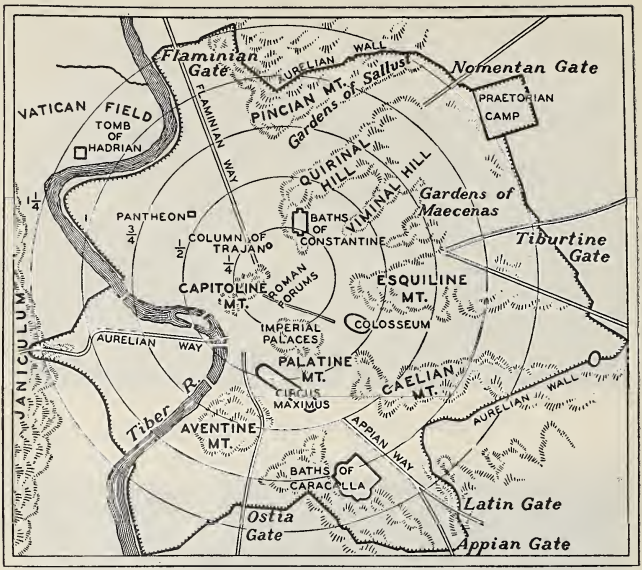
Roman Shipping *on the Tiber*

Business Bigger than Ever. The vast Mediterranean area was at peace. The sea was like a Roman lake, and on it and around it Roman law and order prevailed. To peace and stable government were added two other factors which helped to make for economic prosperity. There was a sound system of currency, and there was "free trade" within the Empire. No attempt was made to give Italian merchants and manufacturers an advantage over the provincials; every enterprising business man had a fair chance. Under such circumstances it is not surprising that business should have been carried on more actively than ever before. Everything that was grown or mined or made in one part of the vast Empire was likely to be found in any other part, and goods were bought and sold beyond its borders. Italy exported wine; Egypt exported grain, linen, paper, and glassware; northwestern Africa exported grain and olive oil; Spain exported olive oil and metals. Metals came from Britain, too, and from the Danubian provinces. From Gaul came cloth and pottery. From without the Empire came amber from the Baltic, precious stones, perfumes and rugs from India, and silks from China.



A Part *of the* Forum, *the* Civic Center *of Rome*

An Oriental Rug Shop *in Rome*



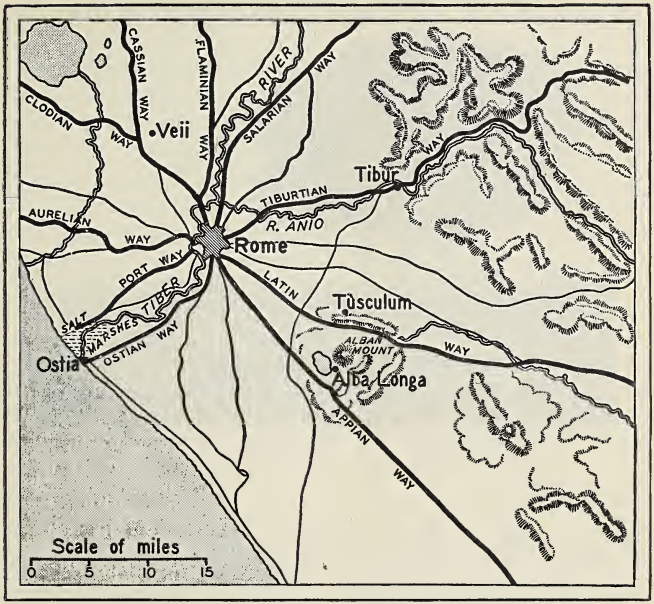
The Seven Hills *of* Rome

2. Architecture and Engineering

A City of Marble. The wealth of the Empire was shown in the new buildings in the capital. Under Augustus Rome had a Golden Age of architecture. Augustus said that he had found Rome a city of brick and left it a city of marble. His words hardly applied to the wretched buildings in which the poor lived, but they did apply to public buildings and the palaces of the rich.

The Forum (the old Roman market place) was the civic center. Booths and shops had long ago given way to magnificent temples and government buildings. On the Palatine[1]

[1] That the Palatine was a "rich man's hill" is recorded in our word "palace."



All Roads *used to* Lead *to* Rome

and Capitoline hills, which hemmed in the Forum, were other temples as well as palatial residences of the wealthy.

Arches and Domes. The Romans got many of their architectural ideas from other peoples, especially from the Greeks, but they were not mere imitators. They put their borrowed ideas to new uses. For example, the Greeks had used the column, and the Egyptians the pillar, and the Assyrians the rounded arch. But no one had ever combined them as the Romans did in their aqueducts or in the Colosseum.

The frequent occurrence of the rounded arch is what especially distinguishes Roman architecture from all others. They used it so much that we think of it as belonging pecul-

Ruins *of an* Aqueduct *along the* Appian Way

iarly to them. Its great usefulness lies in the fact that with it you can make a larger and stronger opening than you can with the lintel. It was used not only for buildings and aqueducts but also for monuments.

From the arch came the dome, which is formed by crossing two or more arches. One great dome structure of the second century A. D. still stands in Rome, the Pantheon (see page 321).

Roads. Augustus's city of marble was the hub of the Roman world. Everything revolved about it, and all roads led to it. They were built by the army and built so well that they were about the only usable roads in wet weather that western Europe had throughout the Middle Ages. Parts of them are still in use. Since they were built primarily for moving troops quickly from one part of the Empire to another, no effort was spared to make them level and straight. Hills were cut away, and causeways were built across marshes. No need to say that traders used them as much as soldiers did and that they

were one of the great factors in the business development of the Empire. (See map, p. 311.)

Aqueducts. Another field in which the Romans showed their engineering skill was in the building of aqueducts. These were huge troughs which brought water to the cities from the highlands, sometimes many miles away. Rome alone needed sixty to supply her needs; some of these too are still in use. Even in ruins the aqueducts tell of great skill in solving difficult engineering problems and in creating structures that were not only useful but beautiful as well.

3. Literature and Learning

The Golden Age of Roman Literature. The great Roman writers were neither so numerous nor so great as the Greek writers. Nevertheless, just before and during the days of Augustus, Rome produced several men who are counted among the great literary men of the world. Shortly before Augustus's day Cicero (Rome's greatest orator and her first great master of prose) showed what an excellent tool the Latin language was with which to express one's thoughts. Besides writing great political orations, Cicero wrote on a variety of other topics, such as law, rhetoric, and the art of divination.[1] About the same time Cæsar wrote his *Commentaries on the Gallic War*. Then came the Augustan group: a great historian of Rome, named Livy, and three great poets — Horace, Ovid, and Virgil. Virgil's Æneid is one of the great poems of the world. It celebrates the fame of Augustus's family (which claimed descent from the legendary hero Æneas) and especially Augustus's work as the restorer of world peace.[2]

[1] Cicero is best known for his orations in the Senate, through which he broke up a conspiracy to overthrow the Republic that had been planned by a senator named Catiline. Cicero was consul at the time (63 B.C.). During the troubled days which followed the death of Cæsar he was killed by order of Antony.

[2] Virgil and Horace were supported by a wealthy Roman named Mæcenas; hence a patron of the arts has come to be called a Mæcenas. Do you know of any American Mæcenas?

A Roman SCHOOLMASTER *and* PUPILS

Note the type of book. (Provinzialmuseum, Trier)

Education. There were schools everywhere for those who could afford to pay and, in some places, even for those who could not pay. We can get some idea of how the barbarians of western Europe profited by being conquered by Rome when we learn that some of the best schools (to which boys came even from Rome) were now in Spain and Gaul. Most of what was taught and many of the teachers came from Greece.

Higher Learning. Augustus established a great university at Rome. The other two chief centers of learning were the old universities at Athens and Alexandria. Alexandria was the best place for medicine, Athens for philosophy, and Rome for law. These universities came to be well endowed, and their professors were not only well paid but were given the rank of senator.

A university (as our university presidents frequently point out) has two main functions: (1) to keep alive and spread what the world already knows so that it will not be lost and (2) to add to what the world already knows. The universities of the Empire did the first part well, but they did very little with the second, as we shall see.

Widespread Prosperity and Well-being. For those who could see beneath the surface there were signs of weakness and decay in the Empire even in Augustus's day. We shall

speak about these signs later when they become more apparent. Here we shall take leave of Augustus with the remark that, on the whole, no large empire ever had a more favorable start or a longer period of peace and widespread prosperity than did the empire over which he ruled during the opening years of the Christian Era.

The Army not much in Evidence. There was a small emperor's guard in Rome (the Prætorian Guard), but the rest of the army was far away, guarding the frontiers. Though we are apt to think of soldiers whenever we think of Rome, yet, during the two centuries from Augustus to Marcus Aurelius, generation after generation lived and died within the Empire without ever once having seen an army.

Now we shall speak briefly of the emperors who succeeded Augustus during the two "good" centuries. The names of many of them appear so frequently in literature that you ought at least to be introduced to them.

Readings

BREASTED, *Ancient Times*, chap. xxvii. DAVIS, *Readings*, II, chap. v. REINACH, S., *Apollo*, chap. x. **Fiction.** LAMPREY, LOUISE, *Children of Ancient Gaul*. TAPPAN, E. M., *Old World Hero Stories*.

Some Key Words

Augustus	**Pontifex Maximus**	**Horace**	**Prætorian Guard**
Teutoburg Forest	**Virgil**	**Mæcenas**	**Palatine Hill**

Questions

SECTION 1. Give a brief overview of the five-hundred-year story of the Roman Empire. What element of danger was there in letting Augustus get control of a number of the chief offices?

SECTION 2. What were the characteristic features of Roman architecture? Why did the Romans build roads? Why do we?

SECTION 3. Who were the chief writers of the Augustan Age? What was the general character of the two hundred "good years" of the Empire?

CHAPTER XXVII · Concluding the Story of the Two Hundred Good Years of the Roman Empire

1. Emperors and Events (14–192 A.D.)

Tiberius (reigned 14–37 A.D.). The position which Augustus held was not hereditary, but he "recommended" his stepson and heir, Tiberius, to the Senate and got him the support of the army; so it was not hard to predict who Augustus's successor would be. Tiberius and those who followed him bore the title "Imperator Cæsar Augustus"; we call them emperors.

Not everyone was satisfied with the new arrangement, and Tiberius therefore encouraged "informers," who reported the names of any who were unfriendly to him. The persons so reported were executed and their estates confiscated. Since the informers got a share of the estates, they often brought false charges against people whose only crime was that they were wealthy. Tiberius's rule in the provinces, however, was good.

What the world today remembers most about Tiberius's reign was something which he probably never heard of, namely, the execution of Jesus, outside the walls of Jerusalem.

Caligula (reigned 37–41). Tiberius "recommended" his grandnephew Gaius, nicknamed by the soldiers "Caligula" ("Little Boots"). Like many people before and since, Gaius could not stand great power and riches. He went in chiefly for a good time, which to him meant feasting and gladiatorial combats. He even entered the arena himself, but unfortunately came out alive. However, after four years he became so impossible that he was killed by the officers of his own Prætorian Guard.

Claudius (reigned 41–54). The Senate now hoped to reestablish the Republic, but the Prætorian Guard got ahead

NERO *winning a* CHARIOT RACE

Would he have got any more of a thrill flying a plane?

of it and put in Caligula's uncle, Claudius, an elderly gentleman who didn't want the job, but who did well. He extended Roman citizenship to many persons in the provinces and promoted laws which gave protection to slaves. Under him Rome got a firm foothold in Britain.

Nero (reigned 54–68). Claudius was succeeded by his stepson, Nero, who at the time was about your age (sixteen). He started out well, guided by a high-minded teacher (the Stoic philosopher Seneca[1]), but presently his great powers were too much for him, and he became a cruel monster.[2]

The best-known events of his reign were the great fire in Rome and the persecution of the Christians. The fire, which raged for six days, wiped out half the city. Some

[1] sĕn′ē ka.

[2] It may help you to understand Nero if you ask yourself how safe life, liberty, and property would be in America if you were absolute ruler.

thought Nero had started it because he wanted some land for new buildings. Others put the blame on a group of poor people who used to meet secretly for worship. These people were Christians. To draw attention from himself, Nero took up the charge against these Christians and persecuted them cruelly. Some were covered with the skins of animals and thrown into the arena, where they were attacked by savage dogs; others were burned alive; still others were crucified or beheaded. Among those who perished was a Christian missionary named Paul, of whom we shall speak later.

Nero's rule became so unbearable that the frontier legions revolted, and the Senate condemned him to death; but he got ahead of it by committing suicide.

Vespasian (reigned 69–79). Before order was restored, Rome had had two years of disorder, in the course of which three emperors came and went. Finally a vigorous ruler appeared in Vespasian. It was in his reign that his son Titus ended a revolt which the Jews had started in Palestine four years before. Many of the Jews were killed, and many others were sold into slavery.

Titus (reigned 79–81). Titus succeeded his father. His short reign was marked by two events which made a great impression on the Romans. One was the completion of the Colosseum,[1] begun by Vespasian. The other event was the eruption of the volcano Vesuviús (which was thought to be extinct) and the destruction (or rather burial) of the near-by cities of Pompeii and Herculaneum.[2]

[1] It seated forty-five thousand. How does that compare with some college stadium that you know?

[2] Pompeii (pŏm pā′yē) was "snowed in" by the wind-blown cinders, which sifted into every nook and cranny. Herculaneum (hûr kū lā′nē ŭm) was filled in just as fully by volcanic mud and lava. After lying hidden for almost two thousand years, these two cities began to be unearthed, and now they form the greatest museum we have of city life in the Roman Empire. Archæologists are still at work at both places, and frequent accounts of their finds appear in the newspapers.

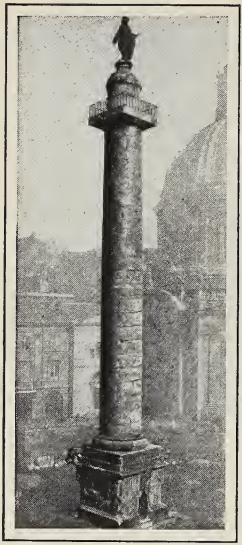
Much more has been done at Pompeii than at Herculaneum because it is easier to dig out cinders than it is to dig out rock. Pompeii was the Roman business man's "Atlantic City." Herculaneum seems to have been a resort for the Roman intellectuals.

POMPEII *Coming to Life again, and* VESUVIUS, *which* NEVER DIED

The Five Good Emperors. Titus's brother, Domitian (reigned 81–96), was assassinated. The Senate then managed to get one of its own members chosen, an old man named Nerva (reigned 96–98). He and his four successors were able and serious-minded men, who labored ceaselessly for the welfare of the Empire. All were strongly influenced by the teachings of the Stoics, which led them to seek justice for the slaves and other unfortunates.

Nerva adopted a Spanish soldier named Trajan, who succeeded him as emperor.

Trajan (reigned 98–117). Under Trajan the Empire reached its greatest extent. He added some territory to the east of the Euphrates, and Dacia, north of the Danube. The former was abandoned by his successor, but Dacia (modern Rumania) remained part of the empire for over one hundred years. In that time the Roman language became so firmly established there that the present-day Rumanian language is still a Latin, or Romance, language.



TRAJAN'S COLUMN *in* ROME

This is an early historical reel that has stood still for eighteen hundred years while millions of people have walked around it

Hadrian (reigned 117–138). Trajan adopted Hadrian, who spent most of his time in the provinces. He built a wall across the middle of Britain, to keep back the barbarians in Scotland, and two buildings in Rome, which are still standing — the Pantheon and his own tomb. Hadrian adopted Antoninus Pius [1] (reigned 138–161), who is noted chiefly for his mild rule and his laws to protect the slaves. Antoninus adopted Marcus Aurelius.

Marcus Aurelius (reigned 161–180). This wise philosopher-emperor desired nothing so much as peace, but attacks on the frontier filled his reign with wars. One other misfortune (at least for Rome) was that Aurelius (unlike his four predecessors) had a son to succeed him. This son, named Commodus [2] (reigned 180–192), turned out to be a cruel, selfish wretch and was murdered.

With Commodus the two hundred good years of the Empire came to an end. Before we leave this good period, we need to consider two topics: (1) the writers and thinkers of the period from Tiberius to Aurelius and (2) the common man in that period.

2. POST-AUGUSTAN WRITERS AND THINKERS

The Writers. Among the outstanding writers in the second half of the first century A.D. were the Stoic philosophers Epictetus [3] and Seneca, and in the second century Tacitus,

[1] ăn tō nī′nus pī′us. [2] kŏm′ō dus. [3] ĕp ĭk tē′tus.

HADRIAN'S PANTHEON *is of Great Interest to* ARCHITECTS, *who call it the* PARENT *of* ALL *Structural* DOMES *built since Hadrian's Day*

Its parent was probably the humble oven in which the Assyrians baked their clay tablets

the historian; Juvenal, the satirist; Plutarch, the biographer; and the philosopher-emperor, Marcus Aurelius.

Plutarch's *Lives of Illustrious Men*, a series of biographical sketches of the great men of Greece and Rome, is perhaps the most popular history book that came out of the ancient world. Many of your forbears learned most of their Roman history from its pages. (Have you read it?) Marcus Aurelius set down his reflections on matters of religion and conduct in his *Thoughts*, or *Meditations*, a book which is still widely read. Though he was not a Christian (he even persecuted the Christians), his book shows how many ideas the Stoics and the Christians had in common.

Greek Influence. The list of writers given above shows clearly how much Roman life was influenced by the Greeks.

Plutarch and Epictetus were Greeks, while Seneca and Marcus Aurelius got their Stoic ideas from Greece. Greek influence is shown, too, in the works of another group of writers of this period whom we do not ordinarily associate with the Roman writers, even though they lived in the Roman Empire, namely, the writers of the New Testament. They too wrote in Greek.

The Scientists. In science Greek influence was even more marked than in literature. In the first century Strabo (an Asiatic living in Alexandria) wrote a geography of the Roman world, and in the second century Ptolemy of Alexandria wrote another. Ptolemy was also an astronomer. Galen (an Asiatic) wrote a book on medicine, which for centuries was regarded as the highest authority. All three of these scientists wrote in Greek.

The Jurists. During the period we are considering, Roman law continued to develop, and here too Greek influence was strong.

With the growth of wealth and power Roman life became more and more complex. All sorts of new problems came up, which called for new laws. These new laws were sometimes in the form of decrees by the emperors, but the people who furnished the legal ideas were the jurists, as in earlier days (p. 285).

Natural Law. These jurists, in their university days, had studied the works of the Greek philosophers, notably the Stoics. They were especially attracted by the Stoic idea of natural law (*jus naturale*), that is to say, of law which applied to *all* men just because they *were* men. According to this view there was no difference between Greek and barbarian, Roman and non-Roman, freeman and slave. All were alike because they were rational beings, that is, beings with power to reason.

New Legal Principles. Starting from this point, the jurists worked out certain great principles (or general rules), such as the following:

If any of your relatives get into trouble, they have a right to expect certain help from you just because you and they belong to the same family. (The family bond between cousins and between even more distant relatives was much closer than with us today.)

If you give your word, you will be held to it in court.

If you are in debt and cannot pay all your creditors in full, what you have must be divided fairly among them all. Likewise, if someone owes you and others and cannot pay all in full, you are entitled to your fair share of what he has, and no more.

If you make a promise to perform certain services, to pay certain moneys, or the like, and the contract is wrongly worded, you cannot get out of your promise on that account because your *intention* is the important thing, and not the *words* in which it happens to be expressed.

The reasonableness of such rules appealed to the Roman people just as forcibly as it doubtless does to you, and bit by bit these rules became part of the Roman law.

Improved Position of Women. No one profited more by the new Roman laws than did the women. If the jurists were willing to think of slaves as being on a level with freemen, it was only natural that they should come to think of wives and daughters as being on a level with husbands and sons. They would probably have had to think that way, whether they wanted to or not, because the growth of wealth and city life made it difficult for fathers to exercise the powers they had had in the days when life was simpler. Women demanded new rights, and they got them. Among other things, they were given the right to own property and so no longer had to hand over whatever they owned to their husbands.

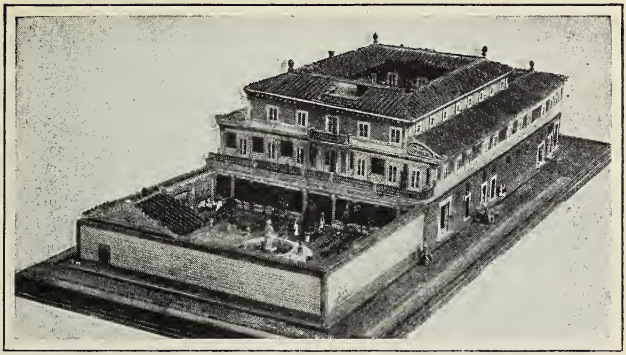
The Creative Mind Disappears from the Roman World. There were some other great names besides those we have mentioned, but we have named the greatest ones. After them the creative mind in literature and science disappeared pretty

Would this Young Pompeian Lady *have got* More *of a* Thrill *from* Driving *an* Automobile?

completely from the Mediterranean world for almost a thousand years. In law, however, it continued for a while. Some of the greatest jurists, like Ulpian and Papinian, did their work in the third century, a century of disorder.

3. Signs of Weakening during the Two Hundred Good Years

The Free Citizen Disappears from Politics. Though, from Augustus to Marcus Aurelius, the Empire enjoyed a long period of peace and prosperity, it nevertheless developed certain weaknesses which in time were to bring about its downfall. Chief of these was the loss of political power on the part of the Roman citizen. The assemblies soon disappeared, and even the Senate could do little to check the



The Sort of House *a Well-to-do* Roman *Lived in*

A model in the Metropolitan Museum, New York

emperor, who had the army back of him. The real power in the state rested with its armed forces and their leaders.

The Roman Citizen Disappears largely from the Army. The Roman citizen disappeared from the army too. Though the army was comparatively small,[1] it became more and more difficult to keep the ranks full of Roman citizens; so men from the provinces and, later, barbarians from the frontiers who had become Romanized were taken in.[2]

He Disappears largely as Landowner and Business Man. On the economic side wealth came to be concentrated in fewer and fewer hands. What we saw happening in the days of the Gracchi (p. 289) was still happening. The small landowners, who worked their lands alone or with one or two slaves, could

[1] The regular army contained only about 150,000 legionaries. Auxiliary troops and men on the warships brought the total armed forces of Rome up to about 400,000. Compare this number with the number today within the limits of the old empire. Consult some current yearbook.

[2] After about twenty years of service these new recruits, like the others, were given a strip of land somewhere in the Empire. They intermarried with Romans, so that the people in the Empire gradually came to have a considerable amount of alien (especially Teutonic) blood in their veins. Note, therefore, that the *blood* of the Empire was changing, too.

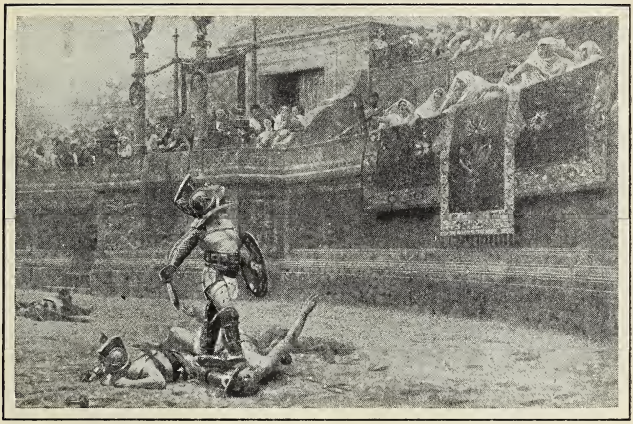
A Restoration *of a Roman* Apartment House *of Ostia*

The red-brick walls were probably not stucco-covered. How modern it looks!

not compete with their rich neighbors, who owned hundreds and even thousands of slaves. Soon they fell into debt, and before long they had to sell out. Some drifted to the cities; others remained as tenants, now paying rent for the land they once had owned and probably not very happy.

In the business world the same thing was going on. The "little fellow" was forced out of business by the "big fellow," who did business on a large scale and who could undersell his smaller competitors.

Weakened Foundations: the Home. In these ways the Roman middle class (then, as now, the mainstay of a state) was very considerably weakened. It became harder and harder to make ends meet, and more and more citizens who once were prosperous joined the ranks of the proletariat (the rabble). New mouths to feed were not welcome; so it became a common practice to abandon newborn babes and let them



The Cultivated Romans' IDEA *of a* GOOD TIME

Here is a poser for those who say "You can't change human nature"

die of neglect.[1] Even as early as the time of Augustus so many men chose to remain bachelors that he tried to drive them into taking up the responsibilities of married life by imposing fines and extra taxation on them. He was not successful, however, and the ranks of the Roman middle class gradually dwindled.

The same was true of the upper class. Its members could have afforded large families, but many of them were too busy having a good time to be bothered with children.

Weakened Foundations: Religion. Closely connected with home life was religion, and this too underwent a great change. Like some of the other changes, it had begun before the downfall of the Republic, largely through contact with the East. The educated Romans abandoned their religion for Greek philosophy; the masses turned to the oriental religions, especially those from Egypt and Persia.

[1] It will help you to understand these poor wretches in Rome (and a lot of other things) if you figure out how much your parents have spent on your food, clothing, and shelter, medical care, and so on, since you were born.

The Temple *of* Juno *as it Probably looked in the Days of the Empire*

Another Picture of how Pleasant Life *Could Be in a* Civilization *that* Passed Away

Augustus sought to make himself the center of the religious life of the Empire in order to bind the various parts of it closely together. But while divine honors were paid to him and his successors outside of Italy, religion never again became the support of the State that it had been in the early Republic.

A Final Word. The history of every great state that the world has seen thus far is a mixture of good and bad. The Roman Empire during the two hundred good years was no exception. But, because we ended with an account of the bad, don't let that be the only part of the account you carry away with you. You would do better to go to the other extreme and remember the good side only, for there probably never was a time in the history of the world when there was so much peace and contentment in a vast empire as there was in the Roman Empire during the two hundred years we have been considering.

Readings

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Some Key Words

Nero	**natural law**	**Plutarch**	**Tacitus**	**Marcus Aurelius**
Seneca	**Colosseum**	**Pompeii**	**Trajan**	**Strabo**

Questions

SECTION 1. What two Roman cities still contain much that was there about two thousand years ago? How did this come about? What territory did Trajan add to the Empire?

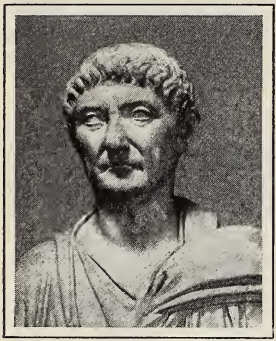
SECTION 2. Who were the chief post-Augustan writers? the chief post-Augustan scientists? What is meant by "natural law"? What were some of the rights which women gained in this period?

SECTION 3. What happened to many Roman landowners and business men in the first two centuries of the Empire? to the Roman home? to the Roman religion? What weaknesses are there in our present society?

CHAPTER XXVIII · Telling about Three Hundred Years of Ups and Downs, and about Two New Elements that became Prominent in the Empire

1. Two Great Restorers

"Barrack Emperors." After the murder of Commodus (192) the office of emperor became the plaything of the armies stationed along the various frontiers. One "barrack emperor" followed another in rapid succession, until more than thirty had come and gone! In this unsettled state of affairs business fell off, but at the same time taxes increased. More and more, people found that they could no longer afford to have children, so the population continued to decrease. An Asiatic plague swept over the Empire, and that decreased the population still further. In some cities whole sections were abandoned; houses stood empty and fell into ruin.



A Great Ruler who Tired of his Job

Diocletian (reigned 284–305). Order was restored for a while by a general from Illyricum, named Diocletian, who, knowing from his own experience what a temptation it was for a general with a great army to revolt, devised a plan whereby the ablest generals might look forward to being emperor some day.

A Good Plan on Paper. He divided the Empire into four parts, at the head of which were two Augusti[1] and two Cæsars.

[1] See footnote 2, p. 290.

Each Cæsar was under an Augustus but was to succeed him. Diocletian also subdivided the large provinces in order to reduce the power of the governors. He himself was an Augustus and the real leader. (Note that while there were two Augusti and two Cæsars, there still was only one empire.)

CONSTANTINE *carried a* CHRISTIAN BANNER *into* BATTLE *and* WON, *so he* FAVORED *the* CHRISTIANS

Like many other plans of government, Diocletian's looked well enough on paper and worked well enough while its author remained at the head of affairs; but soon after he resigned,[1] civil war began again.

Constantine (reigned 324–337). After eight years of civil war the Roman general in Gaul and Britain, named Constantine, marched against the capital and by winning the battle of the Milvian Bridge (312) became master of the West. Twelve years later he became master of the East as well.

A New Source of Support. Constantine succeeded in pulling the Empire together again, so that it lasted for another century and a half. One thing that helped him was the fact that he had the support of the Christians, who, though they formed only about a tenth of the population, were now a powerful factor in the Empire. He granted them toleration and even favored them at the expense of the pagans.

A New Capital. To be nearer the dangerous northern and eastern frontiers (where his generalship was needed) and also to get away from the troublesome Romans (who still had

[1] Diocletian was one of the few rulers in history to give up power voluntarily. In the troubled days which followed his resignation the new Augusti begged him to return, but he was having a good time raising vegetables on his estate, and he refused to budge.

republican ideas), Constantine moved to the East, where he could and did rule like an Oriental despot. He developed the old Greek city of Byzantium [1] into a new capital, named Constantinople. Note, therefore, that while he was a *Roman* emperor, he lived in a capital whose language and culture were *Greek*.

A Divided Empire. After his death disorder followed again. Theodosius (reigned 379–395) was the last ruler of a united empire. On his death his son Arcadius ruled over the eastern half, and his son Honorius over the western half.

2. A Crumbling Empire

Anything accepted for Taxes. All this time most of the people were getting poorer and poorer. Those who still had wealth were taxed heavily. One after another, business enterprises went under. Some few things were still imported from India and China; but since Rome no longer had any goods to send back in exchange, she had to pay in cash. In this way money was almost entirely drained out of the Empire, and the long-abandoned system of barter came into use again. Since people could not get money with which to pay their taxes, the government was forced to accept cattle, grain, and any other thing of value.

Sons must follow Fathers. Under these hard conditions many tried to escape from their burdens by moving to a different part of the Empire or even outside of it. But the government checked even this. Every man was made to stay where he was, and his son was to carry on his business after him. Roman society thus became stratified; all freedom was gone. In the cities a baker's son had to become a baker, and so on. The same thing took place in the country, where tenants were forced to stay on the land.

Outsiders who wanted to Get In. While all this was going on, the Persians on the east and the Teutons [2] and Celts on

[1] bĭ zăn′shĭ ŭm. [2] Or Germans. These terms are used interchangeably.

the north were hammering at the Roman frontiers. The eastern wall held well, but in the later fourth century the northern wall began to crack and then to crumble. For the next few centuries Europe was in terrible confusion.

Mistreating Guests. The first great disaster came in 378, when the Eastern emperor, Valens, was defeated at Adrianople by a Teutonic tribe called the Visigoths, or West Goths. These people, driven westward by attacks from Asia, had been allowed to cross the Danube and settle within the Empire, but there they had been mistreated and they started to fight.

After their great victory they were given lands in the west Balkans, but they knew now that they were strong enough to have anything they wanted, so they soon moved farther west to the rich lands of Italy. They even sacked Rome (410), where they got a tremendous amount of booty.[1] After some more years of wandering they settled down in southern France and Spain and established a kingdom which lasted about three hundred years.

A General Invasion. By this time there was a general advance of the Teutonic tribes all along the line. Men, women, and children came, like the Greeks in the early days. In some cases they wandered about for years before they found just the place they wanted to settle in. When the millennium of Rome (500 B. C.–500 A. D.) came to an end, all the western half of the Empire was in their hands.

What happened in 476. In 476 the barbarians deposed the Emperor in Rome; after that there was no longer an emperor in the West. This event is often spoken of as the "fall" of the Roman Empire. But, as we have seen, the Empire had been "falling" for many years, and Romans living in 476 did not realize that any great change had come over them during that year. It was only later that historians, looking back, could see the meaning of 476, namely, that after that date there no longer was an emperor in the West.

[1] How long was it since this sort of thing had happened to Rome (p. 259)? The Visigothic leader was Alaric.

How the Teutonic Invaders *divided the* Roman Empire *among Themselves*

3. The Teutons

The West about 500. On the above map you will see how the invaders were distributed after they had settled down. In Italy there were the Ostrogoths, or East Goths, who, in the sixth century, were conquered by the Lombards. In North Africa were the Vandals,[1] who had crossed over from Spain. In Spain were the Visigoths, in southeastern France the Burgundians, and in northern France the Franks. Across the English Channel were the Angles and Saxons and Jutes (from northwest Germany) and later the Danes.[2]

[1] The Vandals once were invited to Rome to help one of the factions there. They destroyed many works of art needlessly; hence our word "vandal."

[2] The Romans in Britain had for long been attacked by these Teutonic sea raiders, and in 410 they abandoned the province, leaving the Romanized Britons to look after themselves. By 500 the invaders were well established in the east and south of the island.

Why they Came. The Teutonic invaders did much to destroy Roman civilization in the West, but that was not the reason why they came, any more than the millions of Italians, Greeks, Poles, and Russians who immigrated to the United States after about 1880 did so for the purpose of destroying the civilization which, before 1880, had been built up largely by the English, Irish, and Germans.[1] The Teutonic tribes invaded the Empire for the same reason that the ancestors of almost all of us came to America, namely, to find better living conditions. They were probably not at all aware of the fact that they were destroying the Empire.

What they Destroyed. Bear in mind that what the Teutonic invaders destroyed was not the rich and prosperous empire of Augustus, Vespasian, and the five good emperors (31 B.C.–180 A.D.), but a poor, weary, heartsick ruin which had suffered tremendously from long civil war and crushing taxation. The Teutons had been trying to come for hundreds of years; when they finally got in, it was not so much because they had grown stronger as because the Empire had grown weaker.[2]

A Melting Pot. For the next few centuries what was once the western half of the Empire became a melting pot, in which three elements were fused into a new western-European culture. (1) One of these elements was the remnant of that Greco-Roman culture which we have traced in the recent chapters. During the centuries of confusion many libraries and museums had been destroyed and fewer and fewer people could afford to go to the universities; so the level of culture was much lower than it had been during the good days of

[1] Most immigrants to North America before 1880 came from northwestern Europe; it is only since that time that great numbers have come from southern and eastern Europe.

[2] In dealing with questions of immigration we in America are so used to thinking in large numbers that we are apt to exaggerate the number of Teutons who entered the Empire. Probably not more than a million came in all, — less than the number of immigrants which have sometimes entered the United States in a single year. But, even so, there were enough of them to give the old Roman world all it could do to civilize them.

All of us had Many Forbears *who Lived in* Homes *like These, Some of them* Not *very* Long Ago

the Empire. Nevertheless, there was much left that seemed marvelous to the invaders. (2) These Teutonic invaders themselves, of course, formed the second element in the melting pot. (3) The third element and the one which bore the greatest promise was Christianity.

A "Backward" Race, with Possibilities. To a cultivated Roman of the fifth century it must have seemed a hopeless task to try to civilize those "backward" Teutonic ancestors of so many of us. If he had been told that, in time, they would help to build up a culture which would produce greater poets and philosophers and far greater scientists and painters and musicians than the Roman world had ever produced, he probably would have laughed. And you could not have blamed him for laughing.

A Simple Culture. Up to date these Teutons had done little more than fight. They had built no cities, but lived in small clusters of thatched huts. They cleared a bit of land, and when that was worn out they moved on to a better place.

Their religion was as crude as their agriculture. They had many nature gods, to whom in some cases they sacrificed even human beings. They had some stories about gods and heroes, but these were not written down, for the very good reason that they did not know how to write. The only thing they could do well was to fight. They were strong and daring and used to standing on their own feet. They had not been "fathered" for several hundred years by emperors, as the Romans had been, but had had to look out for themselves. So the Teutons had a real contribution to make to the melting pot in the way of a vigorous self-reliance.

Disorder on Land and Sea. The Teutons cared nothing for city life; they preferred the open country. The decline of city life, therefore, went on unchecked. Industry and commerce continued to decline because people could not afford to buy anything but the barest necessities of life. Moreover, the roads were no longer safe for traders, and neither was the sea. Piracy came back on the Mediterranean and was to remain there almost until our own day. (Recall the American wars with the Barbary pirates, 1801–1805, 1810–1815.)

Thus western Europe entered upon a period of great disorder. But note that it was due not so much to the Teutons as to the Romans themselves. The Roman state had failed to renew its strength from generation to generation. Instead, through wars and heavy taxes and through taking from its people many of the old rights of free citizens, it had weakened itself until it could no longer find enough men with the old Roman spirit to hold the frontier against the barbarians.

4. A New Religion

Trying to solve a Problem. The topic "The Christian Church" illustrates well the point made on page 22, namely, that in reading history we start from the present and carry back into the past the ideas and feelings which we have gained from experience. All of us have had contacts of one

sort or another with some branch of the Christian Church, — for the Church is one of the most widespread and vital forces in our civilization, — and the effect of these contacts is bound to come into play as we read its story. Some will approach it with love and reverence; others with bitterness. Some will be patronizing; others will be apologetic, wishing to spare the feelings of the Early Church Fathers.

If you would understand the work of those who built the foundation of all present-day Christian bodies, you will have to rid yourself as far as you can of personal feeling and try to find out what it was that the Church Fathers were trying to do, just as you would if you were studying about the Fathers of the United States Constitution, for each had a definite problem to solve. The problem of the latter was to provide for the political needs of the men and women of their day; the problem of the former was to meet the spiritual needs of the men and women of their day.

It was not a new problem, nor were they the only ones trying to solve it; but from the fact that they devised an institution that has brought help and comfort to all the various groups of Christians from that day to this, we can hardly escape the conviction that they came nearer to solving the problem than any other group of their time could have done, and that in the field of religion they were as successful as the Fathers of the Constitution were in the field of politics.

Contributions from Various Sources. Various elements came together to form the Church. It owed its organization to the genius of the Romans for government, while from the Greek philosophers came many of the ideas which helped to explain its teachings (for example, Socrates or Plato might have written the opening verse of the Gospel of Saint John, "In the beginning was the Word, and the Word was with God, and the Word was God").[1] It owed some of its festivals and ceremonies to the religions of the Near East. But the

[1] Said the Early Church Fathers, "If God revealed Himself to the wise men of Israel, why should He not have revealed Himself to the wise men of Greece?"

essence of the Church dwelt in the life and teachings of Jesus and the teachings of the prophets before him. Without these there would have been no Church as we know it. Thus Greece, Rome, and Palestine — the three great creative forces in the ancient world — lie at the foundation of the Christian Church, just as they lie at the foundation of all the rest of our civilization today.

Given a World Meaning. The beginnings of the Church were very humble — only a handful of simple folk in Palestine, who were scorned by the orthodox [1] Jews when they were not being persecuted by them. For a while it looked as though they had merely added a new religious sect to the many already existing. But when one of their persecutors (a tentmaker of Tarsus, named Saul) became a convert, they gained a recruit who was to give a world meaning to their undertaking.

Saul (or Paul, as he now called himself) was a man of great intellect, tremendous energy, and wide vision, and he saw in Jesus the Son of God, who had come to minister not only to a small group but to all mankind. So Paul became a missionary to the Gentiles (that is, the non-Jews), and through him, directly or indirectly, the teachings of Jesus came to those of your European ancestors who were Christian. He traveled incessantly, amidst all sorts of dangers. He was shipwrecked, stoned, imprisoned, and finally shared with many others a martyr's death in the Neronian persecution (p. 318). Of such stuff were the early builders of the Church made.

Persecution and Victory. It was not until the second century that persecutions began in earnest, and then largely because the Christians refused to worship the emperor. The worst persecutions took place during the disorders of the third century and, under Diocletian, early in the fourth.

[1] "Orthodox" means holding the "right" beliefs, that is, the beliefs that have been set up as a standard by some recognized authority, such as a religious council. "Heterodox" means holding opinions or beliefs other than the standard ones.

Every form of cruelty that man could devise was used, but in vain. Even in the prosperous days of the Empire there were many Romans who had found life a burden, and in the period of its decline there were many more. These, as they looked on at the calm and even joyful way in which the martyrs went to their death for the sake of an ideal, were won over to their side; so presently the emperors gave up. Galerius granted to the Christians (grudgingly) the rights which other religionists had (311 A. D.), and Constantine did the same (more willingly) in 313 by the Edict of Milan.

ATHANASIUS

Divisions in the Church. Early in the history of the Church differences developed regarding some of its teachings (and the same has been true ever since).[1] Fearing that a split in the Church would weaken the Empire, Constantine caused an orthodox creed (that is, an official statement of belief) to be drawn up by a Church council which met at Nicæa[2] in 325. The so-called Nicene[3] Creed, sponsored by an Alexandrian priest named Athanasius, has remained to this day the generally accepted statement of belief of Christian bodies.[4]

Christianity becomes the Only Recognized Religion. Though the Christians exercised a great influence in the Empire, their religion was still only one of many. Not until the time of

[1] Note, therefore, that to have many divisions among the Christians, such as exist today, is no new thing. The views of the early theologians regarding the nature of God are as various and as hard to follow as the "scientific" views of modern economists regarding the nature of credit. [2] nī sē'ą. [3] nī'sēn.

[4] Perhaps more interesting to you than Athanasius is a contemporary of his — Saint Nicholas, bishop of Smyrna — who later became linked with Santa Claus and who became the patron saint of schoolboys.

Emperor Theodosius (reigned 379–395) did the Christian religion become the only recognized religion of the Empire.

This was not an unmixed blessing, for while the number of Church members was increased, the quality was lowered. Many who now called themselves Christians cared little for the teachings of Jesus and would never have dreamed of becoming martyrs to his cause. They did as much as the law required and secretly they worshiped their old gods. But, by and large, by the time of the break-up of the Empire in the fifth century the Christian Church had come to be a real and vital force in the lives of very many people.

Saint Ambrose Forbidding *Emperor Theodosius to* Enter *the* Church *because of his* Cruel Treatment *of Prisoners of War*

What had the Builders of the Church Accomplished? In a world that was broken up into many social and religious groups the Church Fathers had proclaimed a religion which was to be for all mankind and in which all men (rich and poor, free and slave) should stand on an equal footing before the throne of God as free men and brothers. Thus they had established the Church upon three pillars which we count as the pillars of our own democratic society and which we generally attribute to the American and French revolutions of the eighteenth century,—namely, equality, liberty, and fraternity.

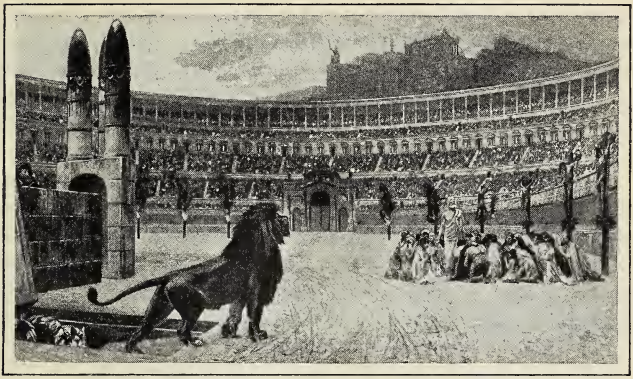
The Church was democratic too in the early period, in that its bishops and priests were chosen by the people; and all through the Middle Ages it remained the most democratic organization in Europe in the sense that even the humblest might enter the priesthood and rise to the highest office. (Adrian IV, the only Englishman ever to become Pope, came of very humble stock; Cardinal Wolsey was the son of a butcher, and so on.)

There were other democratic aspects of the Church: (1) It held out to noble and serf alike the same reward, a heavenly crown. (2) Through its monasteries it restored to manual labor something of the dignity which that labor once had had, long ago in the early days of the Roman Republic. (3) It sought to instruct all men in what the world still regards as the great fundamental, namely, how to conduct one's life.

Healers of Minds and Hearts. To mention only one other aspect of this interesting institution: Long before anyone had ever heard of psychoanalysts (modern mind doctors), the Church knew that life often became intolerably dull and burdensome to men and women, and that they needed to be taken out of themselves and transported into a realm where they could regain their mental and spiritual balance; so in various ways (through words of comfort, through spiritual exercises, through beauty in building and ritual, and through the peace and calm that pervaded the Church services) it cheered the weary, heartsick travelers on their way.

For us who live in a world that has a hopeful, forward look it is hard to realize what an appeal Christianity made to a world which was crumbling and which could look ahead only with misgivings. The new religion alone seemed capable of giving a meaning to life here on earth.

There was still some Roman Vigor. The victory of the Church points to one fact that may be worth noting. It ought to make us be sure of what we mean when we talk of "the decline and fall" of the Roman Empire.



LIONS *and* EARLY CHRISTIANS *in the* COLOSSEUM

Another of the Roman ideas of a good time. See page 327

It is true that in the West the government was overthrown because it came to be based more and more on force and so could not count on the hearty support of the people. It had become a government *by* the emperor and *for* the emperor. And the business world had been ruined, partly at least, because it had been run for the sake of the rich and at the expense of the poor. So it is easy to see that on the governmental and business sides there had been a decline.

But it is just as easy to see that on the spiritual side the Empire was far from having gone into a decline, if, indeed, it was not as strong as ever. With something which they thought worth living and dying for, the Romans were as noble as they had ever been at any time in their history, and showed the same courage and persistence that their ancestors had shown in the early days of the Republic. If this had not been so, Christianity would never have survived the persecutions of the third century.

A New Chance for Organizers. As organizers too the Romans showed that their genius was not exhausted. True, they could

do nothing about State affairs, because those were in the hands of the emperor, but in Church affairs they had a free hand. Here there was a chance for anyone with ability. At first, of course, the organization of the Church was very simple, but in time it became as elaborate and complicated as the organization of the State.

Patriarchs, Bishops, and Priests. Christianity developed first in the cities, where the poor and downtrodden were concentrated. Their leader was called an *episcopus*, or bishop. He was assisted by a number of overseers, or presbyters (from which we get our word "priest"). Certain bishops became especially prominent in Church affairs, notably those of Jerusalem, Alexandria, Antioch, Constantinople, and Rome, and these were called patriarchs.

Note that four of the patriarchs were in the East and fairly close together, and that only one was in the West, namely, at Rome. In time the Western patriarch (later called the Pope) came to dominate Western Christendom.

Why the Bishop of Rome became Leader in the West. A number of things contributed to make the Roman bishop head of the Church in the West. (1) The Christians believed that the Church in Rome had been established by the apostle Peter, to whom Jesus had given special power.[1] (2) Many of the early Roman bishops were extremely able men who, when the imperial government went to pieces, did much to preserve order within the city. (3) They had also sent out many able and active missionaries to convert the various peoples of the West. (4) People in the West were in the habit of looking to Rome for leadership; they had done so for hundreds of years.[2]

By 500, then, the Christian Church was well established in the Mediterranean world. But it had a tremendous task

[1] See Matthew xvi, 18–19.

[2] The position of the bishop of Rome in the Christian world was strengthened by the fact that when the four Eastern patriarchs got into a deadlock (two against two), he held the balance and his vote could settle the matter in dispute.

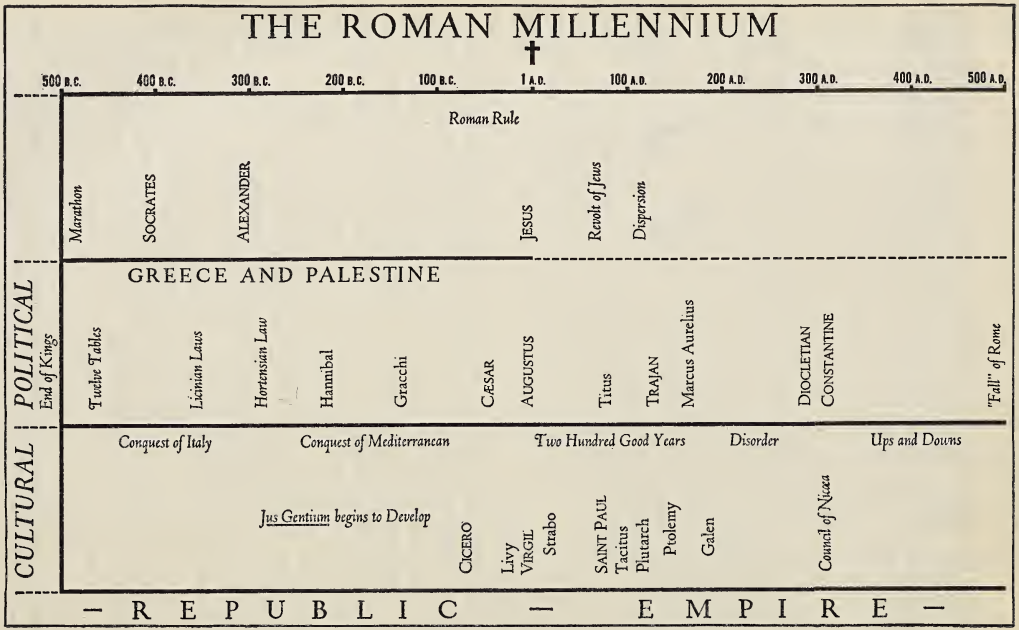
before it, especially in the West, where the old empire lay in ruins. What that task was and how well the Church performed it will be considered in the next chapters. Here let us sum up briefly the work of the Romans.

5. Summing up the Republic and the Empire

Three Weaknesses that Developed. As in the preceding parts of this book, so in this one, the hardest point to grasp is the time element, that is, the fact that Part IV deals with about one thousand years. Another fact difficult to be grasped by people who live in such a rapidly changing world as ours is that throughout this long period there were no marked changes in the ways of doing the work of the world. Civilization remained throughout in the hand-hoof-and-sail stage as far as power was concerned.

The Romans started out brave, frugal, and intelligent and with a strong spirit of fair play. With these qualities they grew rich and powerful. But as they grew rich and powerful those who set the tone of Roman society grew careless about several things. (1) They let the government get out of their control, until it rested in the hands of the commanders of the armies. (2) They let the middle class be ruined by heavy taxation and by the competition of slave labor. (3) They let their old simple family life disappear. All this happened very gradually, but in time Rome was to suffer from it.

Three Great Contributions. However, for over five hundred years (*c.* 300 B.C.–*c.* 200 A.D.) Rome was a strong state, and she made some genuine contributions to the world. (1) She taught western Europe how to build roads and aqueducts and other useful public structures. (2) She developed a language which continued to serve as a vehicle of communication among the learned classes of Europe for a thousand years after her downfall, and which formed the basis of many of the



TIME CHART *of the* ROMAN MILLENNIUM

present-day languages of Europe (p. 846). (3) Most of all, she developed a governmental and legal system which demonstrated through many generations that the use of reason leads to justice among men, and that justice makes possible the building of a world state.

For those who want to know what was Left to be Done. Great as were the contributions of the Romans, we need to note (as we did in the case of the Greeks and Hebrews) that they left plenty to do for those who came after them. Though they had ruled successfully for a very long period, they had not solved the three fundamental problems listed on page 249 any more finally than the people before them had done. Indeed, the Mediterranean world was now in more of a chaos than it had ever been. Ignorance, envy, hatred, malice, and all manner of uncharitableness still set men against men and nation against nation, while only with hard labor could the mass of men and women, assisted by children, wrest a livelihood from the soil.

Readings

ADAMS, G. B., *Civilization during the Middle Ages*, chaps. ii–iii. BREASTED, *Ancient Times*, chaps. xxviii-xxx. DAVIS, *Readings*, II, chaps. ix–x. EMERTON, E., *Introduction to the Middle Ages*, chaps. ii–iv. TAPPAN, E. M., *Heroes of the Middle Ages*. VAN LOON, *Story of Mankind*, chaps. xxvi–xxvii. WELLS, *Outline of History*, chaps. xxviii–xxix.

Some Key Words

Pope	**Valens**	**Galerius**	**Visigoths**	**Adrianople**	**Nicene Creed**
Franks	**Augusti**	**patriarch**	**Ostrogoths**	**Athanasius**	**Greco-Roman**
Paul	**Vandals**	**episcopus**	**Diocletian**	**Constantine**	**Edict of Milan**
Alaric	**Teutons**	**Theodosius**	**Lombards**		

Things to Do

1. Using the key words, write at least four questions on each section.
2. Continue your time chart.
3. In Part I we listed certain values that one might get from the

study of history. Now that you have finished what is generally called Ancient History, it might be well to see whether you are getting any of those values. Copy the following in your notebook and put Yes or No in the spaces.

a. I understand some things about the present better than I did before I studied the ancient period, ___. (If your answer is Yes, list them.)

b. I have more ideas to think with on questions dealing with the following subjects: architecture, ___; sculpture, ___; literature, ___; religion, ___; ethics (conduct), ___; government, ___; economics, ___; geography, ___. Add to this list, if you wish, and put in your notebook some of the main ideas under each heading.

c. I have made some interesting new acquaintances, ___. (If so, list them in your notebook.)

d. I have made some new friends whom I value highly for the sort of life they lived, or I got to know some old friends better, ___. (If so, list them and tell what there was about their outlook on life that appealed to you.)

e. I have clarified my ideas about the sort of world I want to live in, ___.

f. I have acquired the habit of looking at events as things that were caused by what had gone before and that affected what came after, ___.

g. I have acquired the habit of thinking of events as having results that move out in all directions, affecting many people directly or indirectly to a greater or less degree, ___.

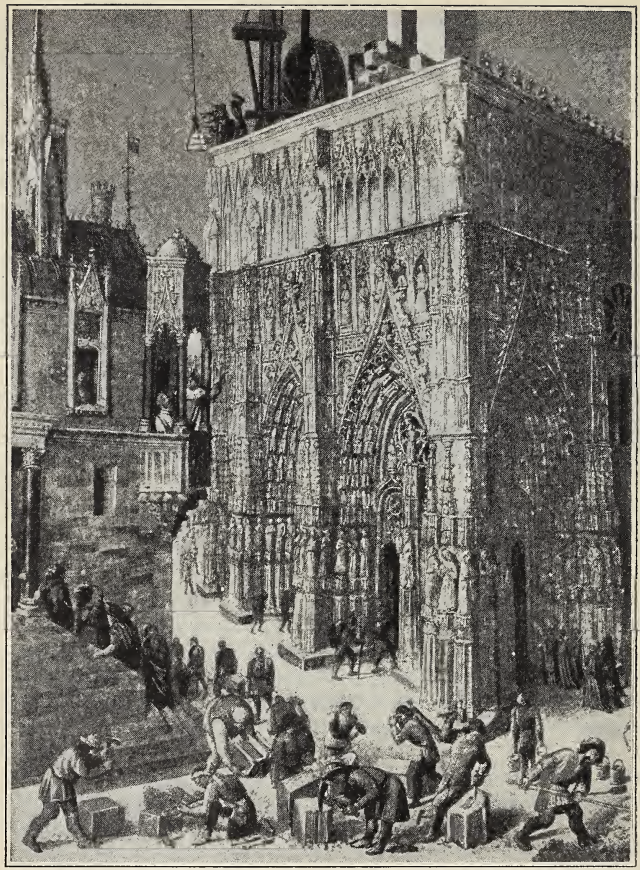
h. Instead of declaring a thing to be good or bad, I try to find out whether there are persons for whom it is not good or bad; in other words, I have come to realize that, in general, goodness and badness are relative, ___.

i. I have come to look at inventions and discoveries not as good or bad in themselves. The goodness or badness depends upon how man uses them, ___.

4. In what respects does the world in which you live differ from your ideal world? Outline the sort of educational program you would set up in order to bring about your ideal world. Could a successful business man give you any help in framing your program? a clergyman? a scientist? a philosopher? an artist? a day laborer? If you could call on only one of these, which should you choose?

PART V · THE MEDIEVAL MILLENNIUM (ABOUT 500–ABOUT 1500 A. D.), IN WHICH WE GET CLOSE TO FAMILY HISTORY AND SEE OUR ANCESTORS MAKE MANY NEW STARTS

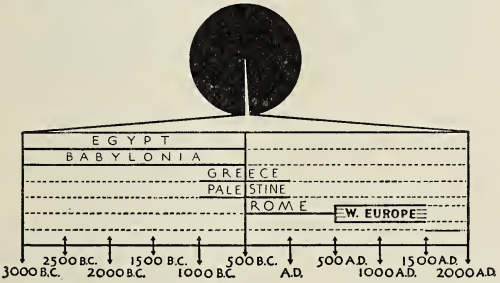
UNIT I · *In which a Church-State grows up in the West*



Church-Building reached its HEIGHT *in the* GOTHIC CATHEDRALS *of the* MIDDLE AGES

From a painting by Jean Fouquet, in the Bibliothèque Nationale, Paris

CHAPTER XXIX · Concerning the Early Development of the Church, and how the Franks saved It and our Ancestors from becoming Mohammedan



Part V deals chiefly with the region and period in the shaded bar. (*See page 49*)

1. A Great Opportunity

Family History. Part V will deal for the most part with western Europe during the millennium from about 500 to about 1500 A. D. This period, which we call the Middle Ages, is full of interest for us because of its color and romance, because of the many new starts which western Europe made, and, perhaps chiefly, because its history is the family history of most of us who live in America.

But just because it is full of so many interesting things, you are likely to get lost unless you keep up your time chart. We shall simplify matters as much as possible by centering the story around the Western Church, whose history forms the most important single thread and the easiest one to follow.

If you recall what was said on page 335 about the three elements that went into the medieval melting pot, you may be able to get the general drift of the history of this period from the parable pictured on the following page.

The East Fails to Win Back the West. We have seen that by the end of the fifth century A.D. western Europe lay in ruins. But matters had been almost as bad several times before and had been set to rights again, as was done by Diocletian and by Constantine; so it was conceivable that the same thing would happen again and the Empire would be given a new start. This, indeed, was attempted in the sixth century by Justinian, the emperor in the East (reigned 527–565), and he did regain Italy and parts of Spain and North Africa; but the gains were not permanent. Before the century was over, the Italian peninsula was largely in the hands of a new Teutonic tribe called Lombards.

The other main groups of Teutonic invaders were the Visigoths in Spain, the Franks in Gaul, and the Angles and Saxons in southern and eastern Britain. How many they numbered we do not know. Historians today put the figures much lower than they used to. All that we can say with certainty is that there were enough of them to be masters (see map, p. 334).

A New Unifying Force in the West. Each group had before it the task of establishing order, and it looked as though western Europe for a long time to come would be broken up into a number of quite separate regions, each going its own way and developing a distinct civilization. That this did not happen was due largely to the work of the Christian Church.

2. Organization and Activities

The Secular Clergy. The clergy were regarded as being quite different from other people on account of their membership in a sacred priesthood. They were divided into two groups, called secular and regular, and all were under the

THE PARABLE OF WHAT WENT INTO THE MEDIEVAL MELTING POT AND WHAT CAME OUT

ONCE *upon a time a* RUFFIAN *from the North (who was probably One of your Ancestors) attacked a* LOVELY LADY *(who, too, was probably One of your Ancestors) and might have Slain her if it had not been for a* KINDLY PRIEST *who Protected her. The* RUFFIAN *was a Self-Reliant Fellow, but he Wasted much of his Energy in Fighting (just as his Descendants Still do). However, after a Long Time, he became Somewhat Civilized (thanks Largely to the* KINDLY PRIEST*) and began to See that the lady Was lovely; Then he Courted her. He was Still Self-Reliant; but Now he was more Restrained, and he Devoted his energy to Setting the Mind Free and Conquering the Terrors of the Deep.*

MONKS *at Service*

Pope. The secular clergy included archbishops, bishops, and priests. A priest had charge of a parish, which was a division of a diocese, or bishopric. A number of dioceses formed an archbishopric.

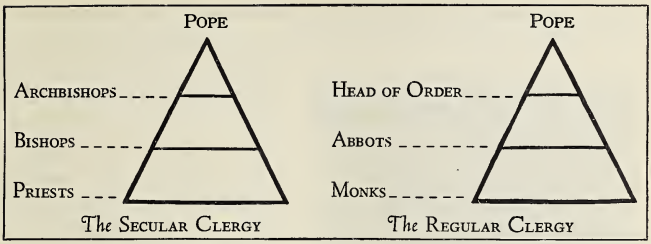
The Regular Clergy. The regular clergy (called monks) lived apart from the world in monasteries. They derived their name of "regular" from the fact that monastic life was regulated by a rule (Latin *regula*).[1] The head of a monastery was an abbot, whom the monks elected but who held office for life. Monasteries belonged to different groups, or orders, such as Benedictine, Cistercian, and so on, and some of the orders had a head who was over the abbots.[2]

When the organization of the Church was complete, therefore, the Pope was at the head of two quite distinct hierarchies, as shown on the following page.

A Point that appealed to the Invaders. Some things that the Church had to teach made no great appeal to the Teutonic

[1] The most famous monastic rule was that of Saint Benedict (died 543), which was noted for its many common-sense provisions, such as those which required every monk to do some manual labor each day.

[2] There were religious houses for women, called convents or nunneries, and presided over by an abbess.



invaders, any more than they have to most Euro-Americans who are their descendants — such, for example, as the injunction to turn the other cheek (Matthew v, 39). But one thing did impress them and that was the picture of Jesus with his little band of followers who were loyal even unto death. That was something they could understand, for they too were loyal to a leader — a war lord of their own choice, with whom they lived and for whom they gladly sacrificed their lives.[1]

Something New and Fine that came out of this. To this fighting loyalty of the invaders the Church added an important element by supplying them with a new goal — the goal of helpfulness to the weak and oppressed. In doing so the Church defined an ideal toward which noble men in greater or less numbers had always striven, but which had never been definitely formulated before. The ideal man was the Soldier of Christ. Note his twofold character: he was militant and he was Christian.

The ideal was not restricted to an order, like an order of monks, but remained what it still is — a way of life which any might accept. In the Middle Ages that way of life was called Chivalry; today we use the adjective and call it chivalrous.

By thus gradually enlisting the medieval fighting spirit on the side of righteousness, the Church did something that

[1] Note that they were loyal to a leader, not to a land. There were no national fatherlands as yet. Hundreds of years were to pass before there were such national states as England, France, and Spain.

has contributed as much to our well-being and happiness as did Thales with his forward step in higher mathematics or the Roman jurists with their development of law. Not many accepted the ideal; and of those who did, not all lived up to it — perhaps not nearly as many as do today. Nevertheless it was a great triumph for the Church to have created the ideal and to have had it accepted by any. Even that took a very long time.

An Illuminated *Page from the Irish* Book *of* Kells

Early Methods of Conversion. Of course the rank and file of people had no chance to choose whether they would remain heathen or become Christian. When their leader accepted Christianity, that settled the matter for all his followers, who were baptized in wholesale fashion as quickly as the priests could get around to them. Thus, when the Frankish king Clovis (Louis) became a Christian (496), that settled the matter for the Franks.

The First Great Gain outside of Italy. The Franks were the earliest of the great Germanic groups to receive Christianity from Rome. This was to prove of tremendous importance both to them and to the papacy.[1] Each could now count on the support of a powerful ally, and together the two came to dominate western Europe.

Conversion of the Teutonic Tribes in Britain. The conversion of the Franks paved the way for the conversion of the

[1] "Papacy" means the office or authority of the Pope; also the supreme government of the Roman Catholic Church.

Teutonic tribes in Britain, for when the missionary monk Augustine arrived in Canterbury[1] (597) he found his task of converting the King of Kent made easier by the fact that the Queen was a Frankish princess.[2]

EARLY IRISH *Metal Work*

Now in the National Museum, Dublin

Early Irish Culture. Ireland, which had been made Christian by Saint Patrick early in the fifth century, had become a place of refuge for many who were driven out of Britain and Gaul by the invaders. Many of the refugees were learned men, and thus it came about that in the sixth and seventh centuries almost the only culture there was in northern Europe existed in the Irish monasteries. Some of the illuminated manuscripts of this period have been preserved and are among the finest made anywhere during these centuries (see page 356).

Gregory the Great. The Pope who sent Augustine to Britain was Gregory I, called the Great (Pope from 590 to 604), one of the ablest occupants of the papal throne. He belonged to a rich noble Roman family and had been trained in the law. After serving in high public office for a while, he devoted himself entirely to the Church, and, with the fortune he had inherited, he established a number of monasteries in Italy and joined one of them himself. But he was too able a man to be left hidden in a monastery. In 590 he was elected Pope, the first monk to hold that position.

[1] Canterbury = the burgh (or borough) of Kent. It was the capital of Kent, in southeastern England.

[2] There had been Christians in Britain once before in the days of the old Roman Empire, but they had been either killed off or driven into Wales and Ireland by the Germanic invaders.

GREGORY *sending* MISSIONARIES

From a tenth-century Anglo-Saxon manuscript

Gregory was now the leading figure in Rome and as such he was forced to attend to various governmental matters such as defending the city from attack and keeping it supplied with water. The Emperor at Constantinople should have attended to these, for he still laid claim to Italy, but he was busy in the East. Gregory also wrote extensively on religious subjects and founded the *Scola Cantorum*, which was the earliest organization to concern itself with the systematic compilation of church music, the so-called Gregorian chants. Thus as a promoter of missions and music, a practical statesman, and a religious writer, Gregory won the title of "Great."

3. A THREAT THAT TURNED OUT TO BE AN ADVANTAGE

A New Semitic Expansion. About the time that Gregory died an event occurred in far-off Arabia which was to prove again the old, old fact that what happens in one part of the world is likely to affect every other part. A young trader of Mecca, named Mohammed (*c.* 570–632), began to preach a new religion which the Arabs called Islam and which at one time looked as though it would sweep all Christendom, including the papacy, off the map.

This Picture shows MOHAMMED *at a Time when he had* BEGUN *to* USE *the* SWORD *to* SPREAD *the* BLESSINGS *of his new* RELIGION

From a manuscript in the Royal Asiatic Society, London

Arabia was the old Semitic stronghold of which we have often spoken in connection with the Babylonians, Assyrians, Aramæans, Phœnicians, and Hebrews. Now, after having been confined to their desert lands for hundreds of years, the Semites were once more on the move, this time to spread their power farther than ever before.

Mohammed and his Teachings. Mohammed belonged to a family of some importance in Mecca, and he increased his importance by becoming the business agent of a wealthy widow and then marrying her. He was intensely religious and believed that Allah (God) had inspired him. He taught that Allah was loving and merciful and that all men should submit to His will and treat one another like brothers, giving alms to the poor, forgiving those who injured them, and being kind and considerate in the daily round of life.

The Koran. The teachings of Mohammed are preserved in the Koran, the holy book of the Moslems,[1] or Mohammedans. How many of the teachings were original and how many Mohammed got from the Jews and Christians is a disputed question. However, there is no question about their tremendous spreading power. The simple rules regulating the relations

[1] mŏz'lĕmz. Today Mohammed's followers number over 200,000,000.

HORSEMEN *of the* KORAN

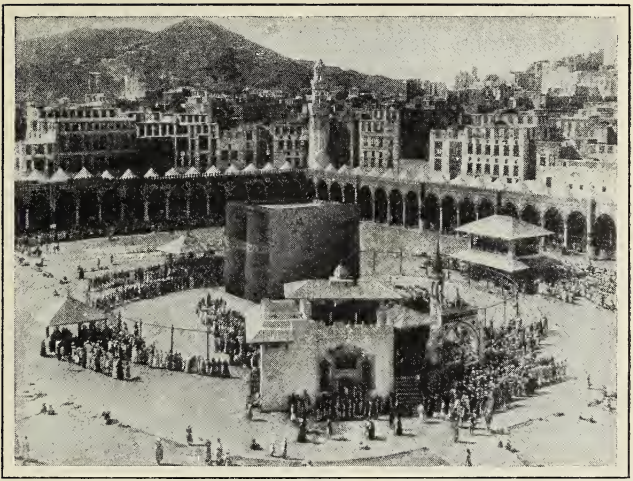
of man to Allah and of man to man came to be accepted willingly by hundreds of thousands all over the world.

Getting Established. Like other innovators, however, Mohammed first met with opposition, so he and his handful of followers fled from Mecca to Medina. This event, called the Hegira[1] (that is, the flight), occurred in 622, and later it became the point in time from which the Mohammedans reckoned the years.

At Medina Mohammed and his followers took to plundering the caravans of those who were not of their faith (just as later the Protestant sea-dogs of England plundered the "plate fleets" of Catholic Spain), and soon they became rich and strong enough to get control of their home town, Mecca.

Back in Mecca. Mohammed treated his old foes leniently, but he destroyed the images and idols they had been worshiping, all but the sacred black stone in the wall of the Caaba ("Cube"). Arabs had long been in the habit of

[1] hē jĭ'rạ.



The HEART *of* ISLAM

The Caaba in Mecca. It is of stone and nearly cubical

making a yearly pilgrimage to kiss this holy relic, and Mohammed turned this custom to his own advantage by making such a pilgrimage a part of the duty of every loyal Moslem.

Moslem Expansion. Firmly established in Mecca, Mohammed now began to attack the Eastern, or Byzantine, Empire. Before he had accomplished much, he died (632), but under his successors [1] Islam spread with startling rapidity. Within a dozen years they had conquered Persia on the east, the whole of the Fertile Crescent on the north, and Egypt on the west. The eastern frontier of the Byzantine Empire was pushed back to Asia Minor, where it held fast for a time.

A Check in the West. On the west, however, expansion continued, until within a hundred years after Mohammed's death

[1] Called caliphs (also spelled khalifs), meaning representatives.

all North Africa, most of Spain, and a part of France were under the sway of the Crescent.[1] Thus, though checked in the East, it looked as though the Moslems would engulf all Europe from the West. But

> Charles Martel[2] at the battle of Tours,[3]
> In 732, defeated the Moor.

This familiar rime, which has helped many a student in an examination, may help you to remember a number of things. First, your ancestors in eighth-century Europe had a narrow escape from becoming Mohammedans (see map, p. 363).

Charles Martel and Pepin. Second, Charles Martel, who was Mayor of the Palace, or major-domo, at the Frankish court, made his family so powerful that his son Pepin was able to put the royal crown on his own head (751).

The Moors. Third, the Moors were descendants of Arabs who had intermarried with the Mauretanians of North Africa. Though driven out of France, they held on to Spain, where they built up a civilization which far surpassed anything that western Europe then knew. While Franks and Anglo-Saxons were yet for the most part crude country folk, the Moors had a cultured city life. We shall say more about their civilization later.

"That Depends." Was Moslem expansion a good thing? That depends on the angle from which you look at it. No doubt the Persians and the people in Spain thought it was "bad" to be conquered, but the Arabs thought just as certainly that it was "good" to be the conquerors. Even the papacy profited, for the Moslem conquests practically wiped out the three Eastern patriarchates of Alexandria, Antioch, and Jerusalem and reduced the power of the fourth (Constantinople), with the result that the Pope stood out more prominently than ever as the leading church dignitary in Christendom.

[1] The Crescent is for Moslems what the Cross is for Christians.
[2] mär tĕl′. [3] tōōr.

The Cross *Almost Engulfed by the* Crescent

4. Popes and Frankish Rulers

The Pope needs Help. The Pope's position, however, was not so secure as he might have wished it to be. Though the Lombards in Italy had by now become Christianized, they nevertheless kept on trying to get possession of the city of Rome. The Eastern emperor was of no help; so the Pope appealed to Pepin, the new king of the Franks.

A Royal and Generous Ally. Pepin, like his father, Charles Martel, had begun by being Mayor of the Palace (see page 362); but, with the approval of the Pope and the consent of the people, he had put aside the so-called "do nothing" king and had assumed the crown.[1] Since Pepin owed much to the Pope, it was only natural that he should now hasten to the Pope's assistance.

The Pope becomes a Landed Prince. Pepin not only drove the Lombards out of central Italy but he also handed over much of this region to the Pope.

Was this a good thing? Again the answer is "That depends." It certainly was an advantage to the Popes to be their own masters in political affairs. Among other things, they probably could not have played the part they often did later as arbiters between princes if they had not been independent. On the other hand, by insisting upon remaining independent they helped to block the formation of a united Italy for several hundred years after there was a united England, France, and Spain. Not until 1870 did Italy become a united nation.

An Important Precedent. The papacy gained not only from Pepin's gift of territory but also from the earlier fact that Pepin had asked the Pope's approval before he removed the "do nothing" king from his throne. It furnished a precedent to which the Popes might point whenever they wished

[1] Thus the Merovingian line of Frankish kings, begun by Clovis, was succeeded by the Carolingian line, so called from Pepin's famous son, Charlemagne (shär'lē-mān), or Charles the Great (*Carolus Magnus*).

to take part in the making or unmaking of kings. This precedent was strengthened in the reign of Pepin's son Charlemagne (reigned 768–814).

A New Emperor in the West. Charlemagne extended his power over the greater part of western Europe. On the south he added a strip of northern Spain, called the Spanish March.[1] On the north and northeast he reached the Elbe,[2] the river toward which Augustus had striven in vain (p. 306), thus adding much of present-day Germany. On the southeast he got control of more than half of Italy (see map, p. 367).

CHARLEMAGNE, *as the Sixteenth-Century German Artist Dürer* THOUGHT *he* LOOKED

It looked as though the days of the old Roman Empire had returned — at least, it looked that way to Pope Leo III; so on Christmas Day of the year 800, as the Frankish king knelt in prayer in St. Peter's, Leo crowned him and hailed him as "Emperor of the Romans." Charlemagne's son and grandson were, in turn, crowned in the same manner, so that it came to be pretty well accepted that no imperial coronation was regular unless the Pope participated in it.

Charlemagne. Charlemagne was the first great ruler to come out of the new western-European civilization that had grown up on the ruins of the old Roman civilization. He extended his power with the sword. This was an old method

[1] "March," or mark, means a boundary, or frontier. From the fact that neighboring tribes would meet at the frontier to exchange goods we get our word "market."

[2] ĕl′bē.

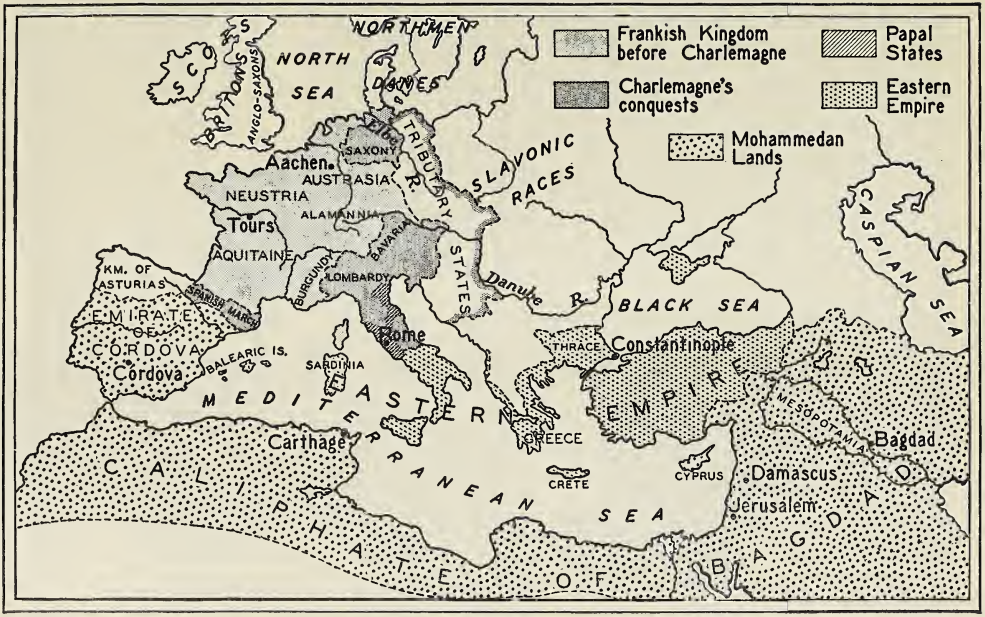
and a bloody one, but it was effective in spreading what Christian culture there was in France to large parts of Germany.[1] Priests accompanied the armies and baptized the vanquished. Churches and monasteries sprang up and became centers of light. The light was not very bright as compared with that which shone farther east (as we shall see), but it was brighter than anything that that region had ever known.

Culture in the West. How little light the Franks had to spread is shown by the fact that among the clergy (the only educated persons) there were many who could pronounce the Latin words of the Church services but had no idea what the words meant. When Charlemagne established a school in his palace (which was at Aachen,[2] or Aix-la-Chapelle[3]), he had to go outside of his kingdom for teachers. It is interesting to note that he got the head of his new school, Alcuin,[4] from England, a region whose civilization was considerably younger than that of France.

Charlemagne's interest in education was genuine. He himself learned how to read Latin (a most unusual accomplishment for a layman) but seems never to have mastered the art of writing. He urged the clergy to establish schools throughout the realm, but not much came from his efforts, largely because his empire went to pieces soon after his death and western Europe entered upon another long period of disorder. Before we take up this new period it may be worth while to contrast briefly the culture of this Western Christian empire with that of the Moslems in Asia.

Culture in the Land of the Arabian Nights. During the days of Charlemagne the ruler of the Moslems in the East was

[1] Charlemagne holds the record for establishing a common control over France and Germany, even though this control lasted less than fifty years. After it was broken, almost a thousand years elapsed before there was again anything like a common control; then came Napoleon, but his control over Germany lasted less than ten years. Would it be unreasonable to conclude that if France and Germany ever come together in a lasting union, it will be on the basis of mutual consent and not of force of arms? [2] ä′kẹn. [3] ĕks′-là-shà pĕl′. [4] ăl′kwĭn.



Europe *and the* Mediterranean World *in the time of Charlemagne*

Harun-al-Rashid[1] (reigned 786–809), the hero of many of the tales in the Arabian Nights. Bagdad, his capital, was a rich center of trade where merchants from the East, with silk and spices from India and China, exchanged their wares with fur traders from Russia. His court was a center of wealth and culture. While Charlemagne was raking western Europe for a few teachers for his court school, Harun-al-Rashid had dozens of scholars who knew much of what the old Greeks had known in science and philosophy, and who were also making additions of their own to the world's culture, especially in mathematics and medicine. What do you suppose the results would have been if these Moslem scholars had visited Charlemagne's school and had examined, not the pupils, but the teachers?

How Charlemagne's Empire *looked Fifty-six Years* After *his* Death. (Treaty *of* Mersen, 870)

The boundary between the East Franks and the West Franks has never been settled. The latest revision was in 1919. (See map, p. 762)

The Importance of Environment. The Western teachers would probably have made a poor showing. We should be making a mistake, however, if on that account we concluded that the Westerners were not as intelligent as the Easterners. Their poorer scholarship can be accounted for by the fact that libraries, schools, museums, and other cultural influences were fewer in the West than in Bagdad. If Alcuin and his fellow teachers had been born and brought up in Bagdad, they would most likely have mastered the learning of the East as readily as any Moslem did.

[1] hä rōōn′-är-ȧ shēd′.

If Charlemagne's Empire had Lasted. In less than thirty years after Charlemagne's death his empire broke up into three parts which, by the Treaty of Mersen in 870, acquired boundaries corresponding roughly to those of modern France, Germany and Austria, and Italy. If the empire had lasted, western Europe would undoubtedly have made more rapid progress in the arts of peace than it did. On the other hand, modern national states like England, France, and Spain might never have developed, nor, in all likelihood, would the Church have developed the power it came to have in governmental affairs. Its opportunity lay in the fact that Europe again became disunited and disorganized.

In the following chapters we shall see how the Church used its opportunity.

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Some Key Words

Medieval Millennium	**St. Patrick**	**Clovis**	**Charles Martel**
papacy	**Mecca**	**Lombards**	**Augustine**
Gregory the Great	**Islam**	**Book of Kells**	**St. Benedict**
Mohammed	**Moors**	**Koran**	**Hegira, 622 A.D.**
Pepin	**Charlemagne**	**Caliph**	**732 A.D.**

Things to Do

1. Using these key words, draw up appropriate questions for this chapter.

2. Begin your time chart for the Medieval Millennium (p. 482).

CHAPTER XXX · Disclosing a Long Period of Disorder in Church and State and how the Church reformed itself first and prepared to take the Lead in European Affairs

1. A New Age of Confusion

Leif Ericson, *thought to be the First Viking to Cross the Atlantic*

Disturbing Elements in Europe. In the ninth century the Asiatic Magyars[1] invaded the plains of Hungary, where their descendants still rule today, and from Hungary as a base they harassed southwestern Europe, sometimes getting as far as Spain and Flanders. In the Mediterranean the Saracens (that is, Arab Moslems) got a foothold in Sicily and southern Italy. But most active and terrible were the Vikings, or the Northmen, from the still unchristianized regions of Scandinavia, in the northwestern part of Europe.

The Vikings. The Vikings were daring seamen as well as furious fighters. In their long boats with fierce beaked prows they moved out to sea in every direction. Some sailed north around Lapland and into the White Sea; others sailed west to Iceland, Greenland, Labrador, and, according to some accounts, even to what is now New England. Still

[1] mŏd′yŏrz.

VIKINGS *Leaving after Having Burned* BARKING ABBEY (*Ninth Century*)
From a recent pageant at Barking, England

others sailed east across the Baltic Sea to Russia, where they established the principalities of Novgorod[1] and Kiev.[2] Others harassed the British Isles and the west coast of France. Thus Europe was again in much the same state of disorder that she had been in at the beginning of the Middle Ages.

A Common-Sense Arrangement. The new period of disorder is called the Feudal Age. Medieval Europe was neither the first nor the last to have such an age. Ancient Macedonia had been feudal in the days before Philip II, and Japan was feudal until only a few years ago.

Feudalism is a common-sense arrangement such as is likely to develop whenever there is no central government capable of keeping order. In the period we are considering, men attached themselves willingly to a strong neighbor in order to get protection. Almost everywhere the system that developed was fundamentally the same, because disorder

[1] nôv′gō rōt. [2] kē′yĕf.

was general and because common sense pointed to much the same method of dealing with the disorder.

Kings and Vassals. Bearing in mind that there were some differences in detail here and there, we may consider that the broad general outlines of feudalism were as follows:

The kings were regarded as the supreme landowners, from whom all others held their lands. For a long time this did not mean very much. About the only real power that the kings exercised was within their own private possessions, and these sometimes were smaller than the holdings of some of their vassals. This was the situation in France for a long time (see map, p. 460).

Some Vassals were also Lords. Those vassals who held lands directly from the king were called tenants-in-chief. Since they generally had more land than they could look after alone, they gave part of it to others, who became their vassals and who were called subtenants. These subtenants often divided their land, too, until many of the holdings were not much larger than a good-sized farm. This process of subdividing was called subinfeudation.

Duties and Rights. The land held by a vassal was called a fief. In return for it he promised to fight for his lord,[1] to give him advice when called upon, and to make a payment on certain definite occasions — for example, when the lord had to be ransomed, when the lord's eldest son was knighted, and when his eldest daughter was married. As a pledge that he would perform his duties, he swore allegiance and did homage to his lord; that is, he knelt before his lord and swore that he would be his lord's "man" (Latin *homo*). The lord, on his part, was bound to protect his vassal; but since some vassals were very powerful, it often happened that the lord needed protection as much as the vassal did.

A man frequently held fiefs from several different lords, which resulted in all sorts of complications. For example, if two of his lords were at war, which one was he to help? He

[1] This condition came to be limited to forty days of fighting a year.

Doing Homage

had sworn to help each of them, but clearly he could not fight on both sides at once. So he often fought on neither side!

The Kings never Liked it. Altogether, the system was a clumsy and unsatisfactory one for maintaining peace and order. The best that can be said for it is that it was better than downright anarchy. The kings, of course, never liked it, but it was a long time before they became strong enough to get rid of it.

2. The Church during the Feudal Age

A Great Landowner. From very early days the Church had received gifts of land,—so many that it became the greatest landholder in Europe. As early as Charlemagne's time (*c.* 800) it held about a third of all France. Wherever feudalism prevailed, Church lands, of course, came under the feudal arrangement, and so bishops and abbots were vassals just as dukes and earls and other lay lords were.

Prelates as Vassals. Like other vassals, the bishops and abbots had feudal duties to perform, such as furnishing armed knights. It was therefore a matter of importance to a feudal lord that the bishops and abbots who were his vassals should be loyal to him; so, whenever he could, he made the appointments to these offices. This was called lay investiture and was contrary to the rules of the Church. It was practiced especially by the emperors of Germany, who thereby brought on one of the most dramatic struggles in history, as we shall see (p. 376).

Things that called for Reform. Lay investiture was only one of the evils that had crept into the Church. Another one was simony,[1] or the purchase of Church offices. Many a nobleman was glad to pay high to get a king or other feudal lord to appoint him to a rich Church holding. A third evil was the marriage of the clergy. There was a Church rule which forbade this, but the rule was frequently broken. Finally, a fourth evil was the participation of the people of Rome and the German emperor in the election of the Pope, which made the election often a disgraceful affair.

The Cluny Reform. In the eleventh century a Church-reform movement was begun. It got its impetus from the famous Cluny monastery in southern France and so is called the Cluny reform.

The reformers proceeded with vigor all along the line. (1) Investigations were made as to how men had got their offices, and many "simoniacal clergy" (that is, clergy who had bought their offices) were removed; (2) the rule against marrying was enforced; (3) the election of the Pope was put in the hands of the cardinals,[2] where it still remains. Thus three of the evils in the Church were done away with, or at least largely checked, without a great deal of

[1] sĭm′ō nĭ. See Acts viii, 18.

[2] The cardinals were certain clergy (deacons, priests, and bishops), in and around Rome, who acted as advisers to the Pope. Though many of the cardinals today live outside of Italy, each holds an office in one or another of the churches in or near Rome.

trouble. But it was quite different with the fourth, namely, lay investiture. Before we take it up, we shall have to say a word about the German Empire.

Otto *the* Great

3. Pope versus Emperor

The Holy Roman Empire of the German Nation. Although Charlemagne's empire had broken up, the idea of an empire lived on. However, over a hundred years were to elapse before a ruler appeared who was strong enough to do anything with the idea. Then such a ruler came out of Germany. His name was Otto, and he was duke of Saxony. Having been elected king and having restored some sort of order in Germany, he attempted to conquer Italy but failed. Nevertheless he did get the Pope to recognize him as emperor and to crown him (962). He is known as Otto I or Otto the Great.

The empire which Otto founded lasted almost a thousand years (to 1806), but it never developed into anything like the old Roman Empire. Though in a vague way all Europe was regarded as belonging to this new empire, yet the emperor had little power outside of Germany.

Emperors and Lay Investiture. Otto and his successors interfered freely in the election of the Popes, sometimes even appointing them, much as they might have appointed any governmental official. It need hardly be said that they did as they pleased when it came to appointing bishops and abbots in Germany.

The king of Germany at the time the matter of lay investiture came to a head was Henry IV (reigned 1056–1106). The Pope (from 1073 to 1085) was Gregory VII, one of the great Popes of the Middle Ages.

The Empire *of* Otto the Great

Gregory VII. Gregory (or Hildebrand, as he was known before he became Pope) was an Italian monk of German descent who had long been an active champion of Church reform. He had a very exalted idea of the power of the papacy, believing that it extended not only over all the clergy but over all lay princes, even the emperor. As soon as he became Pope he proceeded to act on this principle, and among other things he tried to stamp out the practice of lay investiture.

Gregory invited to Germany. Henry IV refused to admit Gregory's exalted claims, and he was supported by many of the German bishops whom he had appointed, who were not very anxious to see the Pope's reforms succeed. Gregory thereupon declared Henry deposed from office and released all men from their oaths to him. This frightened Henry's adherents, who soon fell away from him, and his enemies invited Gregory to come to Germany and preside over a council which should try Henry for his misdeeds.

Headed off by Henry. Henry knew that if the council ever met, it would depose him and that the only thing for him to do was to make his peace with the Pope and, if possible, keep

him out of Germany. Hurrying over the Alps, he intercepted Gregory at Canossa, in northern Italy (1077). But Gregory was not as anxious to see him as he was to see Gregory, and it was not until Henry had stood as a suppliant for three days in the midwinter snow that Gregory opened the door to him.

HENRY IV *Humbling himself at the Knees of* GREGORY VII

The Pope seems more pleased with the situation than Henry. The onlooker is Countess Matilda of Canossa, at whose castle the humbling took place

A Compromise. Henry promised to do all that the Pope demanded and was then restored to good standing in the Church and in his realm. He did not keep his promises, however, and soon the struggle was renewed. He crossed the Alps again, but this time with an army. Gregory was driven into exile, where he died a few years later (1085). Meanwhile a churchman friendly to Henry had been made Pope and had crowned Henry emperor (1084).

The investiture affair was finally settled in 1122 by the Concordat (treaty) of Worms.[1] The Church was given a greater share than it had had in Church elections, but the emperor was still able to prevent the appointment of men who he thought might be unfriendly to him.

The Church makes Two Points Clear. On the whole, the Church came out the winner in the investiture affair. It had been made clear to all (1) that the bishops were part of a vast religious organization which covered all western Europe, and not mere local feudal lords dependent on some

[1] wûrmz.

local prince, and (2) that the religious side of their office was not to be swallowed up by the political, or feudal, side.

The great majority of thinking people would have agreed that this was as it should be, and the unthinking masses would have agreed with them — if anybody had thought of asking their opinion in the matter. The Church came first in the list of people's loyalties.

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Some Key Words

Saracen	**homage**	**lay investiture**	**cardinal**
feudalism	**Cluny**	**Otto I (the Great)**	**962 A.D.**
fief	**prelate**	**Canossa (1077)**	**Henry IV**
vassal	**simony**	**Concordat of Worms (1122)**	**Gregory VII**

Questions

SECTION 1. What peoples threw western Europe into confusion after the death of Charlemagne? Under what conditions is feudalism likely to develop? Why did the kings put up with feudalism?

SECTION 2. How did the Church get involved with feudalism? What double position did the higher clergy hold? What four evils in the Church did the Cluny reformers try to stamp out?

SECTION 3. How did the empire created by Otto the Great compare with that of Charlemagne? What was the investiture struggle?

Things to Do

1. Continue your time chart.

2. Look up the derivation of "homage," "simony," "cardinal."

3. Report an interview with Henry IV or with Gregory VII after the Canossa meeting.

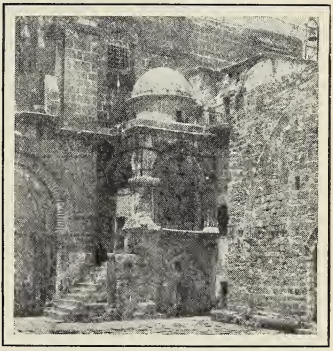
UNIT II · *In which Christian Europe fails to conquer the Holy Land, yet profits by the Venture*

Crusaders *Saluting the* Holy City

CHAPTER XXXI · Concerning a Great Venture and the Sort of Homes the Adventurers Came From

1. Why the Crusades did not come Earlier

What the Crusades were. By the time the investiture affair was settled, Europe was in the midst of a movement which showed still further what a hold the Church had on the minds and hearts of the people. This was a series of expeditions known as the Crusades, whose purpose was to win back from the Moslems the sacred places connected with the life of Jesus.



The Church of the Holy Sepulcher, Jerusalem

Since the holy places had been in the hands of the Moslems ever since the seventh century, why did western Europe wait more than four hundred years to regain them?

Europe about 700 A.D. In the seventh century Europe was in no position to undertake large-scale expeditions to distant lands. (1) It had not settled down after the upheaval of the Germanic invasions. (2) There was not enough surplus wealth to fit out great expeditions. (3) Finally, there was no unity, no "common mind," in western Europe.

Europe about 1100 A.D. During the following four centuries there had been great changes in each of these respects. By 1096, when the First Crusade began, (1) there were

three great political units of considerable power and stability, namely, the Holy Roman Empire of the German Nation, the kingdom of France, and the kingdom of England. (2) Their rulers and many of the nobles under them had acquired a good deal of wealth. (3) The Church had pulled all western Europe together into one great religious body with a common set of ideas and ideals and a common center in Rome.

New Moslem Rulers of Palestine. There were two other differences between the situation in the seventh century and that in the eleventh. The capture of the holy places in the seventh century had been made by Arabs, who had treated the Christians in the Holy Land not unkindly; but in the eleventh century the Arabs had been overthrown by a less civilized group of Moslems (the Seljuk[1] Turks), who treated the Christians very harshly. Moreover, these Seljuk Turks began a new series of attacks on the Byzantine Empire, and they were more successful than the Arabs had been. Indeed, they were so successful that the Eastern emperor (Alexius) appealed to the Pope for aid. The Turks had become a real menace to Europe.

Relation of the Papacy to the Crusades. In spite of the menace of the Turks, there would probably have been no Crusades if there had been no Pope, for there was no other leader in western Europe who could have enlisted tens of thousands of persons to journey several thousand miles to fight in a strange land; nor was there any other leader accustomed to thinking in terms of the needs of all Europe. While the Crusades were for the purpose of winning back the Holy Land, yet in serving that purpose they kept the Moslem Turks out of Europe. We shall not go far wrong if we think of the Popes of this time as directors of the foreign policy of Christian Europe.

[1] sĕl jōōk′.

2. "God wills it"

A Tremendous Undertaking. The Pope at the time of Alexius's appeal was Urban II, a Frenchman. At a great Church council at Clermont (1095) he aroused his countrymen to wage a holy war against the infidels, and the cry *Deus vult* ("God wills it"), which broke from the assembled multitude of nobles and churchmen, was soon heard all over Europe. Thus began one of the most interesting and romantic chapters in the history of Europe.

Crusaders *on the* March

European Expansion Eastward. The First Crusade started in 1096, and after a long, hard struggle Jerusalem was captured (1099) and became the capital of a Christian kingdom by that name (see map, p. 384). Meanwhile several lesser states had been created in western Syria as the crusaders fought their way southward. Two orders of crusading knights, — the Knights Templars and the Knights of Saint John, or the Hospitalers, — organized early in the twelfth century, gave strength and some sort of unity to the Christian forces.

A Great Moslem Leader. But the situation was not a very promising one. The crusaders were hundreds of miles away from their base of supplies, and all around them were Moslem enemies. For a while things went well enough because the Moslems were fighting among themselves. But within a hundred years a strong leader appeared in the person of Saladin, who pulled the Moslem factions together. In 1187 he recaptured Jerusalem.

A Tri-Royal Failure. With the fall of Jerusalem the crusading spirit was again aroused, and for a while it looked as though the infidels would finally be utterly crushed, for the

The Crusader *States*

three greatest rulers of the West started eastward (1189) — the emperor Frederick I (Barbarossa, or Red Beard), the French king Philip II (Augustus), and the English king Richard I, the Lion-Hearted. But this, the Third Crusade,[1] turned out to be a great disappointment.

The emperor never got to the Holy Land at all; he was

[1] The Second Crusade (1147) was a failure. Between the various large-scale expeditions (which we call the First Crusade and so on), there was a great deal of coming and going, so that the crusading movement was really a continuous one.

drowned in Asia Minor while trying to swim a swollen stream, and his army melted away. Philip Augustus and Richard the Lion-Hearted did get there, but they soon quarreled and Philip went home. Left alone Richard could make no headway against Saladin; so he made a treaty with him (1192) whereby the Christians were left in possession of a strip along the coast and were given the right to enter Jerusalem.

KNIGHTS TEMPLARS

The Italian Cities profit by the Crusades. So far about the only ones who had profited much by the Crusades were the Italian cities. This was true especially in the Third Crusade, when much more use was made of the water route to Syria than before. Through carrying soldiers, pilgrims, and supplies (especially horses and armor), the Italians grew rich. Venice in particular did well for herself, and now with the Fourth Crusade (1204) she was to do even better.

CRUSADERS *using* ITALIAN SHIPPING *to the* HOLY LAND

A Crusade that went Wrong. The Fourth Crusade was begun by Pope Innocent III; but instead of trying to reach the Holy Land the crusaders became involved in a quarrel between two princes of the royal Greek house who were struggling for the Byzantine throne, and forgot all about Jerusalem. This was a disgraceful affair, full of cruelty and treachery, and in the end it was one of the crusaders (Baldwin, count of Flanders) who

VENICE, *showing the* CAMPANILE (*Bell Tower*) *and the* DOGE'S PALACE

got the throne! When the Pope heard of these proceedings he exclaimed in anger, "These defenders of Christ, who should have turned their swords only against the infidels, have bathed themselves in Christian blood."

The End of a Great Adventure. Baldwin's empire (called the Latin Empire) lasted only until 1261, but the gains that Venice made were more lasting. She now had most of the trade of the East and many of the choicest trading posts in Greece and the Ægean.

The Christians who were left in Syria lost one place after another until 1291, when Acre, their last stronghold, fell.

Not a Total Loss. Thus the Crusades failed to get the results they had set out for. However, they did have some important secondary results. Thousands of Europeans had spent months and even years in strange lands, and they came back with many new ideas which were to help to create a new Europe. To appreciate the changes that came, we need to look first at Europe as it was when the Crusades started.

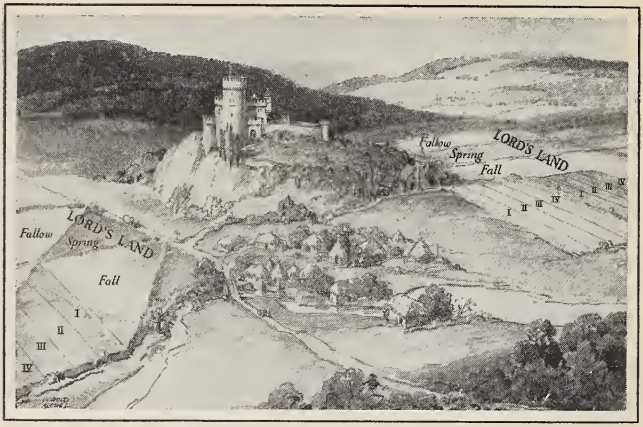
3. Where the Crusaders Came From

A Medieval Manor. Until late in the Middle Ages there was very little city life in western Europe; almost all people lived in the country. The ordinary unit of land was a manor, or villa, which was the estate of a feudal lord. Manors varied greatly in size, running all the way from a thousand acres to ten times that number. Since most of you had some (and, most likely, hundreds of) ancestors who lived and labored on medieval manors, an account of their surroundings will enable you to see that there have been great changes in the history of your family as well as in the history of states.

Its People. Most of the people on the manor were serfs who were bound to the soil; that is, they could not move away from the manor. They were the foundation of the whole feudal system, for without a plentiful supply of cheap agricultural labor that system would have been impossible. Besides the serfs, there generally lived on each manor a number of freemen, who, of course, were free to move away if they wished to do so. They made certain payments to the lord, either in money or in kind (for example, a goose or a dozen eggs), or in both. There was also a priest, who acted as chaplain, and the lord of the manor or his bailiff (overseer).

Buildings on the Manors. The manor house, of course, was the most important building. Next in importance were the priest's house and the houses of the freemen. Then came the humble thatched cottages of the serfs. Other buildings were the chapel, stables and barns, brew house, mill, and sometimes a "smithy."

Land Distribution. The arable land was divided into three fields, which were used in rotation. One year wheat was raised, the next year barley, and the third year the land lay fallow, that is, it was used for pasture and given a chance to regain its growing qualities. Thus each field went through a cycle every three years.



A Medieval Manor

Not all manors had castles. The lord's land was sometimes in large blocks as above, and sometimes in scattered strips, like the holdings of the serfs

The fields were divided into strips, each about an acre in size, which were distributed among the manor folk.[1] The priest and the freemen held more strips than the serfs, and the lord of the manor had most of all. Besides the three arable fields there were pastures for horses, sheep, and cattle, and woods, where swine gathered acorns and serfs gathered fuel.

4. Serf Life

Duties and Rights. The obligations of the serfs consisted chiefly of making certain payments in money or in kind and of working on the lord's or the priest's holdings. The amount of time given to this work was generally two or three days a week, though extra days were demanded during seedtime and harvest. These obligations were fixed by cus-

[1] This is called the "open field" system.

tom, and any disputes about them were settled in the manorial court, presided over by the lord or his bailiff.

The rights of the serfs consisted chiefly in getting a fair share of the strips of land and of the pasturage and forage. These rights too were fixed by custom, and disputes regarding them were likewise settled in the manorial court. Needless to say, the serfs were careful not to forget what their rights were.

The Bright Side of Serfdom. To us who live in a world that is always "on the move," the serfs seem to have been little better off than slaves because they were bound to the soil. But note, first, that freedom to move about would not have been much of a boon during most of the Middle Ages; there was no place to go to. Conditions were much the same on one manor as on another, and towns were few.

Note, in the second place, that while a serf could not *leave* the manor of his own free will, neither, as a rule, could the lord *expel* him from the manor. All through the feudal system, from top to bottom, ran the idea of a contract between parties imposing obligations on both —"You must do this for me, and I must do that for you." Hence the serf had rights as well as duties. Many a twentieth-century workman, free to move about from factory to factory but also free to be "fired," might well envy the security his medieval serf-ancestor possessed. The latter was almost always sure of a livelihood, even if it was often a poor one.

The Serfs' Dwellings. The life of these serf-ancestors of many of us was very crude. They lived in tiny one-room huts, whose dirt floors were sometimes covered with rushes, but more often were not. What little light or ventilation there was came in through the door, and what heat there was came from the sun or from their own bodies. They rarely, if ever, bathed or even washed, but in this respect they were not very different from the bailiff, priest, or lord, nor from many of their descendants long after. (How often would you bathe in an unheated house, especially if you had to draw the water from a distant well and carry it in, a little at a time?)

Their Clothing. It would have been easy for the serfs to get ready for a bath because they wore very little — often only a single garment reaching to the knees, a pair of long stockings, and shoes. Undergarments like those common today did not come into general use until much later. The garments were of wool (cotton cloth was almost unknown then) and usually were filthy. That was inevitable because the serfs rarely had a change of clothes, and one outfit had to do duty morning, noon, and night, as working clothes, Sunday clothes, and night clothes!

BREWING *and* BOWLING

Manuscript in British Museum

Their Food. Their food was as simple as their clothing and shelter. Sugar was unknown, but they did sometimes have honey. The potato, which now forms a large part of the diet of peasants everywhere, did not come in, of course, until the discovery of America; and many other of our common vegetables were unknown.

Meat they had, especially in the winter, when most of the cattle were killed because there was no winter fodder for them. The meat was generally smoked or salted, to preserve it. But even when it spoiled, it was rarely so "far gone" as to be thrown away. Our forbears had strong stomachs. After the Crusades they rejoiced in spices (brought into use through the trade with the Orient) partly because spices

killed the taste and smell of bad meat. They had no tea or coffee, wine was scarce, and water has never been a common drink in Europe; so their chief beverage was beer. The mainstay of their diet was what it always has been and still is for poor people, namely, bread. Theirs was a heavy brown bread, soggy and sour.

A Harvest Scene *in the Late Middle Ages*

Manuscript in British Museum

A Dull, Gray Life. To speak of these ancestors as having culture is to misuse a word. Whether they were serfs or freemen, they were terribly ignorant and superstitious. Life was hard and dull and gray most of the time, for men and women alike. For long ages about the only spot of brightness and beauty in their lives and about the only humanizing influence was the Church.

Their Labors made them Religious. Note that their agricultural labors tended to make them religious. Agriculture called for faith, as it does even today with our modern fertilizers and implements. After they had plowed and sown, there was little that they could do but wait and hope (or pray) that sunshine and rain would come at the right time and in the right amount. As they grew in intelligence they learned that the seed which they put into the ground first decayed and then brought forth new life, and thus each year they were reminded of the Church's teaching of death and resurrection.

It's All Comparative. Needless to say, we should not like to live as these medieval ancestors did. But before we feel obliged to pity them, we might remember that contentment and happiness depend to a considerable degree on what we are accustomed to. Their lot seems hard to us because we compare it with our lot today; but if we knew only such a life as they knew, we should feel quite differently about it. Moreover, contentment is apt to depend not so much on what we have as on whether we have more or less than somebody else, and one serf was about as well off as another. Nor were they very much worse off than the freemen or even than some of the nobles. The latter had larger houses, but none that we should not consider very uncomfortable dwelling places; and they had more to eat and drink, but nothing like the variety which most of us have today. When it came to medical attention, all were about equally well off because nobody knew much about medicine, and the frequent plagues took terrible toll from castle as well as from hovel.

Back from the HUNT

Below, is this an early form of baseball? Note the catcher, batter, first base, pitcher, and umpire! (From manuscript in British Museum)

As for diversions, the serfs were not much worse off than farmer folk were long after, even in our part of the world. They played simple games and sang and danced and listened

to stories. They had to depend upon themselves for amusement more than we have to, and their diversions probably brought them as much refreshment as our commercialized ones bring to us.

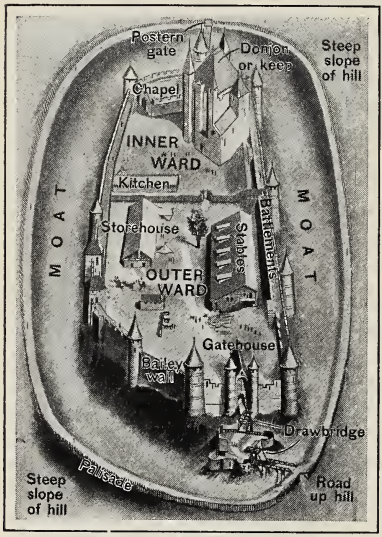
Serfdom Better than Slavery. No matter how dull and dreary life on the medieval manor may seem to you, note that it was an advance over slave life on the old Roman estates. Serfs, after all, were not slaves; they had rights as well as duties, and they often had a share (even if a small one) in the management of affairs on the manor. Finally, though their feudal lord might often be lacking in justice and mercy, their religion taught them that their Heavenly Lord was not and that before His throne prince and peasant would stand on a common footing.

Feudal society, as we know, was not to be the final word in social organization, but it had one desirable quality which is commented upon enviously by almost everyone who writes about conditions today, namely, its economic and social stability. In other words, the average man in feudal days, especially the common workman, generally knew where he stood in relation to the fundamental needs of food, clothing, and shelter and in relation to his fellow men. No doubt, to most of us, his position in these respects was a rather low one; but such as it was it stayed fixed, instead of swinging periodically between full-time work and plenty, on the one hand, and unemployment and want, on the other, as often happens nowadays.

5. Castle Life

A Medieval Stronghold. In the age of feudal disorder fortified places became a necessity. These developed into the elaborate and picturesque castles which, to most of us today, are the symbol of romance. Since they were for protection, they were often built on the tops of hills or in other places easily defended.

The core of the castle was the donjon,[1] or keep, where the lord and his family lived. It was the strongest part, and often the first part built. Near by were various storehouses and quarters for attendants and servants. Around this cluster of buildings was a wall which, in turn, was often encircled by a moat.



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Model of a MEDIEVAL CASTLE

Wealth brings Refinement. Castle life was for long about as crude as life in the serf's cottage, but as time went on some degree of refinement was acquired. Through payments from tenants some wealth was accumulated, which afforded the womenfolk leisure and means with which to make fine garments for themselves and their lords, as well as embroideries and other "interior decorations" for the great hall, where the daily life centered. Gradually a little graciousness and a few of the niceties of life came into the castle and made it a place where men and women might live less like animals and more like gentlefolk.

Manners. Medieval manners are a matter of a good deal of importance to us, since they remind us of a debt we owe to the castle folk of the Middle Ages, especially to the women. It is difficult to see how many of the little acts which make up what we call manners could have been developed by the serfs.

[1] dŭn'jŭn.

The Castle Hall *where* Medieval Manners *were Evolved*

Table manners in the late Middle Ages were not as fastidious as ours, but at least they were moving away from the crudities of earlier days (see page 433). Note the numerous attendants

To take one crude example: How could the serfs have learned to use a handkerchief when they never owned one? A certain amount of wealth over and above the bare necessities of life was needed before conditions could be favorable to the development of good manners, and this condition, throughout much of the Middle Ages, existed only in the castles.[1]

Castle Education. Manners, of course, are not all of life, but they go a long way toward making people agreeable to those about them and so toward making life run smoothly and pleasantly. They formed an important part of the education of the castle youth, just as they do of the youth of today.

Until he was about eight years old the son of the castle lived at home, where his mother taught him to behave politely and to say his prayers. Then he generally went to serve as

[1] It is reported that in those places where the Soviet régime has brought prosperity to rural Russia the peasants are beginning to use, or at least carry, handkerchiefs — on Sundays.

page in the castle of some noble relative or friend. Here the lord and the lady of the castle shared in supervising his education. From the lady he learned more about manners and religion, as well as the rudiments of reading, writing, and music; and he began to learn chess and other games. The lord or his attendants taught him horsemanship and the use of arms, and the humbler retainers taught him how to swim and box and wrestle.

Squire and Knight. When he was about your age he became a squire and acted as the personal servant and bodyguard of some knight, looking after his wardrobe, making his bed, grooming his horse, and keeping his armor bright and in good repair. Now he too began to ride and fight in armor and to hunt. By the age of twenty his education was as a rule completed, and he was ready for knighthood.

Something New in Education. This education for knighthood is of interest for several reasons. (1) It was the first education developed by western Europe that was not in the hands of the Church. (2) It was the first education in that region that aimed primarily to prepare for life here on earth rather than, like the Church's education, for the life hereafter. (3) There was little that was bookish in it. The young nobles learned "on the job"; they "learned by doing," and the things they had to do had small relation to books.[1] But what they learned was very much needed then (and still is) — to be loyal and to work for other people and with them.

An Important Beginning. The manners which formed such an important part of a young nobleman's education were for long a good deal of a "class" affair. Nobles felt bound to be courteous to one another, but not to common people. However, the important thing is that they *ever* came to be courte-

[1] Many of the nobles as well as almost all the common people in the period we are considering (the twelfth century and after) never learned even how to write their names. We are reminded of this when we speak of "signing" a letter or document. What we really do is "subscribe," that is, write under; but most people in the Middle Ages couldn't *write under* — they could only make a *sign* of some kind, and from this practice it became the custom to speak of "signing."

ous to *anybody*. The time was to come when the common people would acquire some wealth and leisure, and then they would learn courtesy, or manners, from the nobility. That time was soon to come for many as a result of the movement we have just been studying, the Crusades.

Now that we have seen what sort of world the crusaders came from, we shall consider the sort of world that began to develop after their return.

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Some Key Words

Crusade	open-field system	Philip Augustus	Urban II
1096 A.D.	Seljuk Turk	Latin Empire	Acre, 1291
Saladin	Knight Templar	payment in kind	donjon
Innocent III	Frederick Barbarossa	Baldwin	
Richard the Lion-Hearted		Knight of St. John (Hospitaler)	

Questions

SECTION 1. What reasons can you give for saying that, if there had been no Pope, there would probably have been no Crusades?

SECTION 2. Who were the leaders of the Third Crusade? What happened to the Fourth Crusade? When did the movement end?

SECTION 3. Why is a medieval manor of interest to us? How was the land distributed?

SECTION 4. What were the rights of the serfs?

SECTION 5. Describe a medieval castle. What part did castle life play in the development of "manners"? In what respects has your education resembled that of a medieval youth of noble birth? Why was the training for knighthood important in the history of education?

CHAPTER XXXII · Relating what happened to Western Europe as a Result of Contact with the Moslems in Spain and with the Near East

1. A General Shake-Up

The Educative Value of Travel. During the Crusades thousands upon thousands of Europeans spent many months in travel in foreign lands and came back with all sorts of new ideas. They had seen new styles of houses and dress and had tasted new kinds of food and drink. In some of the old cities, especially in Constantinople, they had seen such wealth and magnificence as they had never dreamed of. They had heard strange languages, and some had learned how to read and speak these languages. Those with some education had found, to their surprise, that the despised Moslems knew much more than they did!

All Europe Affected. So, in a score of ways, the minds of the Westerners were broadened. The Crusades gave them an education such as they could not have got at home. They were waked up mentally, and the alert ones came back with new plans and interests and with a lively dissatisfaction with much in the old life at home.[1] They told their friends and neighbors of the wonders they had seen, and so they widened the range of things people had to talk about and also the range of people who wished to make changes. Thus in time all people and all institutions in Europe were profoundly affected — the rich and the poor, the educated and the un-

[1] The sort of thing that happened to the crusaders happened to many an American youth from our farms and villages who fought in the World War (1914–1918). Most of them crossed the ocean and saw a great European city, like London or Paris, for the first time. The effect of all this in shaking them out of their old narrow life was reflected in a popular war-time song which you yourself may have sung: "How ya gonna keep 'em down on the farm, after they've seen Paree?"

educated, the home, the Church, the school, the vocations, and the State. Before we go into detail we need to consider a question which very likely has occurred to you, What would western Europe have been like today if there had been no Crusades?

The Court *of* Lions *in the* Alhambra

A fortified palace at Granada

2. Moorish Spain

Suppose there had been no Crusades. As recently as when your parents were students in high school most historians held that Europe would now have been a very different place if there had been no Crusades, but nowadays many of them think that it would have been very much as it is today. Those who hold the latter view say that practically everything that came from the Crusades had already begun to come, partly through normal, peaceful trade with the East and, more especially, through contact with the Moslems in Sicily and Spain, so that the Crusades merely speeded up a process that had already begun. A glimpse at Moorish Spain may help you to judge the soundness of this point of view.

A Western Caliphate. Moslem Spain reached its greatest development during the ninth and tenth centuries. (What was the condition in the rest of western Europe about that time? See page 370.) By that time Spain had broken away from the caliphate of Bagdad and, together with North Africa,

formed the independent caliphate of Cordova.[1] However, it continued to have business and cultural relations with the Moslems of the East, just as the United States continued to have such relations with England after she had become independent.

Economic Life. Town life developed early and flourished vigorously. Cordova and Seville were active centers of industry and commerce, where woolens and silks were woven (Cordova alone had thirteen thousand weavers) and where writing paper,[2] leather goods, and glassware were made. Toledo became famous throughout Europe for its swords and armor.

In the country there were large estates where fine horses and cattle were bred and where advanced methods of agriculture were followed. New products from the East, such as rice and sugar cane, were introduced. These, as well as Spanish wine and figs, were exported to Egypt and Asia. Return cargoes were made up of Eastern cloths, spices, and slaves, and (most important of all, though they did not take up much space on shipboard) the writings of the scholars and copyists of Bagdad.

Moorish Learning. The last-named articles gained their importance because they included the writings of the ancient Greeks. Most of these were unknown to Western Christians; the Moors, however, were not only familiar with them, but they wrote learned commentaries on them. Averroës[3] (died 1198), who was perhaps their leading scholar, was the greatest authority on Aristotle since the days of the Roman Empire.[4]

[1] kôr'dō vạ.

[2] The art of making paper was lost to the West when the Christians in Spain conquered the Moors there, so that it had to be brought in again from the East.

[3] ạ vĕr'ō ēz.

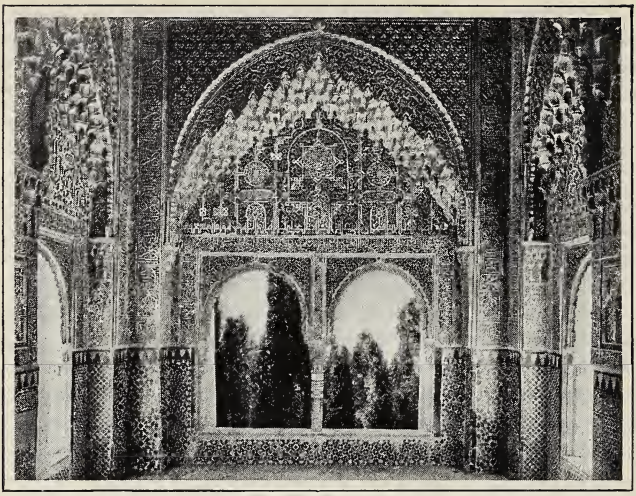
[4] Aristotle's works reached Europe by a very roundabout route. They were translated from the Greek into Syriac, then into Arabic, then into Castilian, and finally into medieval Latin! In the course of this long voyage so many errors crept into the texts that Aristotle would have had a hard time to recognize some parts of his works. But with all their errors the medieval scholars found them marvels of wisdom.

The Moors had universities at Cordova, Granada, Toledo, and Seville long before such institutions were thought of farther north. In the tenth century some bold Christian seekers after truth made their way to the Moslem classrooms, and many followed them in the eleventh and twelfth centuries.

Another Part of your Living Past. While many of the best things that western Europe could learn from the Moors were the teachings of the ancient Greeks, these were not the only ones. The Moslems, especially those in Asia, made some original contributions, notably in medicine [1] and mathematics. Some of their mathematics (including the numbers 1 to 9) they got from the Hindus in India, but they added to what they borrowed. We have space to mention only one addition — a trivial one at first glance, and yet one of tremendous importance. They invented the zero. This simple sign, together with the Hindu signs, gave us our so-called Arabic numerals. With them it became infinitely more easy to reckon than it was with the old Roman system of letters (I, V, X, L, and so on. What numbers do these letters stand for?) For example, even a child can work out the following problem: $12 \times 1{,}234{,}567{,}890$. If you try to do this problem with Roman numerals, you will realize how thankful you ought to be to the Asiatic Moslems.

Moorish Literature and Art. The Moors, like the Moslems in the East, had poets and story-writers, some of whom wrote about love and the lighter and gayer side of life. Their writings made their way into Christian Europe, where there was very little of this sort of literature and where they exerted a great influence on the troubadours in Provence (southern France) and, through them, on the minnesingers (love-singers) of Germany. At this time, too, the Moors were also far ahead of the Christian north in architecture.

[1] Their greatest medical scholar was Avicenna (died 1037), whose textbook, based on Hippocrates and Galen, was widely used in Europe until the seventeenth century. He was also a great authority on Aristotle, and an active participant in Moslem politics.



HALL *in the* ALHAMBRA

Compare this Moslem hall with the one shown on page 395. It has been said of the Moslems that they built like giants and finished like jewelers

"One with Nineveh and Tyre."[1] The Moors were quite secure in the Iberian Peninsula until the eleventh century, when the little Christian kingdoms of Aragon, Castile, León, and (later) Portugal began to advance southward. The next two hundred years saw many wars. By the middle of the thirteenth century the Moors had little left but Granada, and this they lost in 1492. After that they fade out of the picture. However, we need to remember that they had once had a flourishing state which lasted longer than the United States has thus far, and that they, together with their fellow Moslems in Sicily, helped to bring about the new Europe which developed in the latter part of the millennium we are considering.

[1] From Kipling's "Recessional":

> Lo, all our pomp of yesterday
> Is one with Nineveh and Tyre!

These Medieval Coins *Herald the* Return *of a Long-Disused but* Useful Invention

3. The New City Life

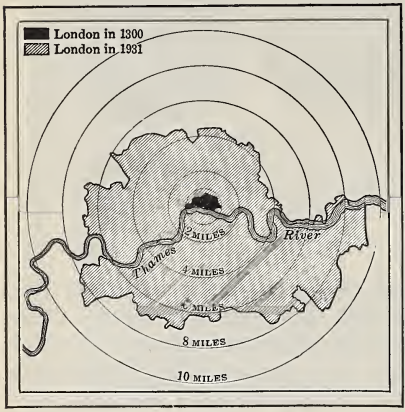
Demand for New Things. The Crusades made many Europeans dissatisfied with their crude ways of living. Once they had tasted sugar and spices or had owned a piece of cotton, muslin, or damask, they wanted more. Merchants were prompt to respond to the demand, and these things began to come into general use. Other things too came in — new fruits, such as apricots and lemons, and new colors, such as lilac and purple.

Presently some enterprising individuals began to *make* some of the Eastern products instead of importing them. Thus new industries developed, and these, together with trade, furthered the growth of towns.

The Advantages of Money. Trade and industry could not have developed far with the old medieval system of barter. They need some easy way of making exchanges between buyer and seller and of measuring the value of goods (that is, of giving them a price). Money does both of these things. It is (1) a "medium [1] of exchange" and (2) a measure of value. Coins had almost disappeared from the Western world during the decline of the Roman Empire, but now

[1] Look up the meaning of this term. Money, of course, has little value in itself, as you would realize if you were stranded on a desert island with nothing but a ton of gold dollars. After twenty-four hours you would gladly swap all of them for a loaf of bread.

they came back rapidly. At first they varied greatly in form, size, material, and value, because many princes and towns manufactured their own. But later in the Middle Ages, as the power of the kings increased, coins came to be uniform over large areas.



Could a City the Size of London *Today have been* Provided *with* Food *in the* Middle Ages?

Italian Cities. City life had never disappeared so thoroughly from Italy as it had elsewhere in western Europe, and so the lead which many of the Italian towns had they kept throughout the Middle Ages. This was especially true of the north of Italy, where Venice, Genoa, Pisa, Milan, Florence, and many other cities almost as important flourished mightily.

We have already noted that these places owed much to the Crusades. Their merchants became the middlemen between northern and western Europe and the Near East. They carried spices, drugs, and perfumes, silks and cottons, and fine metal work from the East to Germany, France, the Netherlands, and England by way of the Alpine passes or the Rhône valley or by galley through the Strait of Gibraltar, and they brought back chiefly woolen cloth and fish and other foodstuffs.

Northern Cities. North of the Alps many of the leading cities were those which are still the leading cities there today — Vienna in Austria, Nuremberg and Cologne in Germany, Lyon and Paris in France, and London and Bristol in Eng-

land. Some of these urban centers dated from Roman days; all of them were small compared with their size today.

The Hanseatic League. Farther north, in the Baltic region, there were some flourishing cities, for example Lübeck, Hamburg, and Bremen. About the middle of the thirteenth century these cities formed a league (known as the Hanseatic League or Hanse) to promote trade and provide protection against pirates and robbers. This league lasted for about four hundred years, and at its height it included about ninety cities. Some places far from the Baltic, like Frankfurt, were members, and it had wharves and warehouses (called the Steelyard) in London.

© Commercial Museum, Philadelphia

Norman "Cog"

This was used in the Baltic and North Sea trade in Hanseatic times. It was about 85 feet long and of about 120 tons

City Government. Not all cities were governed in the same way. In the beginning the feudal lord of the region, whether king, noble, bishop, or abbot, generally had complete control; but from an early date the townsfolk tried to free themselves from him. Where this was accomplished the power fell generally into the hands of a group of nobles or merchants, though later it was often shared by the craftsmen. Thus the free citizen began to reappear in Europe.

Picturesque Places. Many of the towns were and still are very picturesque places, — much more so than most modern towns. Often they were surrounded by walls, with watchtowers and turrets. Near the center of the town was a market place, adjoining which were generally the main church building, the town hall, and the halls of the merchant and craft guilds. Except for this market place, there were few

open spaces within the walls. Houses were crowded together and often rose to a considerable height. In many cases the ground floor was used for shops, and the topmost stories for warehouses. Most of the streets were narrow and crooked.

Some Things that we should Miss. But though these towns were picturesque, we should find them lacking in many things which we now regard as absolute necessities. There was no running water in any of the houses; sometimes the sole water supply consisted of the fountain in the town square. Most of the streets were unpaved. At night they were unlighted and were guarded only by an occasional elderly watchman, who made his rounds carrying a lantern and singing out the hour. In this way we could go on through countless details in which life in a medieval town differed from town life today.

Some Familiar Things. However, what was said about our medieval ancestors on the manors applies to our medieval ancestors in towns; there is no need to spend much time pitying their lot, for they did not think they needed pity any more than we think we do. After all, life is made up of a few fundamental things, which existed then much as they do now.

In early infancy children need

> Sunshine and love and food and play,
> And clouds that pass, and flowers that stay;
> And sweet birds singing in the wood,

while their mothers pray that they'll be good; and this holds no more true today than it did in the Middle Ages. As children grow up they make friends, and friendship belongs to all the ages. As they grow older they fall in love, and falling in love is not a matter of time or place; it happens no more easily or ardently at a football game or in an office building than it did at a town carnival or in a medieval shop. Dante (p. 434) fell in love with Beatrice as she was going

to church; the same thing happens today. Then come marriage and children, and the cycle is complete; and that cycle is no modern invention.[1]

4. Merchant and Craft Guilds

The Merchants First in Control. Since in many towns the merchants were the first group to acquire wealth, they became the leaders in civic affairs. For protection against feudal lords and highway robbers they formed an association called the merchant guild, which combined to a considerable degree the functions of a modern city government and a chamber of commerce. It aimed to regulate matters of trade (sometimes even to the extent of fixing prices or preventing anyone from getting complete control of some branch of business) and to protect its members from outside competition.[2]

Merchants share Control with Craftsmen. As the towns grew, the demand for all sorts of things increased, and many of these began to be made by townsmen. Presently the workers began to specialize; some made nothing but clothes, others made shoes, still others made saddles, and so on through a long list of commodities. When the number in a group became large enough, it formed its own craft guild. Since business could be influenced for good or evil by the city government, the craft guilds demanded a share in the government, and they generally got it.

Guilds and Modern Trade-Unions. Besides being an organization of skilled workmen banded together to further

[1] An eighth-grade class, asked to list the most beautiful things in the world, named the following: sunset, apple trees in blossom, autumn leaves, new snow on trees, summer clouds, deer in the forest, the song of birds, the stars on a clear night. How far do you agree? How many of these did the Middle Ages have?

[2] During the Middle Ages the town was the unit which regulated matters of trade, and its citizens guarded its trade advantages jealously. Thus it happened, for example, that London treated the merchants of the English town of Bristol just as they did the merchants, say, of the Flemish town of Ghent; both were "foreigners."

Medieval MERCHANTS

From a manuscript in the Bibliothèque Royale, Brussels. How much can you make this picture tell you about medieval town life? (See page 11)

their business interests, a craft guild looked after its members when they were in trouble, and from time to time it met for banquets and other festivities. In these respects it reminds us of our modern trade-unions which came with the development of the factory system in the nineteenth century.

But the differences between the two are as great as the resemblances. A medieval master (as a member of a craft guild was called) generally owned (1) his shop and (2) the tools in it and (3) the materials he used. Moreover, (4) he generally sold the finished product himself. The modern trade-union worker (1) does not own the factory he works in or (2) the machinery he uses or (3) the raw material he uses, (4) neither does he sell the finished product himself.

A Craft-Guild EXAMINATION

For what crafts are these candidates being examined? Draw a companion picture depicting an examination for the same crafts in a modern trade school

A System of Vocational Education. A master craftsman generally had several lads and young men working for him, who were called apprentices and who learned as they worked. This system of vocational education was common until well into the nineteenth century. Trade schools are very modern.

An apprentice lived with his master and worked for him, generally about seven years. Sometimes he paid for the privilege, but as a rule he was taught the craft and was given board and lodging in return for his labor.

A Social Education Too. "Learning the craft" meant more than just learning how to make some article. It meant also learning the manners and customs and ideals of the craftsmen. So it was not as narrow a vocational education as it might seem at first glance. It trained a young man to play his part in the general social life of the guild and the community.

The *Wanderjahr.* After he had served his time the young man generally spent a year as a journeyman,[1] going from one town to another, working wherever he could find an opening and a chance to learn new ways of doing things. This *Wanderjahr*[2] (wander-year), as the Germans called it, was very valuable in widening the range of the young apprentice's experience; it was a sort of graduate course, and, to judge from some of the journeymen's songs, it was one of the happiest periods in their lives.

After this year out in the world the young journeyman was examined by the guild, and if he showed himself to be a skilled worker he was admitted as a master.

Joy in Creative Work. Manufacture in those days was just what the word means, namely, making by hand (look up the derivation of the word). Most of what we call manufacture today is really *machino*facture. This points to what is perhaps the main difference between the life of the medieval master workman and the modern factory worker.

The former made things by hand, and generally he made the *whole* thing — a whole saddle or plow or pair of shoes. Thus he had variety in his work; he was not tied to a machine all day, doing the same thing over and over again, such as punching eyelets in shoe tops or putting "bolt No. 16" on some part of an automobile, as many of our workers do today. And since the whole job was his own, he developed a pride in his work, much as an artist feels pride in his painting. So when you feel inclined to pity the medieval craftsmen for having lived before the age of machines, remember that they had something which the modern machine worker wishes he might have, namely, the joy that comes from creative work. If you can tell how to give that to the modern worker or even suggest a good substitute, you will be conferring a great blessing on him.

[1] He was called journeyman because he worked by the day (from the French word *journeé*, meaning "day").

[2] vȧn'dēr yär.

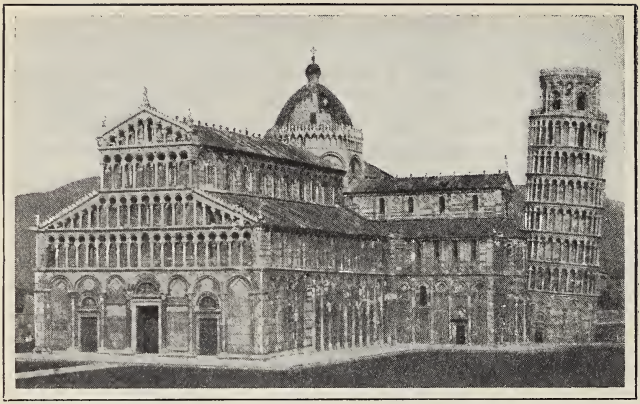
5. New Things from City Life

A New Social Class. The revival of town life was largely responsible for many great changes in European life. It created a new social class, which is of special interest to us because it is the dominant class today and the one to which we belong. During the early Middle Ages there had been for the most part only a small upper class, made up of nobles and higher clergy, and a vast lower class, made up mostly of agricultural laborers. Now with the growth of towns came the bourgeoisie[1] (people of the burg, or town), or middle class. At first it did not differ much from the peasantry from which it sprang, but in time it pushed nobles and clergy aside and took matters into its own hands, where they still are.

Being based on trade and industry, it sided with the kings in their efforts to create strong, centralized states wherein highways and rivers would be cleared of robbers and of other obstacles to business development.

New Interest in Learning. By bringing together many different types of people, — kings and nobles, bishops and other clergy, merchant princes and widely traveled traders, and skilled artisans of all kinds, — the towns created a life which was much more likely to stimulate thinking than was the dull, monotonous life on a medieval manor. This led to the creation of burg-schools (for the children of the new burgher, or citizen, class) and universities. As the burghers learned to read, many longed for something more amusing than the heavy Latin tomes on religion and philosophy (just as people do today); so a lighter literature in the vernacular (that is, the common speech) developed. The first humorous book that our European ancestors read in their own language was probably *Reynard the Fox*, a shrewd and amusing animal story. (Have you read it?) It and *The Golden Legend* and *The Romance of the Rose* were the most widely read books in Europe in the thirteenth century and for several centuries after.

[1] bōōr zhwȧ zē′.

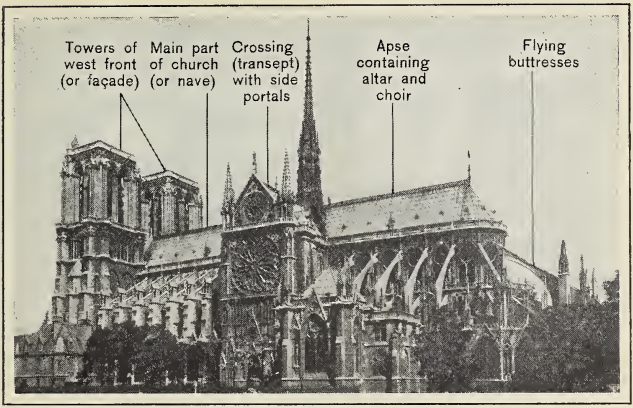


PISA CATHEDRAL *with its* LEANING *Bell* TOWER

New Interest in Architecture. Besides stimulating learning, town life stimulated architecture. Guilds erected imposing town halls, and merchants as well as nobles and bishops housed themselves in comfortable and sometimes even luxurious dwellings. These, together with the churches, gave to the medieval towns the picturesque beauty and charm which still delight the traveler.

Romanesque and Gothic. The outstanding works in medieval architecture were the great cathedrals and other churches. In the eleventh century the leading type was the Romanesque, with its rounded arch and heavy piers and walls. But the glory of medieval architecture was the Gothic, even though haughty Italian "highbrows" regarded it as barbarous. That was why they called it Gothic — to link it with the barbarians who had overrun Italy in the fifth century. However, in time even they came to admire it and to copy it.

Flying Buttress. Gothic architecture began in France and so might better be called French architecture. Its chief development was in the twelfth and thirteenth centuries.



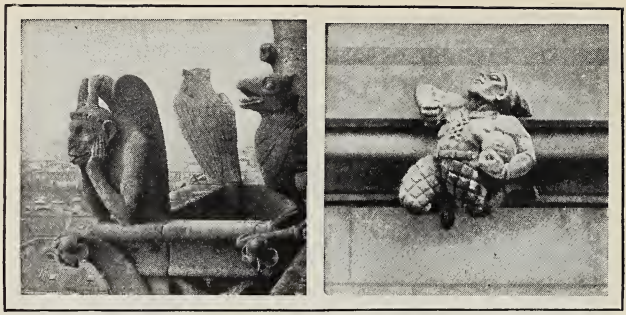
The Cathedral *of* Notre Dame (*Our Lady*) *in* Paris

Note the many windows and the general air of lightness as compared with the Romanesque Pisa Cathedral. In recent years American architects, notably R. A. Cram and B. G. Goodhue, have developed Gothic, especially in collegiate architecture

Up to that time it had been necessary to make the walls very heavy and solid, and consequently there could be few openings for windows, and those there were had to be small. Now builders learned (largely by trial and error)[1] how to bring the great weight of the roof to center at a few points, which they strengthened by means of a device called a flying buttress. The walls could be made less heavy, and large openings could be cut in them for windows. This gave an opportunity to the medieval glazier, which he was prompt to seize. See above.

Pointed Arch. Another feature of the Gothic was the pointed arch for doors and other openings. This type of arch permitted a more varied treatment of openings than the rounded arch did. Still another feature was the wealth of

[1] More than one great structure collapsed before they had solved all their problems.

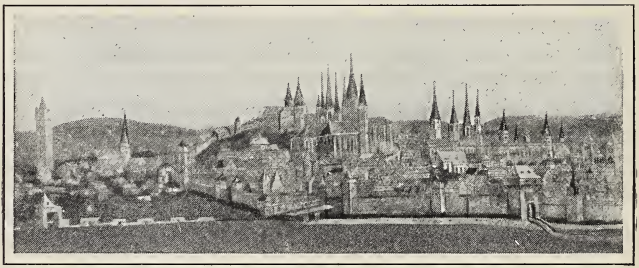


A Medieval Gargoyle *on* Notre Dame *in Paris*

A Modern Grotesque *on* McCosh Hall, *Princeton University*

stone carvings, especially surrounding the main portal. These were generally of a religious nature and depicted characters or scenes from the Bible, though on the grotesques and the gargoyles (or waterspouts) the stone-carver let his fancy and his sense of humor have full sway.

Our Share in the Cathedrals. Most of the great Gothic cathedrals were long in building; some, indeed, are still



A Medieval Sky Line

Erfurt at the time of Luther; painted about 1525. From *Erfurt in 12 Jahrhunderten*, Gebrüder Richters, Erfurt. A comparison with the sky line on page 840 ought to tell you much about the dominant interest then and now

unfinished. No doubt, most of us who are of western-European stock have at least one among our many medieval ancestors who worked on one of these structures. We certainly had plenty of ancestors who helped to pay for them. Needless to say, they were objects of great civic pride; they were the first thing that visitors were taken to see, and until late in the Middle Ages they were generally the most worth-while thing to see. After that time palaces, town halls, and other secular buildings began to compete with them for interest.

The last sentence gives the keynote to the later Middle Ages. The growth of town life tended to make people more secularly minded (that is, worldly-minded), and thus it could not help but weaken the hold which the Church had over them. We shall see other evidences of this tendency later.

Readings

ADAMS, *Civilization during the Middle Ages*, chap. xii. CHEYNEY, *Industrial and Social History of England*, chaps. ii–iv. DAVIS, *Life on a Medieval Barony*, chaps. ii–viii, xi–xv, xvi, xxi, xxii. DAY, *History of Commerce*, chaps. vi–xii. REINACH, *Apollo*, chaps. xi, xii. ROBINSON, *History of Western Europe* (new brief ed.), chap. xviii; *Readings*, I, chap. xviii. TAPPAN, *When Knights were Bold*, chaps. i, iii, iv, vi, xiv. VAN LOON, *Story of Mankind*, chaps. xxxv–xxxvi. **Fiction.** BOLTON, I. M., *The King's Minstrel*. LAMPREY, L., *In the Days of the Guild*; *Masters of the Guild*. PYLE, H., *Otto of the Silver Hand*. STEIN, E., *Troubadour Tales*.

Some Key Words

caliphate	vernacular	Seville	galley	Gothic architecture
Cordova	Toledo	Averröes	guild	Arabic numerals
apprentice	Granada	Hansa	journeyman	flying buttress

Things to Do

1. Using the key words, make up suitable questions for this chapter.

2. Continue your time chart.

3. Find some examples of Romanesque and of Gothic architecture in your town.

CHAPTER XXXIII · Picturing the Medieval Church at its Height and noting Some Shadows that were in the Picture

1. A Great Civilizing Agency

Pope and Princes. It was in the Age of the Crusades that the Church reached its greatest height, especially during the years when Innocent III was Pope (1198–1216). Here we can list only a few of the signs of its power.

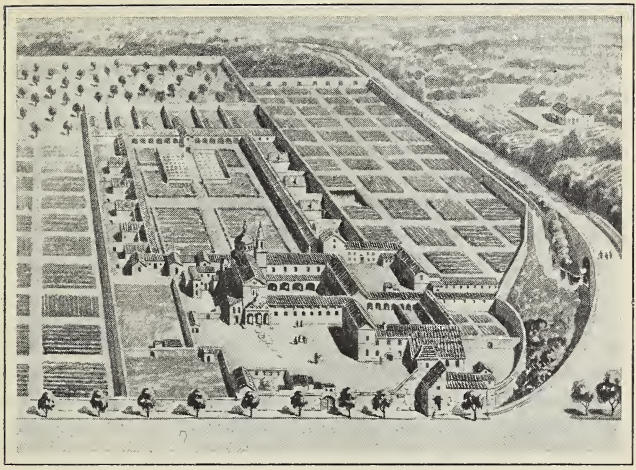
Innocent III *Giving an Audience to* Saint Francis *and Some of His Followers*

By Giotto

1. It was Innocent who had launched the Fourth Crusade (1204), which resulted in the capture of Constantinople and the establishment of the Latin Empire in the East and which thus brought a large part of the Eastern, or Greek, Church into allegiance to the Roman Church.

2. Not only was Innocent victorious in a quarrel with King John of England over the appointment of the Archbishop of Canterbury, but John acknowledged himself a vassal of the Pope.

3. Innocent forced Philip II (Augustus) of France to take back his wife, whom he had unjustly divorced.



Monastery of Val di Cristo *in Spain*

4. Innocent was guardian of the young orphan prince who later became Emperor Frederick II. And so on; there was scarcely a court in Europe, from Norway to Sicily and from the British Isles to the Ægean Sea, where the Pope's influence was not felt.

The Lateran Council. The high spot in Innocent's career was the great Church council which was held in the Lateran Palace[1] in 1215, the year before he died. No Western prince could have gathered such a brilliant assemblage as this, which came from the four quarters of Europe.

Useful Institutions. It must be clear that the Church could not have held the place it did in European life if it had not done something to merit it; so let us look, briefly, at what the Church had done. We have already seen that the monasteries had kept learning alive, had looked after the poor, and had served as inns for travelers, and that the monks, working

[1] This palace is gone, but there is still a church by that name in Rome.

as farmers, bakers, brewers, and builders, had made manual labor again respectable.

The Church and Justice. For a long period there was so little law and order in many parts of Europe that if it had not been for the Church there would have been little justice between man and man. As time went on, certain classes of cases came to be regarded as belonging especially to the Church courts. Such were cases involving members of the clergy or marriage, divorce, wills, and the inheritance of property. The Church, too, furnished counselors of all sorts to kings and emperors.

The Truce of God. The Church used its influence to lessen the incessant fighting of the feudal barons by urging them to accept the so-called Truce of God, that is, to agree to stop fighting from Wednesday night to Monday morning and on holy days. It made the conferring of knighthood a religious ceremony which bound the candidate to fight for the right and to protect the weak. In these and other ways it sought to enlist the fighting spirit of the age on the side of righteousness.

2. The Church and the People

Touching the High Spots. The Church entered intimately into the lives of the people, from the cradle to the grave. (1) All, whether prince or lowly peasant, were admitted to the Church through baptism. When they grew up (2) they were "confirmed" by the bishop and (3) took part in the most solemn ceremony of the Church, called the Mass.[1] From time to time (4) they confessed their sins to the priest, who prescribed penance for their wrongdoings. (5) When the time came to be married, it was the Church that married them. (6) The priest attended them in their dying moments and, finally, laid them to rest in the churchyard.[2]

[1] The Eucharist, or Lord's Supper, was part of the Mass.

[2] These six ceremonies, together with holy orders (that is, the ordaining of priests), made up the seven sacraments through which the Church ministered to man's spiritual needs.

Holy Days are Holidays. The Church lessened the burden of toil for the workers through its numerous holy days, which were also holidays. The Church service counted for more in people's lives then than it does now because there was practically nothing else to do on holy days but to go to church. It was the one bright, colorful spot in people's lives.

The Cathedrals. In the cathedrals and other great churches all that was finest in the work of artist and artisan was to be found — carvings in wood and stone; stained-glass windows, through which the sunlight streamed in many colors; gold and silver sacred vessels and candlesticks; richly embroidered altar cloths. Everything beautiful that man could make was there, dedicated to the glory of God.

The Church Services. The services were as impressive and colorful as the buildings. Priests in rich robes chanted solemn music as they marched up the aisle or stood before the flickering candles on the altar, and choristers sang anthems accompanied by the great organ. Sometimes the Church presented religious plays, which thrilled the beholders with the happy rewards that were given to the righteous and terrified them with the torments of evildoers in hell.

It is difficult for us, who are used to the phonograph and the radio in our homes, to patriotic parades, to the "movies," and to all the other varied thrills of modern life, to realize what the Church meant to the people of the Middle Ages. Much of what these things mean to us the Church meant to them, as well as being a place of worship.

The Church's Views on Business. Besides entering into religious and social life, the Church entered into business life. Here it stood for the principle that a man was entitled to a reasonable profit or wage, but that he had no right to take advantage of the needs of his customers to make them give him more. The Church also opposed usury[1] (that is, lending

[1] On this account money-lending fell into the hands of the Jews, who, of course, were not in the Church. Jews could not hold land or engage in trade; so money-lending was about the only business open to them.

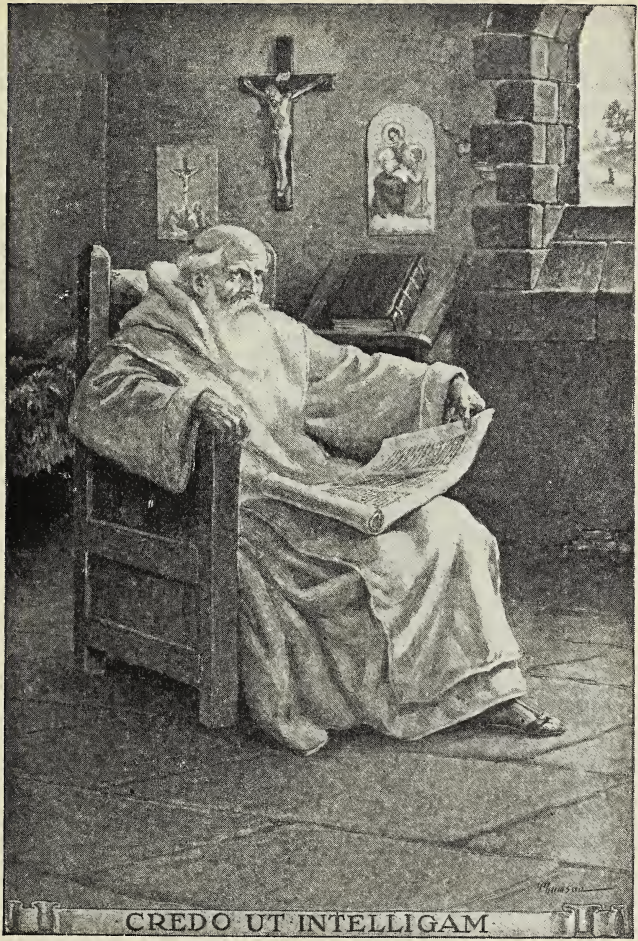
money at interest) on the ground that the usurer did no work and so deserved no pay.

A Splendid Ideal. It is obvious that the Church in the Middle Ages was not so much a purely Sunday affair as it is today. It entered much more into the week-day and workaday life. At its best it stood for a way of living which men were to follow from Monday to Saturday, as well as on Sunday, and which was to apply to business, government, international politics, education, and every other side of life.

It was a splendid ideal, and, though it may seem strange to you that a church should try to exert such a widespread influence, you will never understand your medieval ancestors unless you realize that this did *not* seem strange to them. They were not even surprised to see their kings take orders from the Church; they were accustomed to think of princes as servants of the Church.

Not All People were Theological Scholars. Don't get the impression, because the Church played such an active part in their lives, that all people in the Middle Ages were students of theology. The average man accepted the claims and teachings of the Church just because it was the thing to do. He had been brought up to believe them, and everybody around him believed them. They formed the main part of the intellectual atmosphere in which he lived.

About Intellectual Atmospheres. If this seems strange to you, note that in regard to our present-day intellectual atmosphere most of us do the same thing. Today almost everybody, at least in this hemisphere, believes in democracy and in science. These two terms describe in large part the intellectual atmosphere in which we live. We hear and read about them constantly; we think we know what they mean, and we have a great deal of faith in them. But if any intelligent person were to question us about them we should very soon show that we really know very little about either of them. Yet, somehow, we feel pretty sure that both are right and good, and that's just about the way the average person felt



The Medieval Mind *was the* Believing Mind

See page 427

about the Church in the Middle Ages. Just as science offers us an explanation of the world, and democracy gives meaning to our lives by claiming for us the opportunity to make the most of ourselves, so the medieval Church offered an explanation of the world, and it gave meaning to the humblest soul by claiming for it a heavenly destiny.

Salvation through the Church. The essence of the Church's teachings was that our first ancestors, Adam and Eve, had sinned and their sin had left a stain on all mankind. As the old couplet ran:

> In Adam's fall,
> We sinnèd all.

But God had promised that in time He would send a Redeemer. This promise was fulfilled when Jesus, by his death on the cross, took upon himself the burdens of men's sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). The outward sign of God's mercy was the Church, which Jesus had established. Only through the Church could men show that they "believed in him" and so win everlasting life.

3. Two Well-known Figures

Good and Bad. In such a vast organization as the medieval Church, run by human beings who were very much like ourselves, it is not surprising that there often were men who were not worthy of their high office. Sometimes those in the highest ranks, as well as those in the lowest, were decidedly unworthy. But to see only the evils in the medieval Church would be as unfair to the people of the Middle Ages as it would be unfair to us if our descendants a thousand years hence were to dwell only on the records of our dishonest politicians. At its worst the Church had men in high office who were totally unfit and who helped to bring on disaster. At its best it had many noble men and women who labored diligently for the ideals which the Church had set up.

Saint Francis of Assisi. Foremost among those known to history was an Italian contemporary of Innocent III who lived in the little town of Assisi. His name was Giovanni Francesco Bernardone, but we know him as Saint Francis.

When young Bernardone was in his late twenties he suddenly quitted the gay life he had been leading and devoted himself to taking care of the poor and afflicted. Others joined him, and before long a new religious order came into being, the Franciscan order of friars.[1] Following the precepts of Jesus,[2] they went about doing good.

A "Povre Persoun." As a picture of those whose names are unknown to history, we might take the "povre Persoun" (poor parson), whom Chaucer describes in the Prologue to *The Canterbury Tales*.[3] This parson was "riche . . . of holy thoght and werk." He lived simply so that he "coude in litel thing han suffisaunce." Though "wyd was his parisshe, and houses fer asonder," yet he went, on foot, to his most distant parishioners who were in sickness or need, no matter how bad the weather was. The description of the lowly cleric ends with the familiar couplet

> But Cristes [4] lore,[5] and his apostles twelve,
> He taughte, but first he folwed it himselve.

Messengers of Comfort. Such men, going in and out of the highways and byways of town and country, brought comfort to those on whom the burdens of life weighed heavily. Life was hard, plagues and famine were only too common, and it must have meant much to men and women to hear from the lips of a "povre Persoun" that there was a place beyond the grave where sorrow and suffering were no more and where there was One to whom their lives were very precious.

[1] See illustration on page 416.

[2] "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." — Matthew x, 8–10

[3] Geoffrey Chaucer (*c.* 1340–1400) was the first great English writer.

[4] krĭs′tĕs. [5] Teaching.

Back to Innocent III. This in brief is the sort of picture that Innocent III might have seen in his mind's eye as he blessed the vast assembly of delegates to the great Lateran Council. But there was another picture which he might have seen and probably did see.

4. A Different Picture

Some Shadows. Though Innocent had launched the Fourth Crusade, it had not accomplished what he had thought it would. He had expected the crusaders to take *Jerusalem* from the *infidel Turks*; instead, they had taken *Constantinople* from a *Christian prince*!

Though the French king, Philip II, had taken back his divorced wife, he had paid no attention to the Pope's injunction to keep out of the territories which the English king held in France. Though the English king, John, had become the Pope's vassal, yet when the Pope sided with him against the English nobles, the latter paid no attention to the papal commands. Though Innocent was guardian of the future emperor, he knew no way of guaranteeing that the young man would be any more friendly to the papacy than many of his predecessors had been. (As a matter of fact, when the young man did become emperor (Frederick II) he gave the papacy a great deal of trouble.)

The Crusades helped to Weaken the Church. The Crusades, which the Popes themselves had begun, weakened the Church indirectly in a number of ways.

1. They withdrew from France and England many disorderly knights and barons, and this enabled the kings to strengthen their position at home.

2. They stimulated the growth of towns, which again strengthened the position of the kings because the merchants were willing to help the kings put down the feudal barons and make the roads safe for business.

3. As business increased, the merchants began to oppose the Church's principles of a just price, a just wage, and no

usury. Prices came to be fixed by the law of supply and demand, which means, as you probably know from experience, that when the supply is small and the demand is large the price is high, and vice versa.

4. The Crusades broadened some men's minds (not all, by any means). They learned of a world which, in spite of the fact that it was Moslem and not Christian, was nevertheless away ahead of theirs in most of the comforts and some of the decencies of life. They learned that these infidels had as fine a code of honor as they themselves had and often lived up to it better. Some of the crusaders came to like the Moslems better than they did many of their fellow Christians. All this tended to weaken the hold of the Church on men's minds.

Overworking the Crusade Idea. The Church was further weakened by a different sort of crusade — the so-called Albigensian Crusade, directed against the heretical Albigensians and Waldensians in southern France. The Dominican friars [1] (organized by Saint Dominic (1170–1221), a Spaniard) first tried to win over the heretics but failed, and in 1208 a crusade was preached against them, and they were exterminated. But the Church probably lost more than it gained by these harsh measures, for this "crusade" was one of the most terrible butcheries in history, and made many people wonder what there was in the teachings of Jesus that could justify such cruelty.

Learning helped to Weaken the Church. Just as the Crusades taught men that there was a *world in space* about which they had known little, so the universities, which began to develop in the twelfth century, taught them that there was a *world in time* of which they had been ignorant.

Heretofore they had known little beyond the period of the Early Church Fathers, in the first centuries of the Christian

[1] They were also called Preaching Friars and, from the color of their robes, Black Friars. Like the Franciscans, they spread all over Europe. Since their main function was to win over those who were opposed to the Church, many of them became great teachers and scholars. Thomas Aquinas (ą kwī′nąs), the greatest scholar of the Middle Ages, was a Dominican.

Era. Now they began to study about the early Romans and Greeks and to find that, somehow or other, these peoples had managed to build up great civilizations without the aid of the Church. This, together with the growth of wealth through trade and manufacture, tended to shift men's interest from other-worldly things to things of this world. Naturally enough, this revival of the ancients' joy of life began in Italy, where wealth (through trade and through the payments made to the Pope from all over Western Christendom) first became abundant.

There were thus a number of tremendous movements under way, tending to weaken the hold which the Church had on men's minds. Two of these we shall look at briefly in the following chapters: the development of higher learning, and the development of nationality, that is, of like-mindedness among people in various large areas in Europe.

Readings

ADAMS, *Civilization during the Middle Ages*, chap. x. DAVIS, *Life on a Medieval Barony*, chaps. xxiii, xxiv. JESSOPP, A., *Coming of the Friars*, chap. iii. *National Geographic Magazine*, July, 1922 (famous cathedrals). ROBINSON, *History of Europe* (new brief ed.), chaps. v, xvi, xvii; *Readings*, I, chaps. v, xvi. **Fiction.** GOODENOUGH, LADY, *The Boys' Chronicle of Muntaner*. JEWETT, S., *God's Troubadour* (St. Francis).

Some Key Words

Lateran Council	**monastery**	**Innocent III**	**Albigensian Crusade**
" just price "	**usury**	**heretical**	***Canterbury Tales***
" just wage "	**King John**	**Dominican**	**Philip Augustus**
" Truce of God "	**Franciscan**	**sacrament**	

Things to Do

1. Using the key words, make up suitable questions for this chapter.
2. Continue your time chart.
3. Look up the derivation of "Canterbury"; "cathedral."

CHAPTER XXXIV · Telling about Learning and Art in the Later Middle Ages

1. The Rise of Universities

A Turning Point. The eleventh and twelfth centuries mark a turning point in the history of medieval education. Up to that time practically all formal education was in the hands of the clergy and aimed to prepare for some office in the Church. Teaching was largely a matter of handing on what the Church accepted as truth rather than of cultivating in students a desire to seek new truth. The typical scholar of the day had for his motto *Credo ut intelligam* ("I believe in order that I may understand"). In the twelfth century, however, a new spirit began to make itself felt, — a spirit which was to have far-reaching results.

Abelard. During this century the schools connected with the great cathedrals supplanted the monastic ones as leaders in education. Among the cathedral schools the leading one was that of Notre Dame in Paris. Here taught a remarkable teacher named Abelard, whose keen mind detected that there was scarcely a subject connected with the beliefs of the Church on which the Early Church Fathers, the generally accepted authorities, had not had conflicting views. This led him to the conviction that the road to wisdom lay in starting not with *belief* but with *doubt*, — in asking questions and then more questions.

Sic et Non. Abelard used a method called *Sic et Non*, that is, "Yes and No" or "For and Against." Under *Sic* he listed all the points that could be made for a disputed question, and under *Non* all those that could be made against it. Then he left it to his students to make up their own minds what to believe.

Such a method may seem innocent enough to us today, but in Abelard's day it was revolutionary, and it filled the conservatives with alarm. It raised, among other questions, a fundamental one about which men still disagree, How can man better know God, through the heart or through the mind? One saintly contemporary of Abelard declared that God is known in proportion as He is loved; and today, as in the Middle Ages, there are probably more people who would vote *Sic* for this declaration than there are those who would vote *Non*.

The First Medical School. During the same century there were two important developments in Italy, where medicine and law now came to be studied systematically. In the preceding century (the eleventh) the town of Salerno in southern Italy had begun to get a reputation as a health resort, and Constantine of Carthage (a learned Jew who had become a monk) had given lectures on medicine there. During the twelfth century others followed him, and thus the first medical school in Europe developed.

The First Law School. The study of law was begun at Bologna[1] in northern Italy. Here a great scholar named Irnerius[2] lectured on the Roman law as codified by Justinian (p. 478, note). Students flocked there from all over the West, and Roman law came to play a very important part in European life.

Remember that the law had been codified at a period when the Roman emperor was supreme, so that everything in it pointed to the ruler as the source of power rather than to the nobles or common people or even the Church. On this account rulers in western Europe were very glad to get lawyers trained in the Roman law to help them to establish their authority.

Note that with the development of the study of medicine and law two new learned professions came into being in western Europe.

[1] bō lōn′yä. [2] ẽr nē′rĭ us.

The Questioning Mind

Abelard teaching in the Latin Quarter. Note the towers of Notre Dame through the doorway

Alma Mater. By 1200, therefore, there were three important centers of learning: namely, Paris (noted for the study of theology), Salerno (medicine), and Bologna (law). We in America are interested chiefly in the first because the University of Paris, which developed in the thirteenth century, became the alma mater of most of our universities. The history of those in the United States is as follows: English students from the University of Paris founded Oxford University; students from Oxford founded Cambridge University; students from Cambridge founded Harvard College (1636), which became Harvard University in the nineteenth century; and most other universities in the United States have been influenced more or less by Harvard University.[1] The Canadian universities are, of course, descended from Paris either directly or through Oxford and Cambridge. But those in Latin America are descended from the Spanish universities, which belong to the University of Bologna family.

PARIS

OXFORD

CAMBRIDGE

HARVARD

A University Family Tree

What makes a University? The earliest universities were very informal affairs; they "just grew." A great teacher like Abelard or Irnerius began to teach in this place or that, and students came to listen to him. This informal beginning of universities helps to remind us of a fact which is often overlooked today, namely, that the heart of a university consists of a group of teachers who have something worth teaching and a group of students who want to learn.

[1] While Harvard is the oldest institution of higher learning within the American limits of the United States, the oldest university under the United States flag is the Dominican University of Santo Tomás, in the Philippines, founded by the Spaniards in 1611. The oldest university on this continent is the University of Mexico (1553).

2. Within the Academic Walls

The Liberal Arts. When the universities became fully developed, each as a rule had what we should call an undergraduate division and a graduate division. The undergraduate division covered much the same ground as the old cathedral school had covered, — grammar, rhetoric, and logic (the trivium), and arithmetic, geometry, astronomy, and music (the quadrivium).

Of these so-called seven liberal arts the first three aimed to teach students to read intelligently, to express themselves clearly, and to think straight. Of the last four, music was the most important and practical because the Church service was set to music.

The Three Advanced Faculties. The graduate division generally had three parts, or faculties — theology, law, and medicine. From this list we miss engineering, commerce, agriculture, and other practical, or vocational, faculties of our modern universities. Men in the Middle Ages and for long after trained for these callings "on the job." But note that three of the four medieval faculties were purely vocational, preparing men for definite callings (the Church, law, and medicine), and that even the arts faculty was largely vocational in that it trained teachers.

Masters and Doctors. The medieval university began as a guild of teachers, very much like the guilds of the merchants and craftsmen. Admission to its ranks was by examination (just as in the craft guilds), after which the successful candidate became a master and received all the rights of the teaching craft. After further study and examination came the higher degree of doctor, whether of theology, law, or medicine.

Not All Students were Studious. After the universities got well under way they began to attract others besides earnest seekers after truth. Going to a university came to be "the thing to do" (just as in our own day), and many went chiefly for a good time.

Student life was gay and often wild. "Town and gown"[1] fights were common occurrences, and sometimes they grew into veritable riots. Each university had complete authority over its members and had its own prison, where disorderly students were confined.

An Old Custom. Student riots still occur, though not so often as in the Middle Ages. But other customs that developed early are as strong now as they ever were. Perhaps none has had a more vigorous existence than the custom of writing home for money! This is how it was done in the Middle Ages. After sending greetings to his "venerable master," one hard-up student goes on to supply his father with the following information:

> I am studying at Oxford with the greatest diligence, but the matter of money stands greatly in the way of my promotion, and it is now two months since I spent the last of what you sent me. The city is expensive and makes many demands; I have to rent lodgings, buy necessaries, and provide for many other things which I cannot now specify. [What do you suppose these "other things" were? Do you think he really wanted to tell?] Therefore, I respectfully beg your paternity that, by the promptings of divine pity, you may assist me, so that I may be able to complete what I have well begun. For you must know that without Ceres and Bacchus, Apollo grows cold.[2]

What evidence is there in the last sentence that Greek and Roman ideas had reached Oxford? How many American fathers would know what the young man meant?

Becoming Worldly but not Mannerly. Parents too got training long ago in writing letters of a type that is still familiar,[3] and clergy worried over the students just as they still do; for even when the students were studious, their manners and morals left much to be desired. It is almost incredible how

[1] Medieval students wore gowns (such as present-day students sometimes wear at Commencement), which marked them off from the town folk and showed that they had some connection with the Church.

[2] C. H. Haskins, *Studies in Mediæval Culture*, p. 10. Clarendon Press, 1929. With permission of the author.

[3] Ibid. p. 15.

much in the way of good manners many were innocent of. If you sigh for the "gentel curtesie" of the Middle Ages, read this excerpt from a university student's handbook and realize what you are sighing for:

> Wash your hands in the morning and, if there is time, your face; use your napkin and handkerchief; eat with three fingers only, and don't gorge; . . . don't pick your teeth with your knife or wipe them on the cloth; don't butter your bread with your finger; don't whisper or go to sleep; don't spit on or over the table![1]

If such injunctions had to be laid on university students, you can imagine what table manners must have been like in our medieval ancestral homes. However, it is not our purpose here to dwell on manners but to note that university life, like life in general, tended to center men's minds on things of this world rather than on otherworldly things, and this weakened the power of the Church.

3. The Classical Revival

A New Athens. The interest in art and learning aroused by the revival of city life spread all over Europe, but it was especially marked in Italy. We have already spoken of the study of medicine in Salerno and of law in Bologna. The chief cultural center, however, was Florence, which at its height has been likened to the Athens of the days of Pericles.

Florence became a republic in the twelfth century. Though the noble families exercised the chief control, they were kept in check by the well-organized craft guilds. This was not done without frequent disturbances, which often took the form of miniature civil wars. Life in medieval Florence, as in the other cities of Italy, was anything but a humdrum affair.

[1] Ibid. p. 80. Lest you think this is a fabrication, let it be said that it comes from a study made by the dean of American medievalists. The whole book is an excellent example of a great scholar viewing the past as a Living Past and picturing it in such a simple and human way that it does live for us again and yield us helpful ideas with which to think on present-day life.

The New Athens *about* 1500 A.D.

From a contemporary woodcut. Note the dome of the cathedral and the wall towers. The third bridge (Ponte Vecchio) is still lined with shops as in 1500

Dante. Florence had many illustrious sons, but none more so than Dante (1265–1321), the author of the *Divine Comedy*. This sublime poem points to some of the changes that were coming over Europe. (1) It was written not in Latin (though Dante knew Latin well) but in the common speech of the Florentines. This Florentine speech, which, of course, was based on Latin, now became the standard literary language for Italy. (2) It was the first great work that had been written by a layman since the downfall of the Roman Empire over seven hundred years before.

Petrarch and Latin Literature. While Dante set the fashion of writing in the vernacular, a fellow Florentine set the fashion of studying the writings of the ancients. His name was Petrarch[1] (1304–1374), and he was about your age when Dante died. The study of the classics soon became a veritable craze; men everywhere ransacked monasteries and

[1] pē′trärk.

castles for ancient manuscripts. Thus began the literary movement which is properly called the Renaissance.[1]

Revival of Interest in Greek Literature. Petrarch was interested chiefly in the Latin writers, but those who came after him became more interested in the Greeks. Again the lead was taken by Florence, to which a number of Greek scholars came about 1400. One of these, named Chrysoloras,[2] gave lectures on Greek literature, and soon Greek was as much of a craze as classical Latin.

DANTE

From a fresco in Florence by Giotto

Advantages. Was the rebirth of the classics a good thing? Yes and no. We have seen that the men of that day were moving into a new world. They were centering their attention upon themselves as human beings rather than as potential angels; so their main concern was with making life here on earth a rich and agreeable experience. It was therefore a great boon to them to learn from the ancient Greeks and Romans how to live such an earth-centered life on a high plane. The writings of the ancients gave them new ideals and helped them to formulate a new outlook on life.

The ancient writings also saved them the trouble of discovering or thinking out many things. They were enabled to start from where the ancients had left off rather than from the

[1] rĕn ĕ sāns′. The term "Renaissance" (meaning rebirth) has come to be applied to the later Middle Ages in general. Used thus, it is apt to be misleading, for much that happened in this period was new and not a revival, or rebirth, of anything that the Greco-Roman world had known — for example, the invention of gunpowder and the printing press.

[2] krĭs ō lō′rạs.

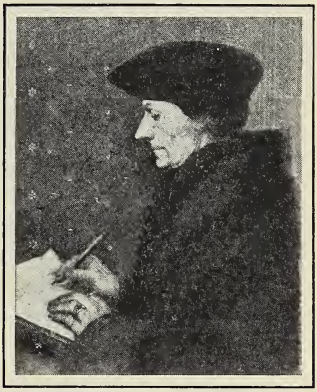
beginning. So in two very important respects the revival of interest in the classics was advantageous.

Disadvantages. On the other hand, most of the men of that period developed such an admiration for the learning of the ancients that, instead of using it as a starting point for further advancement, they became hypnotized by it. Their Golden Age lay not in the future but in the past, in the Age of Pericles and the Age of Augustus. To them, all that was worth knowing had already been made known by the ancients, and the best that man could do now was to meditate on the classics.

This attitude was unfortunate because a few men, such as Roger Bacon, had become interested in the world of nature and were on the way toward developing the scientific method of careful observation and experimentation, through which men later were to find many truths that the ancient world had never known. If the early students of science had been encouraged, the modern scientific movement might have started three hundred years earlier than it did.

Humanists and Scientists. What the classical scholars, and also the theologians, failed to realize was that the scientists too had a contribution to make to the problem in which they were chiefly interested, namely, how to live the good life. The classical scholars sought to solve this problem by centering their attention on man. It is for this reason that they came to be called humanists. But while it is true (as you know from experience) that man is a great obstacle to the good life, it is also true that nature is likewise an obstacle. Not much had as yet been done to overcome this obstacle. Plagues and food shortages were about as common at the end of the Middle Ages as at the beginning. Public sanitation was hardly known. Medical science was little farther advanced than in the days of the Greeks; no human being had ever yet heard of a microbe. And we could go on in this way through an interminable list of items with which science has made us familiar.

We may say, therefore, that the revival of interest in classical culture was good in so far as it gave men a new outlook on life, but that it was unfortunate in so far as it shut men's eyes to the possibilities offered by the study of science.



ERASMUS, *by Hans Holbein*

Erasmus. The study of Greek spread over Europe, but in the north scholars were interested in it not so much because it enabled them to read the Greek classics in the original as because it enabled them to read the New Testament in the original.

The greatest scholar from the north was a Dutchman from Rotterdam, named Erasmus (*c.* 1466–1536). Like Petrarch, he became an international figure; popes and princes were his friends. Unlike Petrarch, Erasmus was interested in Church affairs. Like most people of his day, he knew that the Church needed to be reformed, but, unlike many, he thought it could be reformed from within. Nevertheless, though he remained in the Church, he did much to weaken its hold on men's minds. He brought out a new edition of the New Testament in Greek and thus stimulated scholars to its study. From this study many came to the conclusion that the Church had misinterpreted some parts of it. He also poked fun at some of the ideas and practices of the clergy, in his *Praise of Folly* and other writings.

A New Way to spread Ideas. Erasmus's influence was more widespread than it would have been if he had lived in any earlier age, for he had a new vehicle for spreading ideas, — the printing press, which had been invented by Gutenberg about

1450. Erasmus was the first great scholar to have the benefit of this first modern machine for mass production.

ONE PANEL *of the Marvelous* BRONZE DOORS *of the* BAPTISTERY *in* FLORENCE, *by Ghiberti (died 1455)*

To sum up the results of the new intellectual movement in so far as these affected the Church, the revival of the classics had a double result. In the south it tended to center men's attention on affairs of this world and to make them indifferent to religion. In the north it aroused a great interest in the study of the New Testament in the original Greek, which brought on disputes with the Church regarding the correct interpretation of that foundation stone of the Christian religion.

4. RENAISSANCE ART

Renaissance Architecture. Interest in the ancient classics stimulated an interest in classical architecture and resulted in developing a new style, called Renaissance, which superseded the Gothic. As contrasted with the Gothic, with its pointed arch and flying buttress, the new type was characterized by the straight line of the Greeks and the dome and rounded arch of the Romans. Another characteristic of Renaissance architecture (which you can see all about you today) was the use of Greek and Roman pillars, pediments, and arches for doors, windows, and outer-wall decorations. (What influences of Renaissance architecture can you find in your home or school building?)

Renaissance Sculpture. At the hands of the men of the Renaissance, sculpture reached a higher level of excellence than

" *And* Man *became a* Living Soul " (*Genesis ii*, 7)

The Creation of Adam, a detail of the Sistine Chapel, by Michelangelo. Salomon Reinach has said, "This vast work . . . is unrivalled and even unapproached in the history of painting."

Europe had seen since the great days of Greece. The greatest Renaissance sculptor was Michelangelo [1] (1475–1564), who was born near Florence and did much of his work there. He was one of the greatest men of the period, excelling not only as a sculptor but also as an architect, painter, poet, diplomat, and engineer.

As architect he contributed to the building of St. Peter's in Rome, and as painter he decorated the ceiling of the Sistine [2] Chapel in the Vatican, the Pope's palace in Rome, but he thought of himself chiefly as a sculptor. Among the works of his chisel, perhaps the most famous are his statues of David (see page 232) and Moses.

Renaissance Painting. Painting developed "on its own" more than other forms of Renaissance art because there were no classical paintings to serve as models. There had been some slight beginnings of painting earlier in the Middle Ages; now it made such tremendous strides, especially in Italy, that the word "Renaissance" almost inevitably makes one think

[1] mī kĕl ăn′jē lō. [2] sĭs′tēn.

MONA LISA, *by Da Vinci*

of Italian painters. We have already mentioned Michelangelo, and there were many others. Here we have space only for two of his contemporaries, who are usually grouped with him, namely, Leonardo da Vinci[1] (1452–1519) and Raphael[2] (1483–1520).

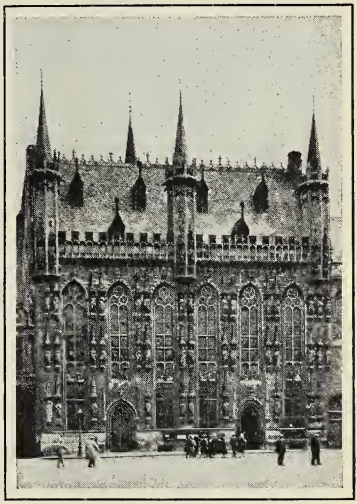
Leonardo da Vinci. Leonardo, like Michelangelo, was a universal genius, excelling as painter, sculptor, architect, and military engineer. No one embodied the spirit of the Renaissance more richly than he did. He sought to learn about man and nature and to express what was true in ways that were beautiful. His best-known paintings are *The Last Supper* and *Mona Lisa*.[3]

Raphael. Raphael, the youngest of the trio and the shortest-lived, was not the all-round man that the other two were. He was, first and foremost, a painter, but such a great one that he was called "the divine painter," both in his lifetime and long after. Though only twenty-one when he came to Florence, he was already famous. In Florence

THE SISTINE MADONNA, *by Raphael*

[1] lä ō när′dō dä vēn′chē. [2] räf′ā ĕl. [3] mō′nä lē′zä.

he painted some of the lovely Madonnas by which most people know him today. After four years he was called to Rome, where he became the favorite painter of two Popes, Julius II and Leo X, both of whom were great patrons of the arts. For them he decorated the walls of the Vatican with vast compositions dealing with historical and religious subjects (see page 158).



The Town Hall *of* Bruges, *in Belgium*

Relation of Wealth to Art. The three masters we have mentioned were but a fraction of those who came out of Italy during the Renaissance period. Note that a great deal of their work dealt with religious subjects and illustrates again the relation between art and wealth. The Church was the richest patron of art, and it wanted Church buildings and religious pictures.

The Church, however, was no longer the only patron of the arts. Private and civic wealth had increased to such a degree that by 1500 there were city halls and guildhalls and palaces of kings and merchant princes which rivaled in splendor the cathedrals and the palaces of the bishops.

In this and the preceding chapters we have seen that the growth of cities made life increasingly rich and varied and tended to weaken the hold which the Church had on men's minds. But if there had been no development other than city life, the Church's position as a universal body, taking in

all western Europe, would not have been threatened. That position, however, was threatened when distinct national or regional cultures began to develop and when men began to think of themselves not as Western Christians but as Frenchmen, Englishmen, Spaniards, Germans, and so on. We shall speak of this development in the next two chapters.

Readings

ADAMS, *Civilization during the Middle Ages*, chap. xv. REINACH, *Apollo*, chaps. xiv–xviii. ROBINSON, *History of Western Europe* (new brief ed.), chap. xxii; *Readings*, I, chap. xxii. TAPPAN, *Heroes of the Middle Ages*, chaps. xxxi–xxxv. VAN LOON, *Story of Mankind*, chaps. xxxix–xl.

Some Key Words

Abelard	**Vatican**	**Salerno**	***Sic et Non***	**Michelangelo**
Bologna	**Notre Dame**	**Dante**	**Florence**	**Leonardo da Vinci**
Petrarch	**alma mater**	**humanist**	**Renaissance**	**St. Peter's**
Erasmus	**classics**	**Raphael**	**Mona Lisa**	**Sistine Chapel**

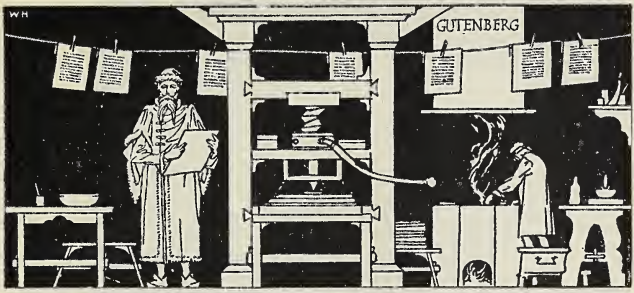
Questions

SECTION 1. What change took place in European education in the eleventh and twelveth centuries? Could you profit by using the *Sic et Non* method? Show by means of an educational family tree how Abelard of Paris forms a part of our Living Past.

SECTION 2. What did medieval students study? What is meant by "town and gown"? What inferences about medieval civilization can you draw from the excerpts on pages 432 and 433?

SECTION 3. What was the importance of Dante in medieval learning? of Petrarch? What new vehicle did Erasmus have for spreading his ideas? What ideas did he have to spread? How did the effect of the revival of learning in southern Europe differ from the effect in the north?

SECTION 4. How can you tell whether or not a building is of the Renaissance type of architecture? Who were three great artists of the Italian Renaissance, and what did each accomplish? What evidence is there in the Renaissance period of the relation between art and wealth?



Unit III · *In which Europeans begin to develop National Patriotisms*

Joan of Arc Typifies the Growing French National Spirit

Here she is being tested. She had never seen the King, yet she points to him unhesitatingly, in spite of his lack of royal trappings

CHAPTER XXXV · Telling briefly about Three Areas that acquired National Solidarity, and Two that Did Not

1. France

The Heart of Medieval Europe. The most important fact in the political history of the later Middle Ages was the growth of national feeling and national solidarity in the western part of Europe. By 1500 France, England, Spain, and Portugal had come into being with much the same boundaries that they have now.

France was the heart of medieval Europe. From here came Charlemagne, the creator of a Teutonic empire. Here the wild Vikings were civilized, and from here they went (as Normans) to conquer England and Sicily. From here, too, came most of the crusaders.

Growth of Royal Power. The kingdom of France developed from the western part of Charlemagne's empire. For long its kings had little besides the royal title, but through war, diplomacy, and marriage they gradually extended their power. Their hardest contest was with the English kings, who, at one time, through inheritance and marriage, held more than half of France as feudal lords (see map, p. 460) and even acquired a claim to the French throne.

The Hundred Years' War. In 1337 the English king, Edward III, tried to make good this claim to the throne of France and thereby began the so-called Hundred Years' War, which continued (with long interruptions) until 1453. In it occurred one of the most extraordinary episodes in history. In 1429 the English were besieging Orleans, and, from the listless fighting of the French, it seemed inevitable

that the city would soon be forced to surrender. Then, suddenly, appeared the leader that France needed. This leader was a surprising and at first sight a most unpromising one — a peasant girl of about your age. Her name was Joan of Arc. She had never even taken part in a battle, let alone directed one; but she had had a vision and had become convinced that God had called her to free France from its enemy.

JOAN *of* ARC *from* LIFE

From Archives Nationales, Paris. This sketch was made on the margin of his notes by the scribe who recorded the trial. We have no record of how good an artist he was; and Joan did not carry her sword and banner at the trial, so the chief value of this sketch is to show us the sort of gown she wore

Victor and Martyr. At first people laughed at her, and she had difficulty in getting to the King. But she persisted and, to her great joy, the King took her seriously and furnished her with an army. Her faith in her mission aroused the fighting spirit of the French, and the English were driven from Orleans (1429).

Within a year, however, Joan fell into the hands of the English, who brought her to trial as a witch. A Church court made up of English sympathizers condemned her as a heretic, and she was burned at the stake.

Her "Soul goes Marching On." But Joan had done her work; she had aroused a new spirit in her people, and the English won no more victories. With the loss of Bordeaux[1] (1453) the Hundred Years' War came to an end. England had nothing left on the Continent except the town of Calais[2] in the north, and before the end of the century Charles VIII

[1] bôr dō′.
[2] kȧ lē′. Calais was lost about a hundred years later (1558).

of France felt strong enough at home to try to establish his claim to a part of Italy.

Meanwhile earlier French kings had dealt a great blow to the papacy.

France and the Church. In France, as elsewhere, the great powers claimed or exercised by the Church brought on conflicts between king and Pope. One such conflict occurred in 1296, when Pope Boniface VIII forbade the clergy to pay taxes to the State. The French king, Philip IV (or Philip the Fair), replied by forbidding the shipping of any money or precious stones out of the country. This, of course, made it impossible for the clergy to send their customary payments to Rome, and so the Pope gave in.

The Babylonian Captivity. Philip soon won a greater victory over the papacy; in fact, he practically captured it when, in 1305, a French archbishop was elected Pope and established himself at Avignon[1] instead of at Rome. This so-called Babylonian Captivity lasted until 1378. In that year there was again a Pope in Rome, but matters now were really worse because there was still a Pope in Avignon. This state of affairs lasted until 1417, when once more there was only one Pope, and he lived in Rome. But the papal office had lost much of its prestige during the long period in which it was the plaything of selfish factions. Thus the French kings, who in the early Middle Ages had been the mainstay of the papacy, contributed very materially in the later Middle Ages to weaken the hold which the Church had on men's minds.

French Culture. On the cultural side the troubadours, as the poets of Provence in southern France were called, started a literary movement in the eleventh century which exerted a great influence throughout western Europe. They sang their songs for about one hundred and fifty years, and then they were wiped out (with almost everything else that was

[1] à vē nyôn′. Avignon was not annexed to France until 1791, but it was near enough to be under French control.

worth while in Provence) by the terrible Albigensian Crusade (p. 425). But before this happened the minnesingers in Germany had taken up the movement; so the work of the troubadours was not lost.

The French had also an epic literature which dealt with the life of Charlemagne and with the lives of legendary figures in their own early history or the history of the ancients. The French universities, notably that of Paris, had many famous teachers who attracted students from all parts of Europe, and French architects were master builders of castles and cathedrals. Thus in a variety of ways France led in creating the culture which we call medieval.

2. Spain and Portugal

Expelling the Moors. At the beginning of the Medieval Millennium the Iberian Peninsula was in the hands of the Visigoths, who held it until the Moslem invasion of the eighth century (p. 362). The differences in race and religion kept the conquered and the conquerors apart. Presently a number of Christian principalities arose in the north of the peninsula, and from them developed the kingdoms of Aragon, Castile, León, and Portugal. Their history in the Middle Ages is largely the story of a crusade against the Moors.

By 1492 all but the southeastern part had been won, and in that year the last Moorish stronghold, Granada, was taken. The control of the peninsula was now shared by Portugal and the combined state of Aragon and Castile, which we call Spain.[1]

Maritime Discoveries. Here is another piece of doggerel which has helped many a student through an examination:

In fourteen hundred and ninety-two
Columbus sailed the ocean blue.[2]

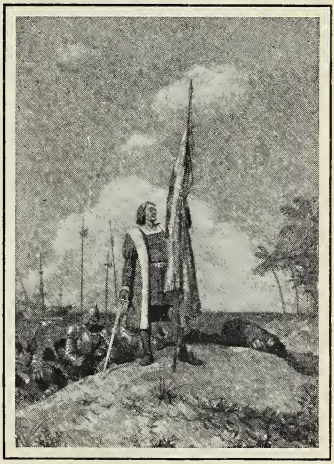
[1] Ferdinand of Aragon married Isabella of Castile in 1479.

[2] If rimes help you to remember dates, make up some of your own — for example,

In fourteen hundred and ninety-eight
Da Gama knocked at India's gate.

You can do as well as that.

The details of Columbus's career ought to be familiar to you from your study of American history; so we shall confine ourselves to a few general remarks.



How one Present-Day Artist *Pictured the* Landing *of 1492*

1. Spain was not the first to engage in maritime discovery. Portugal had begun some years before under Prince Henry the Navigator, who was probably the first person ever to carry on exploration in a systematic manner.

2. Prince Henry sought a route to India before 1453, the year in which the Turks took Constantinople; so it is hardly correct to say (as used to be said in the books your fathers and mothers studied) that the capture of Constantinople was the reason why men tried to find a new route to India. The real reason seems to have been that the Portuguese and Spanish traders thought they might as well get some of the money from the great European trade in spices and other Asiatic products as let all of it go to the Italian traders.

3. It is a little surprising to learn that, at the end of the millennium we are considering, Portugal was more envied than Spain. Columbus, it is true, had found a new hemisphere; but up to 1500, and for some years after, it didn't seem to be worth much. On the other hand, Vasco da Gama[1] had reached India (1498), and from the start the East Indian trade was very profitable. We shall speak of this again.

[1] väs'kō dä gä'mä.

By 1500 Spain and Portugal, like France, had become fairly well-organized national states, with distinct national cultures. The same was true of England; but we shall postpone her story for fuller treatment in the next chapter and shall conclude this one with a few words about two important areas which failed to become unified, namely, Italy and Germany.

3. Italy

Political Disunion. Throughout the Medieval Millennium the Italian peninsula remained disunited. At about 1500 the main political divisions were as follows: (1) the Norman kingdom of Sicily and Naples (or the "Two Sicilies") in the south, which for a while had belonged to the German imperial family of Hohenstaufen,[1] but which now belonged to the kings of Aragon; (2) the Papal States in the center; and (3) a number of principalities, or city-states, in the north, such as Venice, Genoa, Florence, Milan, and Savoy.

While Italy had made no progress toward political unity, she had made great contributions to the cultural life of Europe, as we have seen. Italy remained disunited until very recently. Most of your grandparents can remember when the present united kingdom was formed (1870).

4. Germany

Getting Civilized for the First Time. Germany was the region from which many of the barbarian invaders had come. Its story during the early Middle Ages is therefore markedly different from that of Italy. In Italy there was an old civilization seeking to hold its own against the waves of barbarism which swept over it; in Germany there was a sea of barbarism which had to be won for civilization.

Little Political Unity. In one respect Germany and Italy were alike — both came out of the Middle Ages without hav-

[1] Frederick I (Barbarossa) was the first emperor of this house (reigned 1155–1190), and Frederick II (reigned 1220–1250) was the last.

ing attained political unity. After Charlemagne's empire had gone to pieces Otto the Great had formed the Holy Roman Empire out of the eastern part (962); but he and some of his successors had tried to get control of Italy and had thereby wasted much energy which they might have spent in strengthening their position at home. Largely on this account the year 1500 found the empire united only in name. The emperor was merely the first among a great number of German princes, some of whom had very extensive possessions.

The Parable *of the* Prodigal Son, *by Dürer*

This is obviously a sixteenth-century German prodigal rather than a first-century Palestinian one. When most people were still illiterate, pictures were even more important educationally than they are today

What Royal Weddings Accomplished. In the latter part of the fifteenth century several royal weddings took place which showed what an important part marriage could play in politics. Emperor Maximilian of the House of Hapsburg[1] married Mary of Burgundy, heiress to the regions we now call Holland and Belgium. This couple had a son, Philip, who married Joanna, daughter of Ferdinand of Aragon and Isabella of Castile. Philip and Joanna had a son (born 1500), whom they named Charles and who became King Charles I of Spain (1516) and Emperor Charles V (1519). His possessions included Austria, the Netherlands, the Two Sicilies, Spain,

[1] Rudolf (reigned 1273–1291) was the first emperor of the Hapsburg family. From his descendants came most of the emperors of the Holy Roman Empire until 1806 (p. 650).

and the Spanish possessions in the New World (see map on page 507). You will find him at school on the next page.

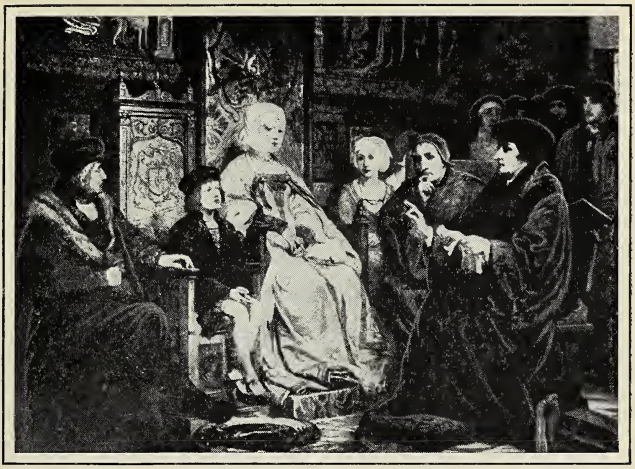
A MERCHANT *of the* STEELYARD (*London*)
By Holbein, who painted many portraits in England

German Culture. As Germany had started the millennium with little culture, it was quite natural that she should first be a borrower rather than a contributor. Among the cultural influences that came from the outside were the Christian religion, the higher learning, architecture, painting and sculpture, and lyric poetry. The French troubadours had worthy followers in the German minnesingers, the greatest of whom was Walther von der Vogelweide[1] (*c.* 1170–*c.* 1230); and the same was true of French scholars and architects. Toward the end of the period Germany produced two artists of the first rank: Albrecht Dürer[2] (1471–1528), noted especially for his etchings, and Hans Holbein[3] (1497–1543), whose portraits are among the world's masterpieces.

German Universities and the Church. The earliest university in the empire was established at Prague,[4] in Bohemia, in 1348. Others soon followed. Out of them, shortly after 1500, was to come a movement which destroyed the religious unity of western Europe. In 1500 the leader of this movement, named Martin Luther, was a student at the University of Erfurt. He was then only a little older than you are, and he was the son of a miner.

Thus by the year 1500 there were five areas on the Continent, each with a distinct culture; and three of them had

[1] vȧl′tēr fŏn dĕr fō′gẹl vī dē. [2] ȧl′brĕĸt dü′rĕr. [3] hōl′bīn. [4] prāg.



The Poor *Little* Rich Boy

Charles seems to be trying to understand what Erasmus is talking about, but the lady (probably the vice regent Margaret) has given up. — Charles would have been happier all his life if he had had a modern public-school teacher in place of Erasmus; for such a teacher would have lectured the guardian and told her that Charles had adenoids, which ought to be removed. Though Erasmus was one of the most learned men of his day (see page 437), he knew nothing about adenoids — no one did then. So Charles's stayed and flourished until, by the time he was well along in his teens, they had left their characteristic marks on him. These the artist portrayed faithfully, as you will see on page 506, though he was totally unaware that he was doing so and that in years to come his painting would be of especial interest to doctors

attained a good deal of national feeling. We shall now turn to England and bring her story up to about the year 1500.

Readings

Adams, *Civilization during the Middle Ages*, chaps. xiii–xiv. Cheyney, *Short History of England*, chaps. x–xi. Reinach, *Apollo*, chap. xx. Robinson, *History of Western Europe*, chaps. x, xii, xiv, xx; *Readings*, I, chaps. x, xii, xiv, xx. Tappan, *Heroes of the Middle Ages*, chap. xl. Van Loon, *Story of Mankind*, chap. xl. **Fiction.** Doyle, A. C., *The White Company*. Stevenson, R. L., *The Black Arrow*.

Some Key Words

Charlemagne
Joan of Arc
Babylonian Captivity
Castile
Columbus
1498
Holy Roman Empire
House of Hapsburg
Dürer
Norman
1453
Aragon
Henry the Navigator
Vasco da Gama
Charles I (V)
Holbein
Hundred Years' War
Philip the Fair
troubadour
the Two Sicilies
Orleans
minnesinger
Granada
1492
the Papal States

Questions

SECTION 1. Out of what did the kingdom of France develop? What extraordinary person appeared during the Hundred Years' War? What did she accomplish? How did the Babylonian Captivity weaken the power of the Pope?

SECTION 2. What discoveries were made by the Spanish and Portuguese in the latter part of the fifteenth century? Why did they engage in these enterprises?

SECTION 3. What was the political situation in Italy at the end of the fifteenth century? When did Italy attain political unity?

SECTION 4. How does the story of Germany in the Middle Ages differ from the story of Italy? How is it similar? What was the political situation in Germany at the end of the fifteenth century? What were some of the cultural influences that came into Germany during the Middle Ages?

Things to Do

1. Continue your time chart.

2. Adjust the hands of the "Clock" and the Great Circle for Paris, Madrid, Rome, and Vienna as you go through the chapter.

3. Look up the derivation of "Norman"; "imperial"; "diet."

4. Make a genealogical table (family tree) showing how Charles V got his various possessions. See page 26 for a diagram.

CHAPTER XXXVI · Narrating somewhat more fully how Anglo-Saxons and Norman French became Englishmen

1. Anglo-Saxon England

A Warning. We shall devote more space to medieval England than we have to states on the Continent, because England's story helps us to account for more things in our own history and our own lives. Don't let this mislead you, however, into thinking that England was then the greatest power in Europe. It was not until the eighteenth century that she reached that position.

Britain makes a Fresh Start. Although the Romans were in what we now call England for about four hundred years (43–409 A.D.), the civilization they had built up was almost entirely destroyed by the Germanic invaders of the fifth century. The native Britons were killed or enslaved or fled to Scotland, Wales, or Ireland; so with the beginning of the Medieval Millennium (500–1500) the island made practically a new start toward civilization.

Britain becomes Anglo-Saxon and Christian. How completely the Roman culture disappeared is shown by the fact that the invaders kept the language they brought with them, which we call Anglo-Saxon.[1] Their old religion, however, began to disappear when, in 597, Augustine reintroduced Christianity in southern Britain (p. 357). Augustine's work was of great importance in the history of English civilization because it linked Britain with Rome, the cultural center of Europe.

[1] From the names of two of the invading tribes, the Angles and the Saxons. Note that in the other regions invaded by the Germans (France, Spain, Portugal, and Italy) the Latin language persisted and became the basis of modern French, Spanish, Portuguese, and Italian.

Much Petty Warfare. For about five hundred years after Augustine the history of England[1] is largely the history of wars between the various little kingdoms which the invaders established or between them and the new Danish invaders, or Vikings. The most important and interesting character in these five hundred years was the Anglo-Saxon king Alfred the Great (died 901), who held the Vikings in check, as the map shows.

ANGLO-SAXON *England about* 900 A.D.

The Last Conquest of Britain. About the middle of the Medieval Millennium an important event happened which brought into England a new line of kings, a new strain of blood, a new speech, and many other new things. In 1066 the Anglo-Saxon king, Harold, was defeated at Hastings by Duke William of Normandy, and William was crowned king. It took five years of hard fighting, however, before the Norman conquest was complete and William I was master of the kingdom.

Distant Kinsmen. The Normans were somewhat related to the people they conquered, being descended in part from the same Viking stock which had overrun England in the

[1] "England" means "Angle-land." While the Angles were not the most powerful tribe, they were the most numerous, and they were the first to develop a written language, which gradually spread to the other tribes.

ninth and tenth centuries. The Vikings in France, however, had intermarried with the French; so their descendants were not purely Germanic but were partly Germanic and partly French. Their language too was different, being based on Latin, whereas Anglo-Saxon was Germanic.

HAROLD REX INTERFECTUS EST (*King Harold is killed*)

A portion of the Bayeux Tapestry, which depicts the story of the Norman Conquest. Harold is shown dying after extracting an arrow which had struck him in the eye

Two Social Classes and Two Languages Merge. England now had a conqueror class, speaking French, and a conquered class, speaking Anglo-Saxon. To put it in another way, French was spoken in the great halls of the castles, and Anglo-Saxon was spoken mainly in the kitchens and stables. In the course of the next few centuries the peoples and the languages became merged, and out of the mergers came the English people and the English language as we know them today.

How Norman French enriched Anglo-Saxon. The Normans enriched the language of the Anglo-Saxons by adding many words, especially such as made it easier to express ideas in the field of government. What took place will become clear if you reword the following sentence so that it contains only words of Anglo-Saxon origin. (Any large dictionary will tell you whether your words are Anglo-Saxon or Latin.) The words in italics are the ones you will have to change. "The *Constitution* of the *United States* has been *modified* by *judicial interpretation* as well as by *action* of *Congress* and *regional legislatures*."

Why was Norman French so rich in terms dealing with government? (One word on the preceding page ought to give you the answer.)[1]

2. Bringing Order into England

Great Organizers. William I and many of his descendants were strong rulers and great organizers, and they brought more order and unity into England than that country had ever known. As Kipling has expressed it in twelve lines which you ought to learn, England was "on the anvil . . . being hammered, hammered, hammered into shape" by her Norman and Angevin kings.[2] Perhaps the ablest of them all was William's great-grandson Henry II[3] (reigned 1154–1189), who strengthened the machinery of the central government in various ways. He built up a strong treasury department (the Exchequer), and, by sending royal judges throughout the land to try cases, he began to wipe out local differences in law and to give England a uniform system.

Henry II and the Jury System. Of Henry's many reforms none perhaps is of more interest to us than the one out of which our modern trial by jury developed. How important this reform was can be seen by comparing a jury trial with

[1] The earliest great work in English is Chaucer's *Canterbury Tales* (c. 1387), but it contains many words which are strange to the modern reader. The earliest great works that can be read easily by those who know English are the writings of Shakespeare and the King James translation of the Bible, both of which date from about 1600. About six tenths of our words are of Saxon origin, three tenths of Latin and French, and one tenth of Greek, Celtic, and other origins. Today English is the most widely used European language. It is the native tongue of more than one hundred and eighty million people and is used by about sixty million more. Next come French and German, native to sixty million and ninety million respectively, and used respectively by fifty million and twenty million more.

[2] *Rudyard Kipling's Verse, Inclusive Edition, 1885–1926*, p. 762 (Doubleday, Page & Company, 1927). A good example of how a poet can tell you more in twelve lines than a textbook-writer can tell you in twelve pages — provided you know what the textbook-writer has to tell.

[3] Henry was related to William I through his mother, Matilda. His father was Geoffrey, count of Anjou; hence Henry and his successors are called Angevins. They are also called Plantagenets, from a plant — the *planta genesta* — which became the emblem of their house.

one of the old Anglo-Saxon methods still in use in Henry II's time, namely, trial by ordeal. In the latter case the accused had to undergo some ordeal, such as plunging his arm into boiling water. The arm was then bound up, and if, after a fixed time, it had not healed, the accused was considered guilty. There were other forms of ordeal, as well as a form of trial called compurgation, which you may be interested in looking up. See if you can find any form of trial that you would prefer to the one Henry II began. If you fail, it ought to be clear to you that Henry II is a part of your Living Past and a part for which you may be very thankful if you are ever brought to trial yourself.

HENRY II

Metropolitan Museum of Art, New York

A Sign of National Spirit. Henry tried to limit the power of the Church courts, but he did not succeed. However, the mere fact that he made the attempt shows how early the English kings began to resent the power of the Church in matters which they thought belonged to them.

Possessions in France. Besides being king of England, Henry, as a result of a series of profitable marriages on the part of his forbears and himself, was feudal lord of the western half of France (see map, p. 460). His French estates, however, brought him and his successors little but trouble, for the French kings tried to do just what William I and Henry II had done in England, namely, hammer their kingdom into shape; and they never gave up until the job was finished.

Angevin (*or* Plantagenet) Possessions *in France*

3. Checking Royal Authority

Brothers, but not at all Alike. Henry's two sons (Richard and John) were, respectively, the most romantic and the meanest of the English royal line. Richard I (reigned 1189–1199) you know (or ought to know) from Scott's *Ivanhoe* as the lion-hearted king who went on the Third Crusade.

John (reigned 1199–1216) was a cruel, grasping fellow, whom almost everybody hated. His reign was one long series of fights, and he lost them all. (1) He quarreled with Pope Innocent III over the appointment of an Archbishop of Canterbury and had to give in. (2) He quarreled with the French king, Philip Augustus, and lost Normandy. (3) He quarreled with the English nobles until they revolted, and they forced him to grant a charter (the Magna Carta, or Great Charter, 1215) guaranteeing them certain very important rights.

A Great Document. The chief pledges of the Great Charter were (1) that the king would levy no new taxes on the nobles without their consent; (2) that he would not sell, delay, or deny justice; and (3) that he would not imprison or outlaw any freeman unless the latter had been declared guilty either in a trial by his peers [1] (that is, his equals) or by the law of the land.

Rights do not Enforce Themselves. There are one or two important points to notice about the Great Charter. In the first place, its scope was broad. Instead of applying only to the higher nobles and clergy, it applied to all freemen, whether in town or country. As the serfs became freemen they too shared in its benefits. In the second place, the Great Charter became the greatest document in English history (and one of the greatest documents in world history) *because the English people made it so.* It was not automatic: it did not enforce itself. More than one English king, including John himself, tried to do away with it. But the English people never let

[1] Look up the derivation of this word. What does it generally mean today?

JOHN *Signing the* GREAT CHARTER

A painting by Herter in the Capitol at Madison, Wisconsin. Should you be likely to find this scene depicted in a government building in Mexico? in China? in Canada? Why?

their kings forget it, at least not for long. They kept coming back to it, and when necessary they fought for it, until the rights granted in it were firmly established.[1]

As soon as he could, John made war on the nobles who had forced him to sign the charter; but hostilities were cut short by his death (1216).

4. THE MOTHER OF PARLIAMENTS

What Parliament grew out of. John was succeeded by his son Henry III, whose long and troubled reign (1216–1272) contained another great event in English history. This was the important step taken in the development of parliamentary government.

[1] England has no formal written constitution such as the United States has, but its government is based on a number of important constitutional documents, the chief one of which is the Great Charter.

From an early date the Anglo-Saxons had shown a marked capacity for coöperation. Besides having had local and national popular assemblies (the shire moots, or meetings, and the folkmoots) their kings had had a council of nobles and high clergy, called the witenagemot,[1] or meeting of the wise men. William I had continued this body under the name of the Great Council.

SIMON DE MONTFORT *Seal*

Now in the British Museum

What Montfort did. What happened in Henry III's reign was this: While the nobles were at war against the King, Simon de Montfort, their leader, called a meeting of the Great Council, or Parliament (as it was coming to be called). But in addition to the nobles and prelates he invited each shire (county) to send two knights, and each of the towns which supported him to send two burgesses (1265).

A Great Moment in History. This idea was taken up by Henry's son Edward I (reigned 1272–1307) and his successors, and thus England began to develop what Rome with all her great statesmen had never developed, namely, a system of representative government. There ought to be no need to point out that Simon de Montfort and Edward I are very much a part of your Living Past. Try to imagine your nation without a system of representative government.

Two Houses. The knights and burgesses soon found that they had many interests in common and that these interests were different from the interests of the great nobles and prelates. Moreover, they felt ill at ease in the presence of these great dignitaries. So Parliament broke up into two groups.

The great nobles and prelates, who received personal invitations from the king, formed the House of Lords, or upper house; the knights and burgesses, elected by the shires and towns, formed the House of Commons, or lower house.

[1] wĭt′ ę̯ na̯ gĕ mōt.

Because this bicameral, or two-chambered, Parliament became the model for modern legislative bodies, England is called the Mother of Parliaments.

Other Possible Arrangements. Note that the bicameral system is not the only possible one, nor was it the only one tried out. Shortly after the English Parliament was begun, France started one (1302), called the Estates-General, which consisted of three houses (nobility, clergy, and the "third estate"), the last representing the towns; and several states had parliaments of four houses. But experience has shown the bicameral system to be the best. It isn't so clumsy as a tricameral or a quadricameral body, and it isn't apt to be so impulsive as a unicameral body, because each house acts as a check on the other. The upper house is generally smaller than the lower house, and its members as a rule have longer terms.

The Towns begin to see the Value of Parliament. In view of the importance we attach to representative government it is interesting to note that in the beginning English towns often failed to send representatives to Parliament. It seemed to be nothing but an expensive nuisance, because the towns had to bear the cost of sending members and because the kings as a rule summoned Parliament only when they wanted to find out how large a tax they could levy.

But as Parliament grew in power the towns began to see the value of having members in it. When the king asked for money, Parliament began to ask, "What will you do in return?" Thus, in time, it established the rule "No taxation without redress of grievances."

Next, Parliament went on to get control of the spending of the money; but this is too long a story to tell here. There were many ups and downs. When the king was weak or when his claim to the throne was not very good, Parliament ran things. When the king was strong, he ran things. But the important thing to note is that no king was ever strong enough to do away with Parliament entirely.

The Coöperating Mind: *Edward I and Parliament*

The artist has shown the *King* looking toward the *Lords Spiritual* (Bishops and Abbots) and the *Lords Temporal* (Nobles). At his left are the *Knights* and *Burgesses.* The inscription is from Edward's Summons to the Lords Spiritual

5. Attaining National Unity

Everyday Life. We have now come down to about 1300; we shall have to pass over the next two hundred years rapidly. Life in England went on much as on the Continent. Most of the people lived on manors and were engaged in agriculture, though many were also engaged in sheep-raising and in the wool trade with the Flemish towns. The fact that burgesses were summoned to Parliament showed that towns were becoming rich enough to attract the attention of the king.

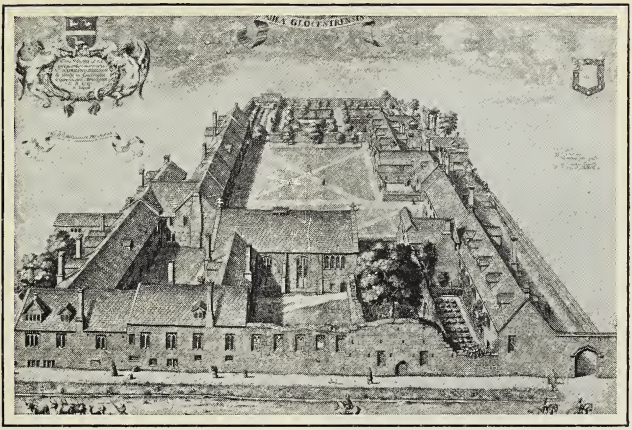
Work in town and country was done by age-old forms of power—by wind and water and by the muscles of men and the four-footed beasts.

Contact with the Continent. There was much going and coming among the nobility, much banqueting and justing of knights in tournaments. Contact with France was still close, though not so much so since John had lost Normandy. Until then many English nobles had had French possessions too.

Contact with the Continent now was chiefly through the important wool trade with Flanders and through the Church and the universities. There was much going and coming between England and Rome on Church business; and English students went abroad, and foreign students came to Oxford and Cambridge. So England kept in touch with the main currents of life across the Channel.

A Geographic Factor. We might note in passing that the English Channel played an important part in English history, for it served as a barrier against foreign invasion and thus gave England a freer hand in developing herself than the countries on the Continent had. Only in our own day, with the invention of the airplane, has the Channel lost much of its value as a protection.

What was done with Wood and String. In the later Middle Ages England was more active as an aggressor than as a defender. We have already spoken of the Hundred Years' War



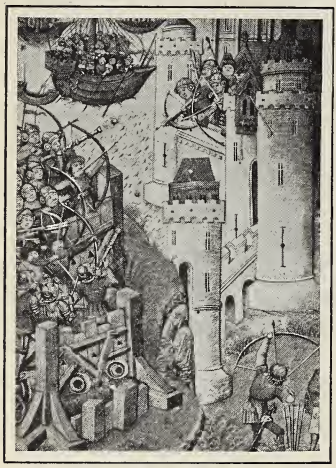
GLOUCESTER HALL

One of the buildings that made up the Oxford University of the Middle Ages

in connection with France (p. 445). Near the beginning of that war the English won a great victory (at Crécy, 1346), which was important largely on account of the way in which it was won. Until then it had been taken for granted that the only way a battle could be decided was by armored knights mounted on chargers and wielding swords or battle-axes; but this battle was settled by common English yeomen (or freemen) armed with bows and arrows. It was a terrible blow to the old feudal order when the flower of French chivalry, clad in fine armor, was put to flight by a lot of "country bumpkins" armed with sticks of wood and pieces of string.

The Beginnings of Modern Artillery. Soon the old feudal order was to get an even greater jolt. Warning of this had already been given at this same battle of Crécy, where, for the first time in the world's history, gunpowder was used in warfare.

The cannons were small and ineffective; about all that they could do was to frighten the horses. But as they became improved they gave the deathblow to feudalism, for with them kings could batter down castles and convert the unruly nobles into law-abiding or at least law-fearing citizens.



MEDIEVAL MUNITIONS

Longbow, crossbow, cannon, and the forerunner of the musket — an iron tube, much like a large Roman candle

The Black Death (1348). Soon after the battle of Crécy the war was interrupted by a terrible plague called the Black Death, which spread over Europe and came nearer to wiping out the human race than any plague we know of. It reached England in 1348 and carried off at least one out of every four persons. Oxford University is said to have lost two thirds of its students.

Social Effects. The plague raged most terribly in the crowded, unsanitary towns, but castle and country village suffered greatly too. The whole machinery of life was thrown out of order. The heavy loss among the clergy crippled the Church badly. The loss among the peasants brought agriculture almost to a standstill.

By the time of the Black Death many of the one-time serfs had become free agricultural laborers working for wages. As many of these as had escaped the plague now demanded higher wages. Not only did they get what they demanded, but many of the remaining serfs were freed and put on a wage basis, to keep them from running away.

The Wars of the Roses. In the fifteenth century the disappearance of feudalism was hastened by the Wars of the Roses — a struggle for the throne between the Houses of Lancaster and York,[1] in which many noble families were wiped out or were greatly reduced in power.

The First *of the* Tudors

The wars ended in favor of the Lancastrians when their leader, Henry Tudor, defeated King Richard III of the House of York at the battle of Bosworth Field (1485). Richard was killed in the battle, and Henry became king of England, the seventh of that name. He married the Yorkist heiress, Elizabeth, and through this union the conflicting claims of the rival houses of Lancaster and York were reconciled.

Unity and Solidarity. Henry VII was an able ruler, and his position was strengthened by the fact that the wars had not only killed off many powerful nobles but had made the growing towns willing to give him a free hand in governing, so long as he would maintain peace and order. England therefore came to the end of the Medieval Millennium (1500) with a strong royal government. She had lost all her Continental possessions except the city of Calais, but this loss was somewhat made up for by the partial conquest of Ireland by Henry II and the conquest of Wales by Edward I. Though she had failed to conquer Scotland, still she had nothing to fear from that quarter. Thus she had more unity and security than any other region in western Europe.

[1] The red rose was the emblem of Lancaster; the white rose, of York.

England and the Church. The Church was still powerful in England, but not so powerful as it had been in the days of Henry II. Not only had Parliament limited the Church's activities, but in the late fourteenth century a distinguished Oxford professor named John Wycliffe, who had a considerable following even among the nobility, had attacked some of its teachings. In the fifteenth century Wycliffe's movement (called Lollardy) was outlawed, but it was never entirely suppressed. In England, too, as elsewhere, the Church was weakened by its great wealth, which induced many unworthy persons to seek admission to the ranks of the clergy.

Readings

ADAMS, *Civilization during the Middle Ages*, chap. xiv. CHEYNEY, *Short History of England*, chaps. vi, vii, viii, xii; *Readings in English History*, chaps. vi, vii, viii, xii. FLETCHER and KIPLING, *History of England* (verses by Kipling, pp. 3, 49, 86). ROBINSON, *History of Western Europe* (new brief ed.), chap. ii; *Readings*, I, chap. ii. TAPPAN, *Heroes of the Middle Ages*, pp. 72–134.

Some Key Words

Norman Conquest (1066)	**Henry II**	***Canterbury Tales***
trial by jury	**Great Council**	**Parliament (1265)**
Richard I	**York**	**Simon de Montfort**
Witenagemot	**Wycliffe**	**House of Commons**
the Black Death	**Magna Carta**	**Wars of the Roses**
Lancaster	**House of Lords**	**Bosworth Field**
Calais	**Henry Tudor**	**shire**
William the Norman	**Harold**	**Crécy**

Questions

SECTION 1. Why did Britain have to build up a new civilization about 500 A.D.? What two classes were there in England after 1066?

SECTION 2. What important safeguard of personal liberty began to develop in Henry II's reign?

SECTION 3. What were the main provisions of the Great Charter?

SECTION 4. What evidence can you give to prove that De Montfort forms part of our Living Past? How was Parliament organized?

CHAPTER XXXVII · Summing up the Forces that destroyed the Religious Unity of Western Europe

1. New Forces at Work

A New Old World. To sum up the situation at 1500, there were men everywhere in western Europe who were intensely active and curious and interested in a wide range of subjects. If we would find a parallel we shall have to go back almost two thousand years, to the great days of Greece. We are reminded of the Greeks especially by the northern Italians. They, like the Greeks, were city-state folk; they had a vigorous civic life and a strong civic pride; they were engaged in a variety of things — trade, manufacture, geographic discovery and exploration, architecture, sculpture, painting, poetry, and higher learning. Interestingly enough, most of their higher learning had come from the Greeks.

A New Social Class. The driving force in awakened Europe lay largely in a new social class which interests us tremendously because it is the one to which we belong, namely, the middle class. Today, at least in this hemisphere, it is the only class, but in early medieval Europe it did not exist. It came with city life. Its chief elements were the merchants and the craftsmen. By 1500 they had won back the position in European affairs which merchants and craftsmen had once held in the Roman Empire over a thousand years before. There is no need to tell you that today they are, more than ever, the dominant element in world affairs.

Aids to Navigation. Up to 1500 little advance had been made in science; that was to come later. But several inventions had been made or perfected which were to prove of tremendous importance. One was the mariner's compass, introduced from the Near East about the time of the Cru-

sades; another was the astrolabe. Maps and mariners' charts had been greatly improved, especially by the Portuguese, and at some time during the Middle Ages sailors had learned how to manipulate their sails so that they could sail into the wind as well as with the wind. All this gave a great stimulus to navigation.

Aids to Kings. Another invention was the cannon, which first appeared in the fourteenth century. The Chinese had long known that saltpeter, sulphur, and charcoal mixed together were explosive, but they had never got beyond the firecracker stage. It was a German monk who first demonstrated that this mixture, which we call gunpowder, could be used for hurling missiles. Kings were further strengthened by the revival of Roman law and by the growing national spirit.

Aids to National Spirit. The growth of a national language and literature drew people of different areas closer together and gave them common ideas and ideals. The same end was furthered by colonial possessions after the exploits of Columbus and Vasco da Gama had shown men the way to prizes of immeasurable value (pp. 513–515).

Aids to the Spread of Learning. About 1450 the printing press was invented, probably by John Gutenberg,[1] though there are others who have a claim to this honor. Gutenberg set up his press in Mainz, Germany, and soon after there were presses all over Europe. They were simple affairs compared with the ones we are now used to, but they were a remarkable advance over writing by hand.

Remarkable as this invention was, we need to note that its rapid spread was due in large measure to the introduction of paper, which provided a larger, and consequently a cheaper, supply of writing material than the Middle Ages had known. If the world had had to depend on parchment, as the Middle Ages had done, the possibilities of the printing press would never have been realized. Paper, like gunpowder

[1] gōō'tẹn bĕrk.

Gutenberg Bible Which Cost U. S. $250,000 Is Safe in Washington

A Treasure *Acquired in* 1930 *by the* Library *of* Congress

(and, we might add, like the compass, silk, tea, and many other things we value highly), came originally out of China.

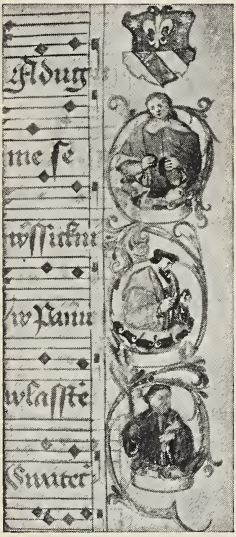
A New Era. The influences we have mentioned were among the chief ones that transformed the medieval world and ushered in a new era. Compass and astrolabe made oceanic navigation possible; gunpowder and Roman law furthered greatly the formation of national states; printing press and paper made popular education possible.

If we state these three points in another way, it may help to show you how much a part they are of your Living Past. (1) If it had not been for the compass and astrolabe, few, if any, would have ventured to sail into the wide expanse of ocean; so neither you nor any of your forbears would probably have ever seen the continent you are living on. (2) If it had not been for gunpowder and Roman law, the formation of national states would have been impossible or at least greatly retarded, so that you might never have known a national flag. (3) If it had not been for the printing press, you would probably not be able to read these words or any other words.

2. What the New Forces did to the Papacy

A Challenge to the Church. All these changes tended to make men locally minded or nationally minded and to center their interest on things of this world. Nobles coveted the rich lands of the Church; merchants needing capital tried to divert money from church uses to business uses.

Under these circumstances the Church's only chance of maintaining itself was through having a clergy that lived up to its teachings. In too many instances this was not the case, even among those who held high office. Thus there was much dangerous material lying about, and any tiny spark might set off a tremendous explosion. That is what actually happened.



The Men Largely Responsible *for the* Explosion

Wycliffe, Huss, and Luther. Luther learned from Huss, who learned from Wycliffe, who was the first learned man to attack the teachings of the Church. (From manuscript in Prague, University Library)

The Spark that set off the Explosion. The Pope was in need of funds to carry on the building of St. Peter's in Rome, and some of his agents, in their zeal to raise money, made it appear as though men could escape punishment for their sins merely by buying a so-called indulgence. This practice came to the attention of Martin Luther, who was now a theological professor at the University of Wittenberg, and he attacked it (1517).

Luther proceeded in proper academic fashion, little realizing that he would soon be changed from an unknown monkish pedagogue into a world figure. He wrote out in Latin ninety-five theses (that is, statements which he was ready to defend) and nailed them on the door of the church, just as you might put on your school bulletin board a list of statements about, say, the League of Nations and challenge anyone to a debate. There seemed to be nothing in that to cause alarm. Even the Pope regarded the matter at first as a tempest in a teapot. But soon it became tremendously serious.

What the Explosion did. The theses were translated and were read and discussed by high and low. After three years of bitter controversy the Pope excommunicated Luther; that is to say, he expelled him from the Church. Luther answered by burning the Pope's decree publicly in the market square of Wittenberg. Young Charles Hapsburg, who was now Emperor Charles V, then ordered Luther to appear before the Imperial Diet. He went, but refused to give up his teachings, whereupon he was outlawed (1521). However, he had a powerful protector in Frederick, elector of Saxony, who rushed him off to the safety of the Wartburg,[1] one of his castles.

The Door of the WITTENBERG CASTLE CHURCH, *on which are Luther's Theses done in Bronze*

The Protestant Revolt, as the movement which Luther started is called, soon spread beyond Germany. We shall speak of it again in Part VI. Here we wish merely to point out that when the conflict was over, the unity of Western Christendom was gone. Generally speaking, the parts of Europe where the Germanic element was strong became Protestant — namely, northern Germany, Holland, Denmark, Sweden, England, Scotland, and parts of Switzerland.

The Ideal of a United Humanity. We have already spoken in some detail about the work of the medieval Church

[1] vȧrt'bo͝orK. Here, among other things, Luther made a translation of the Bible, and thereby did for the Germans what Dante had done for the Italians, and Chaucer for the English; that is, he gave them a literary masterpiece in their own language which was to become the standard for later writers.

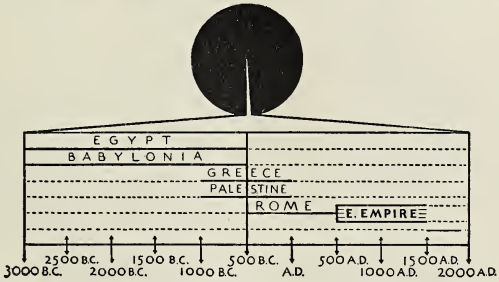
(Chap. XXIX). With all its defects it had tried to see life as a whole and had sought courageously to get men to live together in peace and amity. It had set its face against slavery; had cared for the aged, the poor, and the afflicted; had sought to strengthen the bonds which held the family together; and, most appealing of all, had fostered especially the love for little children.

A word in conclusion regarding the relation of the Church to the ideal of a united humanity: Alexander the Great had sown the seed of that ideal when he tried to bring the Greek and Near East worlds together. Rome had gone further when she built up a state that encompassed the whole Mediterranean world. The medieval Church had not only kept the Roman ideal alive, but also added to it by conceiving of humanity as bound together by a common rule of life, which bade all men to love God and to love their neighbor as themselves.

It is interesting to note that, after having been broken up into separate national states for about four hundred years, the Western world is now thinking once more in terms of a united humanity. It has a League of Nations and a World Court. The League differs from the medieval Church in three important respects: (1) it takes in almost all the civilized world; (2) it is not linked up with any one religion; and (3) such power as it has is vested in a body of representatives of the various nations rather than in the hands of one man. Only the future can tell whether the League will be more successful in drawing humanity together than the medieval Church.

Before we continue the story of western Europe we shall take a hasty glance at the Eastern Empire during the Medieval Millennium.

3. The Eastern Empire



This section deals with the region and period in the shaded bar. (*See page 49*)

Conserver and Protector. We saw that Constantine had built a new capital on the Bosporus and that after 395 the Roman Empire had had two emperors, one at Rome and the other at Constantinople. The last emperor in the West was deposed in 476, but there continued to be emperors in the East for about a thousand years longer, until 1453.

Not much that was new came out of the Eastern, or Byzantine, Empire, though it did develop a style of architecture called Byzantine. However, the empire (1) did preserve a great deal of what it had inherited from Rome, which is more than western Europe did, and (2) it did hold back the Asiatics throughout most of the millennium we are considering.

Constantinople. From the point of view of culture Constantinople was for long much the brightest spot in Europe and one of the few bright spots anywhere on the globe. When whole sections of the once-proud capital on the Tiber stood in ruins and abandoned and when London and Paris were little more than villages, Constantinople had a population of a million.

JUSTINIAN *and his* COURT

It was as far ahead of the rest of Europe in wealth and grandeur as it was in population. Constantine had combed (or robbed, if you prefer) the Mediterranean cities of their Greek statues and other art treasures with which to beautify his capital.

A Center of Culture. The wealth of the emperors and of the merchant princes, who controlled the trade of the Mediterranean Sea and the Black Sea, enabled art and learning to be kept alive. There was still a brisk demand for builders, sculptors, painters, writers, teachers, and copyists in the East, long after these callings had almost entirely disappeared in the West. When, as late as the twelfth century, the crusaders gazed upon the city, they were filled with wonder and admiration.

At about the opening of this millennium the emperor in the East was Justinian (reigned 527–565), who is remembered chiefly for having built the great Byzantine church of St. Sophia and for having had the Roman law codified.[1]

[1] By collecting and systematizing the great mass of legislation and legal decisions that had come down from the days of Rome's greatness, Tribonian and

SANTA SOPHIA, *in Constantinople*

A Christian Church during most of the Medieval Millennium; since 1453 a Turkish mosque

The Arabic and Mongol Floods. We have already told of how the Arabs under Mohammed and his successors spread their power far and wide and how the Seljuk Turks (who had become Mohammedans) brought on the Crusades (pp. 382 and 383). While the crusaders and the Moslems were at war in the Holy Land (in the twelfth and thirteenth centuries) a new peril arose farther east which threatened to engulf both of them. The huge Mongol reservoir in Central Asia, which had often overflowed, now flowed over once more and spread havoc far and wide. The leader of the

other jurists of Justinian's court preserved Rome's greatest contribution to mankind. Their monumental work, called the *Corpus Juris Civilis* (that is, "The Body of the Civil Law"), consisted of (1) the Code, containing the statutes of the emperors; (2) the Digest, containing excerpts from the writings of celebrated Roman lawyers; (3) the Institutes, an elementary textbook on law; and (4) the Novellæ, or new statutes, containing the laws issued by Justinian.

MARCO POLO KUBLAI KHAN

Mongols was Genghis Khan[1] (reigned 1206–1227). When he died his empire stretched from the Pacific to the Dnieper. His capital was at Karakorum, in Mongolia.

Part of our Living Past. Genghis Khan's best-known successor was Kublai[2] Khan, who almost doubled the size of the empire and moved his capital from Karakorum to Peking (now Peiping), where he founded the Yuan dynasty (1280–1368) (see map, p. 481).

Though Kublai Khan lived in far-off China, he belongs to our Living Past more than one might think. The steps from him to us are not many. (1) He was ruler of the dominions in which a Venetian merchant named Marco Polo spent some years (1271–1292). (2) This merchant's account of the almost unbelievable riches of the East, as told in his *Voyages*, dazzled the imagination of Europe and spurred men on to seek new routes to that land of gold and jewels. (3) One of those who sought such a route stumbled upon a new world (1492) — and so we are here.

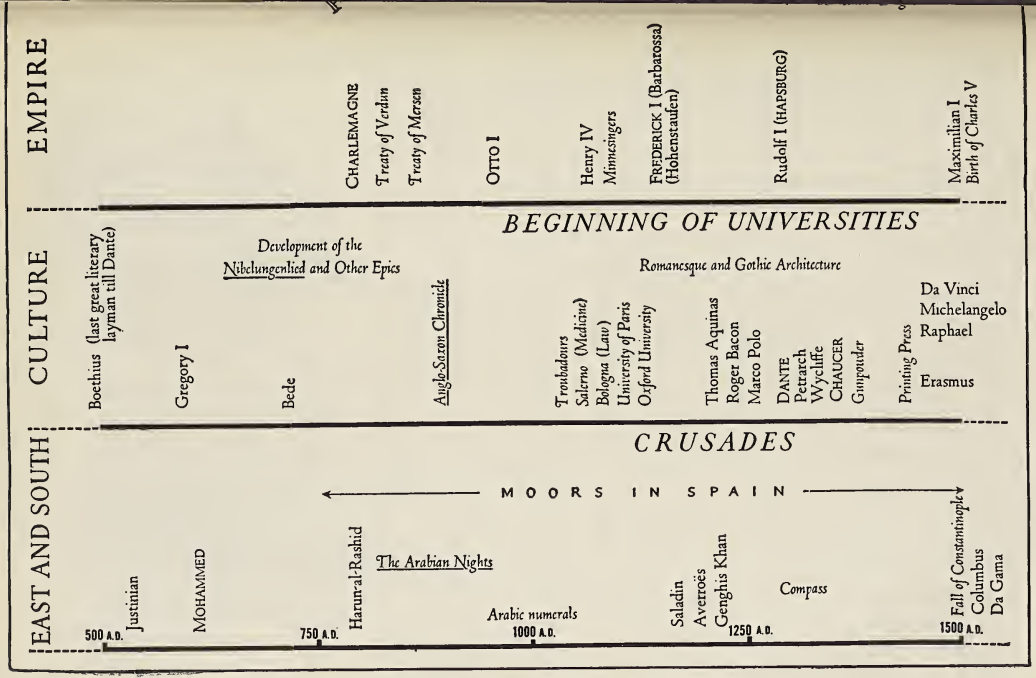
Ottoman Turks. Kublai Khan's empire soon broke up; but the effects of the great Mongol expansion continued to be felt for a long time, for the Mongols not only had moved themselves but had set other peoples in motion. Among the latter were the Ottoman Turks, who lived in the Seljuk

[1] jĕn′gĭz kän. [2] kōō′blī.

empire and were Moslems, and who took up the westward movement which Genghis Khan had begun. Soon all Asia Minor was in their hands.

Fall of Constantinople, 1453. Constantinople stood in their way for a while. Since they could not take it, they went around it and established themselves in southeastern Europe, with a capital at Adrianople. Constantinople was now a Christian island in the midst of a Moslem sea. It was only a matter of time before it should fall. The end came in 1453.

Expansive Power still Strong. The capture of Constantinople did not by any means exhaust the driving power of the Ottoman Turks; so the Medieval Millennium came to an end with these Asiatic Moslems a real menace to the peace and security of western Europe. (1) It was after 1500 that they increased their holdings in southeastern Europe up to Vienna, and they almost got that important city. (2) It was after 1500 that they conquered Egypt. (3) On the Mediterranean they were a match for the Venetians, and they did not receive a serious setback until the great sea fight of Lepanto (1571).



Time Chart of the MEDIEVAL MILLENNIUM, from 500 A.D. to 1500 A.D.

THE MEDIEVAL MILLENNIUM

ENGLAND	FRANCE	ITALY AND THE PAPACY
		500 A.D.
Angles and Saxons	Clovis (*Franks*)	Theodoric (*Ostrogoths*)
		Lombards
		GREGORY I
		750 A.D.
	Pepin	*Papal States*
		C-H-A-R-L-E-M-A-G-N-E
VIKINGS		
		1000 A.D.
Alfred the Great		
	Hugh Capet	
		GREGORY VII
WILLIAM THE NORMAN		*First Crusade*
Henry II (*Trial by Jury*)		
		Third Crusade
Magna Carta	Philip II	INNOCENT III
		SAINT FRANCIS
		1250 A.D.
Parliament		*Fall of Acre*
Crécy	Philip IV	*Babylonian Captivity*
		Great Schism
		Council of Constance
	Joan of Arc	
End of Hundred Years' War		
Wars of the Roses		
Henry VII	Louis XII	
		Leo X
		Luther
		1500 A.D.

FEUDALISM

CRUSADES

CLUNY REFORM

CITY-STATES

You might be praying to Allah. So in the year 1500 a Mohammedan need not have been a madman to declare that soon the Crescent would supplant the Cross throughout the European continent. What the subsequent history of Europe and America would then have been is something you may speculate about. Perhaps you would now be a Mohammedan.

In any case note that all of us who prize western-European culture owe a debt to the Eastern Empire for serving long as a bulwark against Asia. After the fall of that empire (1453) the task of holding back the Asiatics fell to the Venetians and Genoese in the Mediterranean, and on land to the Austrians, Poles, and Bohemians (the modern Czechs [1]).

A Parting Word on the Middle Ages. The Byzantine Empire and the medieval Church may be regarded as continuations of the Roman state. Like Rome, each of these offshoots lasted about a thousand years, and each performed a distinct and important service for modern civilization. The eastern offshoot was like a wall holding back the Asiatic hordes which threatened to engulf Europe. The western offshoot was like a worn-out field which had been plowed up roughly by the Teutonic invaders and then cultivated by the Christian Church; from it, in time, sprang many things which are familiar aspects of our civilization today — city life, national tongues and national states, art and literature, and the beginnings of science. Whatever you do, don't think of the Medieval Millennium as a dead period; it was very much alive. It is true that much of its energy was undirected or misdirected, but the same thing may be said of our own age.

For those who Want to Know what was Left to be Done. Great as was the promise of the later Middle Ages, we need to note that it was only a promise. The men of that period left plenty to do for those who came after, for they had not solved the three fundamental problems listed on page 249 any more than the Greeks or Hebrews or Romans had solved them. Slavery, it is true, had disappeared from Europe; but greed

[1] chĕks.

remained, and greed was soon to establish human bondage in the new hemisphere which had just been discovered. Ignorance and envy, hatred and malice and all manner of uncharitableness, too, still held free men in bondage. Man still fought against man, and nation against nation; and the great mass of men, women, and children toiled long and hard for only a very meager share of nature's bounty.

Readings

ADAMS, *Civilization during the Middle Ages*, chaps. xvi–xvii. REINACH, *Apollo*, chap. xi. SYNGE, *A Book of Discovery*, chap. xvii. STEIGER, G. N., BEYER, H. D., and BENITEZ, C., *A History of the Orient*, chaps. vi, x, xi, xiii, xv, xvii. WELLS, *Outline of History*, chap. xxxiii.

Some Key Words

Byzantine Empire	**Bosporus**	**Mongol**	**Genghis Khan**
Kublai Khan	**Marco Polo**	**Wittenberg**	**Ottoman Turks**
1453	**Luther**	**thesis**	
Gutenberg	**Constantinople**	**Justinian**	

Questions

SECTION 1. What resemblances are there between fifteenth-century Europe and the Greece of two thousand years earlier? This Greek and Italian parallel suggests a generalization, namely, that city life and a high level of civilization go together. "No city life, no high level of culture." Would you accept this generalization? Apply it to the world today. What social class that is very important today did not exist in the early Middle Ages? How did it come into being? How long before 1500 A.D. was it since there had been a vigorous town life in western Europe? What aids to navigation were developed in the later Middle Ages? What aids to kings were developed in the later Middle Ages? What aids to the spread of learning were developed in the later Middle Ages?

SECTION 2. What did Martin Luther do in 1517? What followed as a result of his action? Was he solely responsible for these results? What political ideal did the medieval papacy keep alive? How does the League of Nations differ from the medieval papacy?

SECTION 3. How did the culture of western Europe about 500 A.D. compare with that of the Byzantine Empire? For what is Justinian remembered chiefly? How far did Genghis Khan's power extend? How does Kublai Khan form part of our Living Past? What people did the Mongols set in motion? What did this people accomplish in 1453? What evidence is there that the Ottoman Turks were still "going strong" at 1500 A.D.? What is the purpose of this section?

Things to Do

1. Continue your time chart.

2. Find out how many copies of your local newspaper are printed each day. Try to estimate how long it would take for a fifteenth-century press to print a one day's edition of your local paper; that is, how old would the news be before the last copy was printed?

3. Construct a *Sic et Non* or a *Was it a Good Thing?* exercise for one of the following: (*a*) the invention of the printing press; (*b*) the invention of cannon; (*c*) the invention of the compass and astrolabe (see page 472).

4. At Section 3 adjust the hands of your "Clock" and Great Circle for Constantinople.

5. You are sent to interview Marco Polo after his return from the East. Write up the interview.

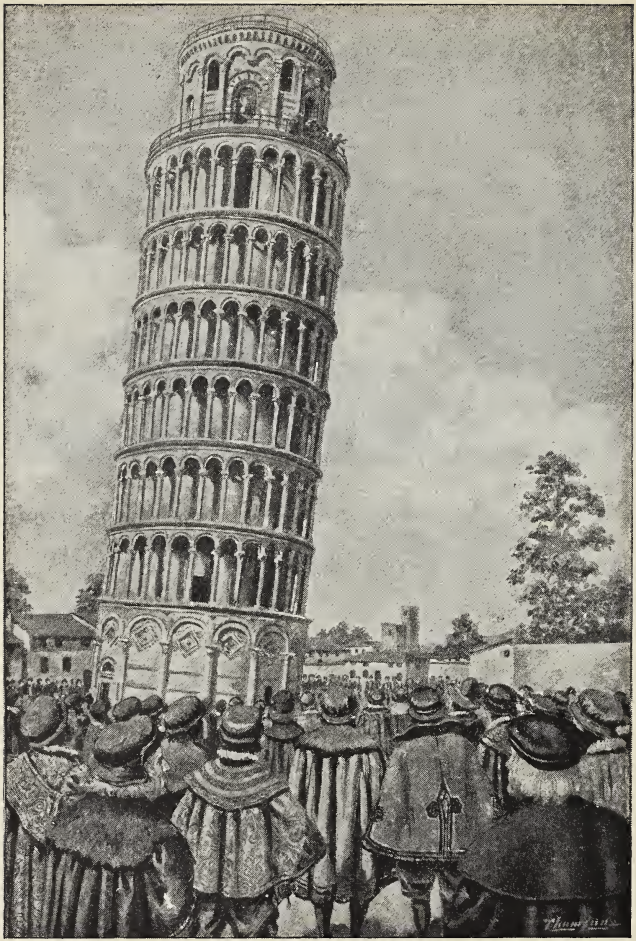
6. Construct a *Was it a Good Thing?* exercise for the fall of Constantinople, 1453.

7. Now that you have completed about half of the book, it might be worth while to repeat exercise No. 3, pp. 347–348, and see if you have been getting any of the values which were claimed for the study of history in Chapter II.

8. Look up the derivation of the following words: Byzantine; Constantinople.

PART VI · THE MODERN HALF-MILLENNIUM, TO WHICH WE (MODESTLY) DEVOTE AS MUCH SPACE AS WE DID TO THE PRECEDING FOUR AND A HALF MILLENNIUMS

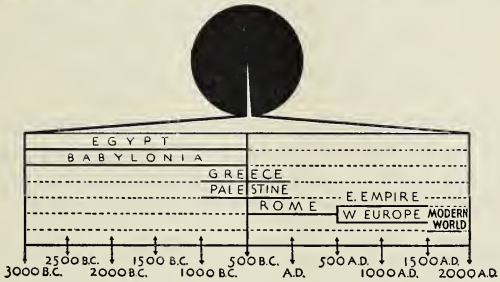
UNIT I · *In which Europe weathers a Religious Revolution and Prepares for a Political and Social One*



The Experimenting Mind

Galileo dropping weights from the Tower of Pisa (see page 527)

CHAPTER XXXVIII · Disclosing what happened when Men sought New Ways to Salvation



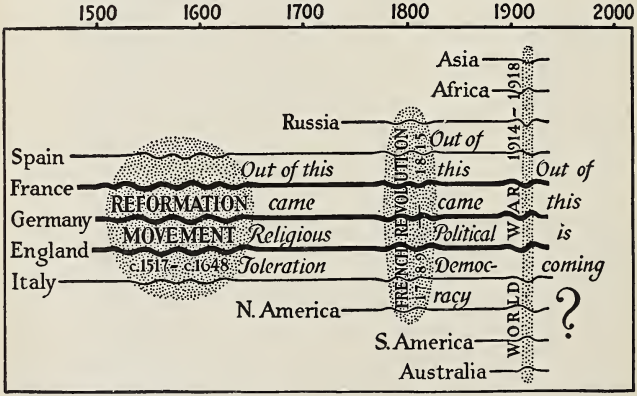
This unit deals with the first part of the last half-millennium.
(See page 49)

1. Foreword

Two Reasons and a Third. Unless you have an unusually good time sense, you will need from now on to glance frequently at the time chart above; otherwise you are likely to get the impression, from the amount of space given to the Modern Half-Millennium, that it is as long as the preceding four and a half millenniums. Note well that we give almost as many pages to the last tenth of our five thousand years as we did to the first nine tenths. It is difficult to avoid such an unequal division of space for two reasons: (1) the scope of the story widens till it takes in the whole world and (2) within this area epoch-making changes occur with ever-increasing rapidity. A third reason is that a knowledge of what happened since 1500 does more to help us live intelligently than a

knowledge of what happened before 1500 — at least this seems to be the prevailing view in American schools and colleges.

Three Great Upheavals. We saw that by 1500 there were many new ideas and forces at work in western Europe. As these worked themselves out they produced three great upheavals, the first of which we have already mentioned briefly, — the Protestant Reformation, which destroyed Church unity in western Europe and finally brought about religious toleration. The second upheaval (the French Revolution) occurred in the late eighteenth century and finally brought to many lands two important elements of a democratic society, namely, individual liberty and popular sovereignty. The third upheaval — the World War, 1914–1918 — occurred about the time you were born. It did something tremendous to Europe and the world, but as yet nobody knows just what.



Three Great Upheavals

We shall organize the Modern Half-Millennium around these three upheavals. In Unit I we shall carry the story from about 1500 to the French Revolution; in Unit II, from the French Revolution to the end of the World War, with a few

words about what has happened since then. Within these units we shall proceed by periods of about a hundred years, in order to keep the various political and cultural threads moving along together. The chart on page 490 may help you to fix the organization in mind. Note that each successive upheaval is more far-reaching than the preceding one, but that through them all France, Germany (including Austria), and England remain at the center.

2. Salvation along State Lines

What made the Break Possible. To break with the Church may seem simple enough to us who live in an age of many religious sects, but it did not seem simple to western Europeans of the sixteenth century. Many of them, no doubt, were bitter against the abuses in the Church; nevertheless they saw in it the only way to win salvation, and salvation was, above all other things, the one that they were concerned about. What made the break possible was that early in the sixteenth century many members of the Church came to believe with Martin Luther that they could be saved *outside* of it.

The Main Point at Issue. Luther's followers came to be called Protestants because a group of them protested against a measure proposed by the Catholic princes in Germany, and this term spread to all the groups that broke away from the Catholic Church. They held that salvation was a direct and immediate matter between man and God, and that man, therefore, did not need the Church as an intermediary. Neither could man improve his chances of salvation by performing penances and other "good works" such as the Catholic Church prescribed. Man, said Luther, was saved by faith and not by good works.

Given Time to get Started. We saw (p. 475) that Luther had been expelled from the Church and outlawed, but that this had not silenced him. If the religious problem had

stood alone, he and his followers would have been suppressed promptly and effectively; but the religious problem became involved with the problem of establishing order at home (for example, in France, p. 509) and with the problem of boundaries. The latter was especially important at the beginning, for the leading Catholic sovereigns, Emperor Charles V and King Francis I of France, were more interested in getting control of Italy than they were in suppressing Luther, and the Popes were busy with the problem of checking the ambitions of both Charles and Francis. The result was that more than a quarter of a century was given up to warfare, and that during this period the teachings of the reformers got a firm foothold in various parts of Europe.

LUTHER *Preaching*

From a contemporary German manuscript in the British Museum

A Protestant Creed. Besides the question of how man was to be saved, there was another difference between Catholics and Protestants, which centered about the very difficult problem of interpreting the Bible. According to the Catholics the Church, through its leaders, was the only body competent to do this; according to the early teachings of Luther anyone was competent to do it. Soon, however, it became apparent that not all individuals interpreted the Bible in the same way, and Luther realized that if the anti-

Catholic parts of Germany were not to fall into utter confusion there would have to be an official statement of belief and people would have to be made to accept it.

Such a statement was drawn up by Luther's friend Melanchthon and proclaimed in Augsburg in 1530. This so-called Augsburg Confession exercised a great influence on later Protestant creeds and is still the official creed of the Lutheran Church.

State Churches in Place of a Universal One. War between the German Catholics and Lutherans began in 1546, the year of Luther's death. After almost a decade of fighting it became clear that the religious breach was likely to be permanent, and in the peace made at Augsburg (1555) two churches were recognized, the Catholic and the Lutheran. Between these two, princes and the Free Cities, but not individual citizens, might choose. Thus the Protestant Revolt in Germany resulted in substituting for the One Universal Church not religious toleration, but a system of state churches. Lutheranism also became the state religion of Denmark, Norway, and Sweden.

3. Salvation along Congregational Lines

Calvinism and Self-Government. Meanwhile another Protestant reform movement had been started in Geneva[1] by a former French priest named John Calvin, who had been expelled from France for his religious teachings. From Geneva Calvin's teachings spread to France, Holland, Germany, England, and Scotland, and, later, to the English colonies.

The church he founded (called Calvinist or Reformed or Presbyterian) had several features in which it differed mark-

[1] At this time Geneva was not yet a part of the confederacy of Swiss cantons (states). This confederacy dated back to 1291, but it was not recognized as an independent state until 1648 (p. 536). Calvin was in Geneva from 1541 until his death in 1564.

edly from Luther's church. (1) Each congregation was an independent unit and (2) was governed jointly by the pastor and the leading laymen, called elders or presbyters, who were sometimes elected by the congregation. (3) Matters of general interest to the churches in the various areas were settled by representative assemblies, called synods or presbyteries, which were attended by the elders as well as by the pastors.

It is obvious that the Calvinists got a training in self-government in Church affairs such as the Roman Catholics and Lutherans did not. This had an important bearing upon the development of self-government in political affairs in Great Britain and the English colonies, where the English and Scotch Calvinists became champions of popular government.

Austerely Moral. Another feature of Calvinism which had a tremendous influence in Europe and America (of which traces are still left) was its lofty and austere moral tone. There was something fine about the way in which the early Calvinists tried to make themselves worthy of salvation. No medieval anchorites strove harder to hold their bodily passions and appetites in check and to live on a high moral plane. But an unlovely side of their character appeared in their concern for their neighbor's salvation. In their zeal to save him they often pried into his affairs and sought even to pry into his innermost thoughts in a way that we should find extremely annoying. And they were as futile as they were annoying in their attempts to make men good by law.

The Calvinists in France (called Huguenots) were strong among the rich merchants and the nobility and were granted some toleration by Henry IV, who was one of their number until he became king (p. 509). In the United Netherlands and Scotland they became the dominant sect.

4. Salvation along Conservative Lines

Two Stages. The church revolt in England differed from the revolt in Germany in that it passed through two distinct stages. In Germany there took place, at one and the same time, a revolt against the authority of the Pope and against the teachings of the Catholic Church. In England these two revolts came separately. Henry VIII induced Parliament to make him the Supreme Head of the Church in England in place of the Pope (Act of Supremacy, 1534), but it was not until after Henry's reign that Protestant doctrines were introduced into the English Church.

Antecedents of Revolt. Henry broke with Rome because the Pope refused to grant him a divorce from his wife, Catherine of Aragon. Such a break, however, would probably have been impossible if there had not been a good deal of antipapal feeling in England. Most of the kings since William the Norman had tried to limit the power of the papacy in English affairs, and Wycliffe and his followers had led many Englishmen to reject the teachings of the Church. Wycliffe is often called "the Morning Star of the Reformation" (p. 470).

The break with the papacy met with no great opposition, and the same was true of Henry's dissolution of the monasteries. Though these institutions were not such corrupt places as Henry made them out to be, they nevertheless appeared to the growing class of energetic townspeople to have outlived their usefulness. Much of the confiscated property went to Henry's followers in Parliament, and this made him more than ever the master of that body.

A Much-Married Man. Meanwhile Henry had been divorced from Catherine by an English Church court and had married Anne Boleyn,[1] who, after bearing a daughter (Elizabeth), had been executed. Next Henry married Jane Seymour (he married six times in all). Jane bore him a son, who became Edward VI.

[1] bo͝ol′ĭn.

An Unsettled Church. Edward became king in 1547, and in his reign Protestant ideas began to come into the English Church. Edward's work, however, was undone after his death by his half-sister Mary (reigned 1553–1558), daughter of Henry and Catherine of Aragon, who, being a Catholic, restored the old faith. She married Philip II of Spain but had no children, so after her death she was succeeded by her half-sister Elizabeth (reigned 1558–1603), who, in turn, undid her work.

HENRY VIII *in Royal Plumage*

Like other Tudors, Henry was noted for tact, except in his dealings with cardinals, Protestants, monks, and wives. (After Holbein)

A Conservative Reform. The Elizabethan church settlement (1559) was a compromise and satisfied most of the English people. Outwardly the Church (called Anglican) looked much as it always had. There were still archbishops, bishops, and priests. The churches still had altars, and the clergy wore vestments at services. But the services now were not so elaborate as they had been, and they were conducted in English instead of in Latin. More important was the fact that the doctrines of the Church became distinctly Protestant. So with the Elizabethan settlement England entered upon the second stage of the Reformation.

Religious Uniformity Enforced. The extremists, of course, were not satisfied with the Elizabethan settlement. On the one hand, there were some Catholics who wanted a return to the old faith; on the other hand, there were some extreme Protestants who wanted still further changes made in the

Queen Elizabeth DINED *on* DRAKE'S SHIP *and then* KNIGHTED HIM

Drake was honored for having circumnavigated the globe and for having relieved the Spaniards of much of their wealth. He was vice admiral at the time of the Spanish Armada

Church. But Elizabeth stuck firmly to the middle path and enforced the Act of Uniformity, which was passed by Parliament in 1559, and which provided penalties for all who did not conform to the services as prescribed in the Book of Common Prayer.

Safe from Outside Attack. Protestantism in England was saved, just as it had been in Germany, by the political situation in Europe. Just as the wars between Charles V and Francis I had given Lutheranism a chance to get established in Germany, so the continued rivalry of Spain and France gave Anglicanism a chance to get established in England. Elizabeth played one power against the other for thirty years, and by the time Philip II of Spain finally gave up all hope of winning England to his side and sent the Spanish

Armada to conquer her (1588), England had grown powerful enough to repulse it. This victory marked the end of the period of doubt for Protestantism in England. Henceforth the Elizabethan religious settlement remained safe from outside attack.

Now we shall consider briefly what had happened to the Catholic Church since the days when Luther began his attack.

5. Salvation along Old Lines newly Defined

Setting the Catholic House in Order. In such a brief account of the Middle Ages as was given above, one fact is apt to escape your attention, namely, that Church reform was continuously in the minds of some of the leaders, just as the matter of political reform is in men's minds today. The Cluny reform, for example, with the accompanying investiture struggle, was a "reformation movement." To think, therefore, of Luther's movement as the only attempt to reform the Church is as though you were to think of the American Civil War as the only attempt made to solve the slavery question.

The importance of Luther's revolt, as far as the Catholic Church was concerned, lay in the fact that it centered the attention of Catholics on those of their leaders who had long been trying to make reforms. These men now got a hearing, the papal court was reformed, and earnest, high-minded Christians like Paul III supplanted the pleasure-loving Popes of the early sixteenth century. Next the long-awaited Church council was summoned.

The Council of Trent. The council met at Trent and remained in session, on and off, for about twenty years (1545–1563). Representatives came from Italy, France, Spain, and Germany, but there were none from England. If the Emperor (Charles V) had had his way, some attempt would have been made to win back the Lutherans; but the council was dominated by the Italian delegates, and these re-

fused to make any concessions. Far from taking a conciliatory tone, the council condemned the Protestant teachings.

Within the Catholic Church steps were taken to bring only men of the right sort into the clergy and to see that they were properly trained for their high office and that they performed their duties faithfully. The fundamental teachings of the Church were set forth clearly and simply, so that the people could be instructed in them. To prevent the spread of heresy, Catholics were forbidden to read certain books that were likely to weaken their faith.

IGNATIUS LOYOLA

The Society of Jesus. Having set its house in order, the Catholic Church now sought to win back lost ground. It had a large measure of success, due in no small degree to the activities of a new religious order, the Society of Jesus, or the Jesuits, which was founded by a Spaniard named Ignatius Loyola[1] (1491–1556). Loyola had been a soldier, and he made the soldierly quality of obedience the foundation stone of his order.

The Society of Jesus was approved by the Pope in 1540, and soon the Jesuits were active in combating Protestantism everywhere. Their activities were various. Some became distinguished scholars and thus won for the Church the respect of the learned world. Others became advisers and confessors of kings and princes and thus exercised great influence in political affairs. Others distinguished themselves as missionaries, not only in Europe but in the uttermost parts

[1] ĭg nā′shĭ ụs lō yō′lä.

of the earth, and showed by their courage and self-sacrifice that the Church could still breed martyrs. Still others distinguished themselves as preachers and teachers. Jesuit schools became the best schools in Europe, to which even well-to-do Protestants sent their children.

Persecution. Unfortunately not all the methods of combating Protestantism were of this peaceful nature. In Italy and Spain the Inquisition (a court established in the thirteenth century to stamp out heresy) was reëstablished, and in other Catholic countries heretics were tried by the ordinary courts. The punishments were severe; the guilty were burned at the stake or scourged and imprisoned or sent to the galleys as slaves. Protestants were no less severe in dealing with the Catholics, the only difference being that the condemned Catholic was more likely to have his head cut off than he was to be burned at the stake.

6. What the Reformation meant to Europe and to Us

Main Lines Drawn. By 1600 the main lines along which the Reformation movement was to develop had been drawn. The movement did not subside till well toward the end of the seventeenth century, but in that century it became more and more involved with political questions. This is therefore as good a place as any to sum up the results of the movement, provided you bear in mind that some of these results worked themselves out after 1600.

By 1600 Western Christendom was divided into two parts, — Catholic and Protestant, the latter organized along state lines. There was little religious toleration as yet, except in Holland and to a limited degree in France. The areas that were to remain permanently separated from the Catholic Church were northern Germany, Denmark, Norway, and Sweden (Lutheran); Holland and Scotland (Calvinist); and England (Anglican).

What the Papacy Lost

You will miss much of the significance of the Protestant Revolt if you think of it merely as breaking up the medieval Church into a number of parts. Far more important is the fact that there were now several contending systems of religious doctrine, each claiming to embody the truth. Obviously not all of them could be true, and as men noted the unchristianlike bickerings of religious factions, many came to wonder whether any of them were true.

Differences and Resemblances. The Protestant reforms had in general been along the line of simplifying Church organization, ritual, and teachings. Of the sacraments, baptism and the Lord's Supper were kept. The central feature of the Protestant service was the sermon.

Certain fundamental teachings of the old Church were retained. Protestants and Catholics alike continued to believe that man was sinful by nature and that his main purpose in life was to attain salvation through faith in Christ, the savior of mankind.

Persecution and Moral Earnestness. The movement affected the European ancestors of all of us to a greater or lesser extent. Those of our ancestors whose beliefs were unorthodox (that is, different from those established by law) had either to change their beliefs or submit to persecution or move to a place where they would not be persecuted. Many migrated to America, not only from England but also from Germany and France. Whether they stayed at home or migrated, and whether they were Catholic or Protestant, many of them came to take a more serious view of life. The moral earnestness which we in America associate with the Puritans (p. 556) was not confined to them but had its counterpart among other Christian groups.

Developing Individuality. The Reformation made men stand out as individuals. In the Middle Ages men had thought of themselves primarily as members of a group. If they were merchants or artisans, they belonged to a guild; if they were peasants, they belonged to a manorial group; if they were scholars, they belonged to the university group; and so on. Most of all, everybody who was a Christian belonged to one all-embracing religious group.

But after Luther had preached that salvation was a matter between God and man, the Church organization tended to break up, and the process continued until, with the Quakers, every man was his own church. A similar process of disintegration went on to a greater or less extent along all lines.

Guilds tended to give way to individuals who went into business "on their own"; serfs tended more and more to become freemen, working for wages and free to leave the manor if they desired. Thus the old molds which had shaped medieval life tended to disappear, and men learned to stand on their own feet. This disintegration of medieval society took place in Catholic as well as Protestant Europe, but it was most marked in England and Holland, where the new commercial and industrial spirit was especially active.

Making Capitalists. We saw that Luther had held that "good works," which were largely in the nature of religious observances, were not necessary for salvation. According to him any and all work faithfully done was pleasing to God, no matter how humble it was or how unreligious it might seem. Thus, by working diligently in the field or the kitchen or the shop, the peasant or housewife or artisan could find favor in the eyes of God, just as much as by going on religious pilgrimages or doing other "good works."

This attitude toward everyday work was emphasized by Calvin and his followers, especially by his followers in the industrial regions of Holland and England, and developed into an ideal of conduct which became so thoroughly ingrained that it still dominates our Western world. Its main emphasis was on industry and thrift. (Do you have a Thrift Club in your school?) These traits were especially valuable at the time, because there were tremendous business opportunities in the new colonial trade for those who had the habit of hard work and who had saved up a little capital.

Of course these traits would probably have developed even if there had been no Reformation, but by being intimately linked with religion they formed an ideal which fitted perfectly the needs of the growing middle-class merchants and manufacturers: it combined business and religion, and, in the combination, business didn't suffer. As a result the number of well-to-do townsfolk increased until soon they became powerful enough to play an important part in politics.

Increasing Literacy. The Reformation movement gave an impetus to education among both Catholics and Protestants. The emphasis which the Protestants put on the Bible aroused in the rank and file a desire to learn how to read it. Many schools were established, and, while most of these were very elementary, they nevertheless did increase very materially the size of the reading public. For the well-to-do there were, of course, more advanced schools. The Catholics confined their educational efforts chiefly to the well-to-do.

Checking the Spirit of Inquiry. While to a certain degree the Reformation movement was friendly to the spread of learning, it was not friendly to the search for new knowledge. One might have expected that, as a result of the study of the Greek and Latin classics in the fourteenth and fifteenth centuries, the sixteenth century would blossom out as an Age of Reason such as Greece had had two thousand years before. But the religious confusion of that period brought on a reaction, and Catholic and Protestant leaders alike clung to the accepted authorities of the Middle Ages and were hostile to any who sought to test old truths by the use of reason.

Thus the early Renaissance spirit of inquiry got "stalled," as it were. Instead of being stimulated by the ancient writings to use their reason, most scholars were satisfied to admire what the ancients had done. The Golden Age for them lay in the past; two hundred years were to pass before men came to look for it in the future (p. 604).

We shall now go over the sixteenth century again, this time following the political thread.

Readings

ADAMS, *Civilization during the Middle Ages*, chaps. xvi–xvii. CHEYNEY, *Short History of England*, chap. xii. HODGES, *Saints and Heroes*, chaps. xviii–xix. ROBINSON, *History of Western Europe* (new brief ed.), chaps. xxv–xxviii; *Readings*, II, chaps. xxv–xxviii. TAPPAN, *When Knights were Bold*. VAN LOON, *Story of Mankind*, chaps. xliii–xliv. WELLS, *Outline of History*, chap. xxxiv. **Fiction.** DAVIS, *The Friar of Wittenberg*. HOLLAND, R. S., *Drake's Lad*. KINGSLEY, C., *Westward Ho!*

Some Key Words

French Revolution	**Luther**	**Presbyterian**
Diet of Worms	**Elector of Saxony**	**Act of Uniformity**
Augsburg Confession	**Calvin**	**Loyola**
Henry VIII	**Act of Supremacy**	**Francis I**
Spanish Armada	**Council of Trent**	**Huguenot**
Inquisition	**" good works "**	**Anglican**
Protestant Reformation	**Charles V**	**Jesuit**

Questions

SECTION 1. How much of the time chart on page 489 belongs to the Modern Half-Millennium? Around what three great upheavals is this period organized in this book?

SECTION 2. How did Luther contribute to the break-up of the Medieval Church? How was the Protestant revolt given time to get started in Europe? What were the terms of the Peace of Augsburg, 1555?

SECTION 3. Name some characteristic features of the Presbyterian system. What effect did this have on England and her colonies?

SECTION 4. How did the Reformation in England differ from the Reformation in Germany? What signs of anti-papal feeling had there been in England before the time of Henry VIII? Who were Henry VIII's children, and who were their mothers? What was the Elizabethan church settlement? How did affairs on the Continent favor the Elizabethan church settlement?

SECTION 5. What were some of the reforms made by the Council of Trent? In what activities did the Jesuits engage?

SECTION 6. What were some of the results of the Protestant Reformation?

Things to Do

1. Begin your time chart for this unit (*c.* 1500–1789) (see pages 626–627).

2. Adjust the hands of the "Clock" and the Great Circle for Wittenberg or Augsburg, and later for Geneva and London.

3. Draw a religious map of Europe about 1600.

4. Take any picture in this chapter and draw inferences which will (*a*) bring in many people and (*b*) reveal its Living Past.

CHAPTER XXXIX · Showing how Europe and America were threatened with Spanish Domination until Spain was checked on Land and Sea by the French, Dutch, and English

1. Establishing Boundaries

Still Uncertain. By 1500 there were four regions that were fairly well consolidated as national states, namely, England, France, Spain, and Portugal. We know now that these regions continued, for the most part, to be distinct political units with much the same boundaries as they had then; but it was by no means certain to the men of the sixteenth century that such would be the case. One of the most important developments of the sixteenth century, therefore, had to do with establishing the boundaries of these new states.

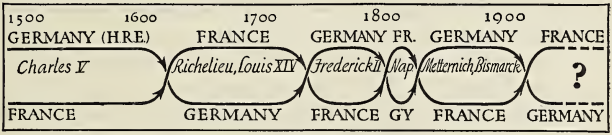
A Youthful *but* Able *and* Energetic Emperor, *Charles V*

As head of the Hapsburg house he dominated Europe more completely than any other ruler from Charlemagne to Napoleon

Spain, France, and Italy. We saw that when Prince Charles was about your age he became King Charles I of Spain (1516) and that three years later he became Emperor Charles V of the Holy Roman Empire (p. 451). Not content with his vast possessions he sought to conquer all Italy. However, his contemporary King Francis I of France also had designs on that

EUROPE *about* 1550

region, while the Pope and the Italian princes had no desire to have either of them there. Much of the sixteenth century, therefore, was given over to wars between Charles and Francis and their successors.



A Five-Hundred-Year FRANCO-GERMAN SEESAW, *worth Referring to from Time to Time. Will it go on Forever?*

An Empire Divided. Charles added the duchy of Milan in northern Italy to his European possessions and made extensive conquests in America. He ended his political career by

doing two unexpected things: (1) when still a long way from being an old man he abdicated his numerous thrones and retired to a monastery (1556); (2) instead of keeping his vast empire together, he divided it between his son Philip II (reigned 1556–1598), who received Spain, the Netherlands, Milan, Naples, and the American possessions, and his brother Ferdinand, who received the Austrian and other Hapsburg possessions in Germany and who became emperor.[1]

Spanish Gains and Losses. Philip II conquered Portugal (p. 517) and thus got control of the East India trade, but he lost part of the Netherlands, which he had driven to revolt by his harsh rule and heavy taxation. He subdued ten of the seventeen revolting provinces (modern Belgium) but not the seven northern ones, which declared their independence in 1581 and became the United Netherlands, or Dutch Republic. Their leader was William of Orange, known as William the Silent, whom they made a hereditary stadholder, or governor. William was murdered in 1584; but his seventeen-year-old son Maurice took his place as leader, and by 1600 independence was practically established, though it was not officially recognized until 1648.

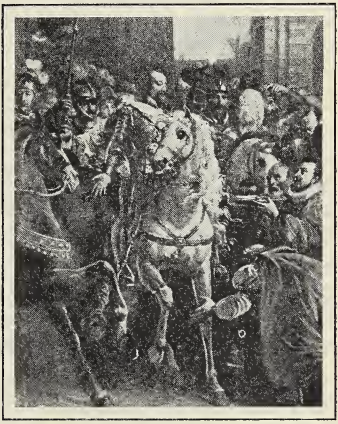
Factors in State-making. The establishment of the Dutch Republic was part of a movement which had been going on ever since the break-up of Charlemagne's empire and which is still going on, namely, the formation of national states.

One of the chief factors which determined the limits of the new states was language, and that factor operated in the case of the seven Dutch provinces, tending to separate them not only from Spain but from the ten provinces to the south of them. The Dutch spoke a Germanic language, whereas the language of most of those in the provinces to the south was derived from Latin.

At the time of the revolt there was also a difference in

[1] Ferdinand married the heiress to the kingdoms of Bohemia and Hungary, which remained part of the Hapsburg possessions until the revolutionary movements which followed the World War, 1914–1918 (p. 789).

religion between the two areas, which tended to separate them. The Dutch provinces had become largely Protestant, whereas the others had remained largely Catholic.



HENRY *of* NAVARRE *Entering Paris*
Gérard, Louvre

France weathers a Civil War. After the death of Francis I (1547) France entered upon a half-century of civil war, in which religious questions became mixed up with political ones, as in the Netherlands. After over forty years of conflict the leader of the Huguenots, Henry of Navarre, became King Henry IV, the first ruler of the House of Bourbon (1589).

As a young man Henry's chances of inheriting the throne had been slight, but four kings had come and gone in rapid succession, leaving him next in line. France, however, was too strongly Catholic to accept a Protestant ruler, and therefore Henry had become a Catholic. Nevertheless he did what he could for his former coreligionists. By his famous Edict of Nantes[1] (1598) he granted them equal political rights with the Catholics and, in certain towns, religious toleration. They were also allowed to hold certain fortified towns. The last provision was to cause trouble later, but on the whole France came out of the sixteenth century rather well. She had survived the attacks from without by Charles V and Philip II, as well as the civil war within, and in Henry (the fourth of that name to rule in France) she had a strong and able ruler.

[1] nănts.

England holds her Own. To round out our survey: by 1500 England already had well-established boundaries; and these she maintained, thanks to a succession of able rulers — Henry VII, Henry VIII, and Elizabeth.

2. Establishing Autocracy

A Book for Princes. Besides establishing boundaries, the builders of the new states had to establish order within those boundaries. They sought to do this by suppressing the feudal nobility and making themselves absolute rulers. We saw that they were aided by the study of Roman law (p. 428) and by the willingness of the rich merchant class to be ruled autocratically, provided this brought peace and order. They were aided further in the sixteenth century by a book that came out of Italy — *The Prince*, by Niccolo Machiavelli.[1]

Machiavelli was a Florentine statesman and patriot who, distressed by the misery created by the attempts of foreign princes to get control of Italy, looked forward to the day when some ruler would arise strong enough to rid his land of her foes. His book might well bear the title *My Country, Right or Wrong*. He did not originate this doctrine; many Italian princes of his day were already acting on it. What he did was to prove to the satisfaction of princes and statesmen that they were justified in committing acts of treachery, provided they did this for "reasons of state." The State came before everything else.

Such a doctrine fitted in well with the needs of sixteenth-century princes and statesmen and became so well established that it is still a part of European statecraft.

A General Trend. England under Henry VII was the first to establish internal order, thanks largely to the Wars of the Roses (p. 469), in which many of the great lords either had been killed or had had their estates confiscated. Henry's son Henry VIII and his granddaughter Elizabeth kept up

[1] mä kyä vĕl'lē.

the "Tudor despotism" which he had begun. They continued to call Parliament from time to time, but it was subservient to them. In Spain Charles I (Emperor Charles V) likewise established an absolute monarchy, and his son Philip II followed in his footsteps. France did not settle finally with the feudal nobles until the seventeenth century, as we shall see (p. 541), but everywhere the general trend in the sixteenth century was in the direction of autocracy (one-man rule).

The Blessings of Autocracy. To us who live in a democratic land, autocracy is so distasteful that at first glance it is hard to understand why people should have been willing to submit to it. But we need to remember that it came as a substitute not for orderly government but for feudal anarchy, and that Europe, with its mass of illiterates, who had had no political experience, could have done nothing with democracy. This ought to help us to understand not only why our European ancestors of the sixteenth century submitted to autocracy but why they did so willingly and praised it as a God-given system. This system was to fail in time, too, just as the old feudal system had, but not until it had conferred certain great blessings upon western Europe, notably in the direction of making our ancestors more orderly, law-abiding citizens.

Another point worth noting is that autocracy was nothing new: except for a few centuries in the history of Greece and the Roman Republic, the idea of one-man rule was the prevailing one among civilized peoples after they had developed an active city life. The same continued to hold true until well into the nineteenth century. (See chart, p. 723, panel 1.)

Ready for Colonial Expansion. By 1600 England, France, and Holland were in a position to dispute the colonial monopoly which Spain and Portugal had had until then. They were fairly secure at home, and on sea they no longer feared the Spaniards as they had before the defeat of the Armada.

What the Spaniards and Portuguese had accomplished we shall tell briefly in the next chapter.

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Some Key Words

United Netherlands	**Henry (IV) of Navarre**	**William the Silent**
Bourbon	**Spanish Armada (1588)**	**Edict of Nantes (1598)**
Hapsburg	**Philip II**	**Machiavelli**

Questions

SECTION 1. What four well-consolidated areas were there in Europe about 1500? How did the Dutch differ from the people in the provinces of the southern Spanish Netherlands? What provision did Henry IV make for the Huguenots? Why?

SECTION 2. How long was it since Europe had seen a powerful democratic state? Why were England, France, and Holland ready to expand overseas by about 1600?

Things to Do

1. Continue your time chart.

2. Make appropriate adjustments of the hands of the "Clock" and the Great Circle as you go through the chapter.

3. Draw up a *Sic et Non* exercise for the defeat of the Spanish Armada (see page 427).

4. Draw a map of Europe about 1550, bringing out clearly the threat of Hapsburg domination.

5. Make a family tree of the Tudor sovereigns of England.

6. Write a ballad celebrating the defeat of the Spanish Armada.

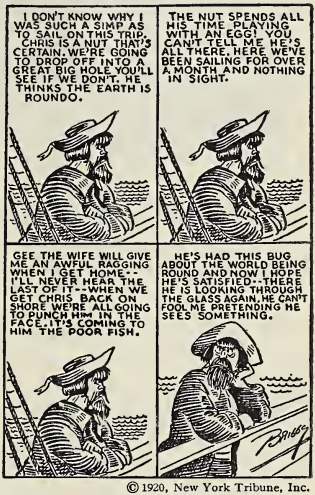
7. Write an advertisement for Machiavelli's book.

CHAPTER XL · Recalling the Great Century of Spain and Portugal

1. Portugal

A Most Wonderful Discovery. Shortly before 1500 Europe had two thrills the like of which she was not to have again until Lindbergh flew across the Atlantic in our own day (1927). In 1492 a Genoese sailor in the Spanish service, named Cristoforo Colombo, had sailed out into the great western ocean and hadn't fallen off! After sailing west for about ten weeks (August 3 to October 12), he had found land and had returned to tell the tale.

Not what they Wanted. Columbus, as we call him, thought he had reached India. But his Spanish friends were skeptical, because he had failed to bring back spices and drugs and dyes and the other much-coveted things from the East. So while his voyage gave Europe a thrill, it was because he had done a great "stunt" rather than because he had accomplished what it had been hoped he would accomplish.



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Wouldn't Herodotus *have* Welcomed *Briggs?*

Columbus and Da Gama have had reams of write-ups, but who has ever wondered what their sailors were thinking about, or had the keenness to realize that their thinking was not done in the polished language of the court?

Columbus GAVE *to Our European Ancestors* EIGHT TIMES *as Much Land as they* ALREADY HAD

If we assume (as our ancestors did) that the native Americans wouldn't want any of it for themselves

Its Meaning was hidden from them. Lindbergh's flight was known all over the world almost in an instant, but it was many years before most of our ancestors in Europe heard about Columbus's exploit and many more years before they realized what it meant to them. Columbus had shown them the way to a land hitherto unknown, which was about eight times as large as the area they occupied. It was as though he had given to each of our ancestors living in the Europe of 1492 (that is, in the region west of Russia) a grant of land eight times as large as what they then held or labored on. Nothing like it can ever happen again, unless man learns to fly to the planets. But much as the Western Hemisphere means to us, to the Spaniards of Columbus's day it seemed an obstacle rather than a desirable possession.

The Real Thing. What caused Columbus's exploit soon to lose its glamour was the fact that in 1499 a Portuguese sailor

Plowing New Seas

named Vasco da Gama, after having made an all-water trip around Africa to India, returned to Lisbon with a cargo of spices worth sixty times what the expedition had cost. That was Europe's second thrill. Portugal, of course, was elated, and Spain became envious.

Since all eyes were now fixed on Portugal, we shall speak of her colonial exploits first.

The Portuguese established in the East. The Portuguese voyages paid well from the start, and Lisbon became one of the chief commercial centers of Europe. Within a dozen years the Portuguese viceroy Albuquerque[1] captured the city of Goa (1510) and thus acquired a base in India. Then, moving farther east, he took possession of Malacca (1511), the great spice center on the Malay Peninsula, and some of the near-by islands, notably Sumatra, Java, and the Moluccas, or Spice Islands.

A Disappointed Sailor with a Plan. On the expedition to the Spice Islands there was a young man named Magellan, who was destined to become famous. When on his return to Portugal he was not rewarded as he thought he should have

[1] äl bōō kĕr'kẹ.

been, he offered to sail under the Spanish flag and made a proposal to King Charles, which was well received. To understand the situation, we must remember (1) that Spain still envied the Portuguese and still wanted to get to the Indies and (2) that soon after the discovery of America, Spain and Portugal, aided by the Pope, had divided the non-Christian world between them by the so-called Line of Demarcation.

Magellan's Plan. What Magellan told the Spanish king was (1) that he felt quite certain that the Moluccas, or Spice Islands, were in the half of the world assigned to Spain and (2) that he thought he could find a *western* route to these islands, through or around that miserable barrier which Columbus had run against.

We know now that Magellan was wrong about the first point, but he wasn't very far wrong, as you can see from the map. And he was entirely right about the second point.

A Great Voyage. With five ships and two hundred and seventy men Magellan set sail in 1519 on one of the greatest voyages in history. You know the story — how one ship was wrecked and another deserted him while he was fighting his way around the southern point of South America; how he was killed in the Philippines; and how, after three years, one of his ships (the *Vittoria*) with only eighteen souls on board got back to Seville by way of the Cape of Good Hope (1522).

One Matter that was Settled. Spain profited very little by this expedition. Some years afterwards (1565) the Philippines were added to her possessions (to remain hers until the Spanish-American War, 1898), but the Eastern spice trade remained in the hands of the Portuguese. However, Magellan's expedition had accomplished one thing: it had given proof of a fact which many people still doubted, namely, that the earth is round.

One Way of Getting the Spice Trade. Charles I of Spain was succeeded by his son Philip II, who for a while had no

more success than Charles in getting a share of the Eastern spice trade. Then he got all of it by sending soldiers to Portugal itself (1581) and taking the whole kingdom![1]

2. Spain

Conquests in America. Until the reign of Charles I of Spain (1516–1556) not much had been done in America. Ponce de Leon had discovered Florida (1513), and Balboa had discovered what we now call the Pacific Ocean (1513), but that was about all. Now, however, things began to happen in this newly-discovered world.

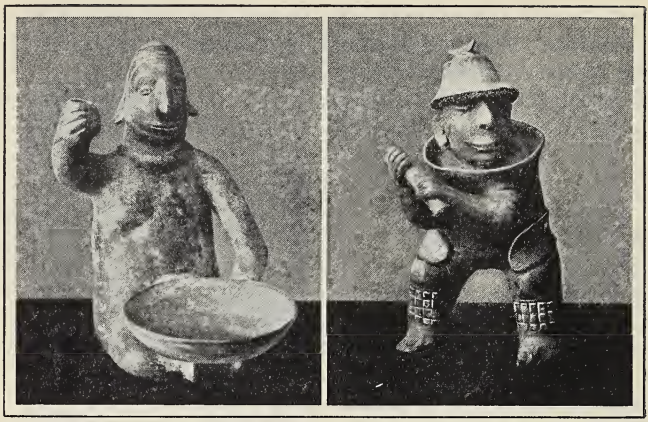
An Ancient *American* Calendar Stone

Like the Egyptians and Babylonians, the Central American peoples early developed a calendar

Mexico conquered by Cortez. The Spaniards had learned that there was a rich state in Mexico under the Aztec ruler Montezuma, and this was conquered (1519–1521) by Cortez. More than twenty years were needed to subdue all Mexico, but the Spaniards thought it was worth the struggle. Though vast amounts of gold and silver ore had already been mined, there was plenty more where that had come from. One "gold rush" after another followed in rapid succession, and "boom towns" sprang up, just as happened in the western parts of the United States many years later.

Other Conquests. Meanwhile Pizarro had duplicated Cortez's exploits by conquering the Incas in Peru (1531–1532). A third region to be conquered and exploited was the northern coast of South America (Venezuela), where riches

[1] Portugal was not united with Spain but remained an independent kingdom, with Philip as king. In 1640 Portugal freed herself from the Spanish royal house.



"To Your Health!" *Casey at the Bat*

Examples of Mayan statuettes, which may or may not have meant what they seem to mean to us today. National Museum, Mexico City, Mexico

were found in pearl-fishing as well as in mining. The American possessions were organized in two (and, later, more) viceroyalties.

Making Work for Archæologists. The Spaniards destroyed much of what they found, so that it is only in our own day that we are beginning to learn what a remarkable civilization the Aztecs, Incas, and Mayas[1] had developed. Nowhere are archæologists more active than in Central and South America, and already we know enough to be filled with wonder.

Transplanting European Civilization. The work of the Spaniards was not all destructive. Cities were built or rebuilt and made into centers of European culture. The two chief ones were the viceregal capitals, Mexico City and Lima. Social life there was much the same as in Madrid. Universities were established and were creditable enough places to be recognized by the universities in Europe. Churches and

[1] mä'yäz.

monasteries sprang up everywhere and became centers of religion, education, and charity.

The Church was especially active in trying to improve the lot of the natives, who were being treated harshly by their Spanish conquerors and were dying off in great numbers. It was for the purpose of relieving their miserable lot that African Negroes were enslaved and brought over, which was nice for the natives but not so nice for the Negroes.

Though we are apt to think chiefly of gold-mining and silver-mining when we speak of the Spaniards in America, yet most of the people in their dominions were engaged in agriculture and stock-raising on tropical plantations.

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Some Key Words

Columbus (1492)	**Da Gama**	**Spice Islands**	**Magellan (1519)**	**Philippines**
Cortez	**Aztec**	**Pizarro**	**Incas**	**Mayas**

Things to Do

1. Using the key words, draw up at least eight appropriate questions for this chapter.

2. Continue your time chart.

3. An interview with (*a*) Columbus or (*b*) Vasco da Gama.

4. A news story or cartoon: "Wonder what one of Magellan's (or Cortez's) men thought about!" (See page 513.)

5. Write (*a*) headlines or (*b*) a ballad celebrating the return of Columbus or Da Gama or of Magellan's ship.

CHAPTER XLI · Disclosing how our European Ancestors found New Ways to Wealth, Culture, and Truth

1. The Commercial and Financial Revolutions

The Commercial Revolution. The voyages of Columbus and Da Gama opened up a new phase in history, the oceanic phase. Ocean routes now took the lead over land and inland-sea routes, and nations which controlled the ocean routes took the lead over those which controlled the others. Thus the center of European commercial activity shifted from the shores of the Mediterranean to the shores of the Atlantic. Alexandria, Venice, and Genoa gave way to Lisbon, Seville, Amsterdam, and London. This shift from inland-sea to ocean routes is called the Commercial Revolution.

Bigger Waves bring Bigger Ships. The perils of the new ocean routes led to the building of bigger ships. These afforded more space for cargoes, and, as the ships "rode" best with a full load, many products which heretofore had been luxuries or been thought too bulky to handle profitably now came into common use. No doubt it was during these two centuries that many of your ancestors first tasted such things as tea, coffee, chocolate, cocoa, sugar, molasses, and rum.[1] Some of them may have been able to afford fur garments, which were then very fashionable, and also tables and beds and "bureaus" made from precious woods brought from the Caribbean region.

New Forms of Business Organization. Oceanic traffic called for a big outlay of money. Not only were ships expensive,

[1] The most valuable addition to our ancestors' diet was the potato, which came from America and soon became, next to bread, the main article of food of the common people.

but the voyages, especially those to the Far East, often took several years. In order, therefore, to raise enough money to finance a voyage, it was generally necessary for a number of men to join together in what was called a joint-stock company. At first these combinations lasted only for the length of one voyage, after which they were dissolved, but in time they became permanent, as such organizations are today.

Among the leading companies of the sixteenth century were the Muscovy Company of Russia, the Levant Company of Turkey, and, most important of all, the English East India Company (1600). Others were formed in the seventeenth century, such as the Dutch East India Company, the Dutch West India Company, the French East India Company, and the Hudson's Bay Company.

The Financial Revolution. The Crusades had brought about changes in financial methods. Christians began to compete with Jews as money-lenders; checks and banknotes began to supplant gold and silver coins in business transactions. These and other changes form what is called the Financial Revolution, which went on much faster after 1500 on account of the wealth which poured into Europe from the East Indian trade and from the Spanish-American mines.

Decline of the Guilds. As a result of the new wealth many individuals who were not members of guilds began to compete with these organizations. In England, for example, men in the wool trade, instead of selling the wool to craftsmen, distributed it to farmers and villagers, who spun and wove it at home during their spare nours.[1] Under such conditions the guilds could no longer control industry, and they gradually declined. Two of the principles for which they had stood in the Middle Ages, therefore, disappeared: the principle of a just price and the principle of a just wage. Everywhere men now came to regard it as proper to buy for as little as possible and to sell for as much as possible, whether they were dealing in merchandise or in labor.

[1] This was called the domestic, or the putting-out, system.

2. Cultural Developments

A New Type of Man. Ever since the revival of town life Italy had set the tone for polite society in western Europe, and it continued to do so during the sixteenth century. From the medieval knight she had evolved a new type of person, the gentleman.

Like the medieval knight, the ideal gentleman was brave, loyal, courteous, generous, and fair except in matters wherein he thought his honor was involved. These were often numerous. On very slight provocation he was ready to draw his sword to avenge a real or fancied insult. To this medieval foundation the Renaissance added the accomplishments of the artist and the scholar. The ideal gentleman not only should understand and appreciate painting and sculpture and music and poetry, but ought to excel in one or more of these accomplishments.

A Book for Gentlemen. From Italy the ideal spread throughout Europe, partly by contact, but chiefly through the picture of court life in Italy drawn by Castiglione[1] in *The Book of the Courtier.* The ideal produced many noble figures, of whom the best known perhaps are Bayard, the French knight "without fear and without reproach," and Sir Philip Sidney, warrior and poet and England's best-loved hero, who, as he lay wounded on the battlefield, gave his flask of water to a dying soldier.

Part of our Living Past. The Renaissance ideal of the gentleman was in marked contrast to the ideal of the thrifty and hard-working shopkeeper which came out of the Reformation. What is best in it has persisted from that day to this as the goal of a liberal education. We no longer regard it as belonging to a special class; our democratic ideal does not admit of two sets of virtues and traits, one for the worker, whether he be mechanic, banker, or merchant prince, and another for the man of leisure. Nor does that ideal have one

[1] käs tēl yō′nā.

KEEPING UP *with the (Italian)* JONESES, *a Chapter in the* FAMILY HISTORY *of* EVERY ONE *of* US, *and Since about* 1600

Father is bound to learn how to manage a knife and fork at the same time. Mother is proud of her man; sonny wonders; and grandfather laughs at his foppish son and keeps on using his fingers. If you think this overdrawn, read from an Elizabethan Englishman: "At Venice each person was served (besides his knife and spoon) with a fork to hold the meat while he cuts it, for they deem it ill manners that one should touch it with his hand." And another writing a year after Jamestown was settled: "I myself have thought it good to imitate the Italian fashion since I came home to England." With this picture as a lead, try drawing other "first's" in your family history, such as the first meal with potatoes, the first family smoker, the first friction match, the first oil lamp, and other things you encounter in the story

scale of values for commerce and industry and another scale for art and literature and all that is covered by the word "culture." It aims to combine the leisure-class ideal of the Renaissance aristocrat with the workaday ideal of the Reformation common man. But before they could be combined each had to be created, and therein lies our debt both to the Renaissance aristocrat and to the Reformation commoner.

Much that was in the Renaissance ideal seems commonplace to us now, but it was not to our forbears, as the picture above will make clear.

Spread of the Renaissance Spirit. Outside of Italy the Renaissance spirit showed itself best of all in literature — for example, in the satirical romances of Rabelais, the essays of Montaigne, and the dramas and sonnets of Shakespeare. Rabelais ridiculed those monks whose lives were anything but what they should have been. The eagerness with which his satires were read showed how far people had drifted away from the medieval attitude toward the Church. Montaigne's essays, with their emphasis on reason, tended in the same direction.

Shakespeare too dealt with life here on earth and did so in such a rich and varied manner that he is counted the world's greatest dramatist. With him the Renaissance spirit reached its highest literary expression; but you will learn more of that in your literature classes.

Growth of Literacy and Light Reading. Throughout the sixteenth century the printing press was active, and though the total output of the one hundred years was probably less than one of our huge presses of today can turn out in a week, it nevertheless was a veritable flood compared with the output of earlier centuries. The ease with which people could now obtain books created a larger reading public than Europe had ever known. An increasingly large part of it was made up of ordinary folk who cared less for the learned works of the theologians and scholars than they did for romances, dramas, and other pictures of people like themselves living a life here on earth; and the demand brought forth a supply.

The easy access to books had another important effect. It tended to break down the barriers between classes and made forever impossible anything like the social stratification that had been the curse of the old Oriental civilizations. Anyone with intelligence and zeal could learn his letters, and this opened up to him the literary treasures of the world. Thus like-mindedness among people of different social classes increased.

Music. Music is so much a part of our lives today, what with the piano, phonograph, and radio, that it is hard to

realize how little of it there was in the lives of our ancestors; but the fact remains that, though music was one of the oldest of the arts, it was the last to begin to blossom forth into its modern development. Our medieval ancestors heard little music beyond their folk songs and the chanting of the priests, and even all this was one-part music until late in the Middle Ages. Then part singing began to develop, and in an interesting and unexpected manner.

It would seem that the choristers became bored with their solemn chants and, to relieve the monotony, had some of their number sing a popular folk tune as an accompaniment. It was as though half your class sang "Onward, Christian Soldiers" while the others sang "Swanee River." This was called descanting; try it.

The need for more varied and tuneful music was especially felt when, with the Protestant Reformation, Luther made congregational singing an important part of the service. He himself wrote a number of hymns, the best known of which is "A Mighty Fortress is our God." But the first great name in church music was that of the Roman Catholic Palestrina[1] (died 1594), an Italian who wrote a great number of Masses and other sacred pieces, many of which are still sung today.

3. A New Way to seek Truth

The Old Greeks still dominate in Science. Though by 1500 men's minds were active with matters of art and literature, very little was being done in science. What scientific study there was consisted largely in absorbing the ideas of the Greeks, especially those of Aristotle, Ptolemy, and Galen. In the sixteenth century, however, men became active in seeking new knowledge, and though for a while they were opposed by the theologians, they have continued their quest ever since.

Copernicus, the Pole, questions Ptolemy. The new scientific movement got a great impetus when a Polish cleric named

[1] pä lās trē′nä.

Copernicus (1473–1543) proved to his own satisfaction that Ptolemy's geocentric theory (that is, the theory that the earth is the center of the universe) was wrong, and substituted for it the heliocentric (sun-centered) theory.

How Things Hang Together. If Copernicus's theory had had to do with astronomy only, he undoubtedly would have published it as soon as he felt sure that it was sound. Instead he waited thirty-six years and then published it only because his friends urged him to do so. The reason he hesitated was that he realized that, by upsetting the old Ptolemaic astronomy, he was also upsetting the accepted ideas about the universe and man's place in it.

The Medieval View. The medieval idea was that the universe was a three-storied structure. (1) The earth was the middle story, and it stood still. It was the center of things; all the planets revolved about it. Men naturally got the idea that the sun and stars were in the sky principally for their sake. (2) Above the earth was heaven, where God and the angels dwelt and where the righteous would go after death. (3) Below was hell, where Satan and the wicked dwelt.

Upsetting a Universe. Such a picture was, of course, shattered by the Copernican theory, and Copernicus knew it. His theory was rejected by Protestant[1] as well as Catholic theologians as being contrary to the teachings of the Bible. However, in the next century his conclusions were thoroughly established by other scholars and have since become generally accepted.

Escaping beyond the Limits. It is important to note the widespread effect of the Copernican theory, for we shall see the same thing happening more than once, and each time causing trouble until men had adjusted themselves to the new ideas. Copernicus was a scientist working in the field of astronomy, but the results of his study would not stay within the limits of science; they spilled over into the field of religion. The same thing happened to Newton in the

[1] Note that the Protestant Revolt was well under way by 1543.

seventeenth century and to Darwin in the nineteenth, as we shall see; and it may happen to Einstein in your day, if your generation should come to understand what he is talking about.

Vesalius, the Belgian, questions Galen. In the same year that Copernicus's book[1] was published (1543) another epoch-making work appeared. This was a book dealing with the structure of the human body (*De Humani Corporis Fabrica*), by a Belgian named Vesalius (1514–1564). Vesalius too proceeded in a scientific manner, and he proved Galen, the accepted authority on anatomy (p. 322), to be wrong in many particulars.[2]

4. An Italian Seeker

Galileo questions Aristotle. Next it was Aristotle's turn to be upset as an authority. This was done by an Italian scholar named Galileo (1564–1642). According to Aristotle, if you dropped two iron balls, one of which was ten times larger than the other, the larger one would reach the ground in one tenth of the time that it took the smaller one. Because Aristotle had said this, men believed it. It apparently never occurred to them to say what you would probably say, "*Let's try it* and see if it's so." This is what Galileo did.

Strange that Aristotle never thought of this. At the time, Galileo was a university professor at Pisa, where the famous leaning tower stands. From the top of this he tested Aristotle's teaching by simply dropping two objects of different

[1] *De Revolutionibus Orbium Cœlestium* ("Concerning the Movements of the Heavenly Bodies").

[2] The obstacles which Vesalius had to overcome to learn about the human body afford a good example of how ideas change from age to age. Our ancestors of his day had no objection to allowing men who had been hanged to continue hanging until the crows had pecked off all their flesh, or, in time of plague, to dumping corpses into ditches and letting dogs eat them; but they wouldn't let a scholar cut up a corpse in order to learn how the body was constructed! That seemed to them to be sacrilegious. Vesalius had to sneak out at night and steal bones from under the gallows in order to get material with which to carry on his studies. He finally did get hold of a corpse and dissected it, and for that he had to do penance by going to Jerusalem. He died on the way.

weights, and he proved that Aristotle was wrong. He showed that, if you make allowance for the friction of the air, any two bodies dropped from the same height will reach the ground at the same time.

No doubt some of the onlookers thought that Galileo would drop dead for daring to question Aristotle, but he didn't (p. 488).

The Scientific Method. So, by the year 1600, men of learning had acquired a confidence in their ability to think things through such as they had not had since the days of the Greeks. We call their method of thinking the scientific method. One central fact about this method is that it demands that answers be tested by means of experiments, whenever possible, as when Galileo tested Aristotle's teaching about falling objects.

Galileo, as we know, was not the first scholar to experiment, but he was the first one to show how useful the method could be in a variety of fields, and the first one to make systematic use of it. Hence he is generally regarded as the first modern scientific thinker.

A Great Revolution. Nothing so revolutionary as the scientific method had come into the field of learning since the days of Thales, more than two thousand years before. It was slow in getting adopted; but, as the years rolled by, it came to be applied to more and more fields of knowledge, and today it is one of the very foundation stones of our civilization. Without it modern medicine and surgery, modern factories, airplanes, radios, and a thousand other things in the world about us would never have come into being.

The Scientific Method and the Free Mind. Besides experimenting wherever that will help to test facts, the scientific method calls for careful observation and a willingness to accept whatever conclusions come from the experiments and the observation. Thus it tends to produce a free mind, ever ready to consider new facts and new points of view. It is largely for that reason that science has become part of your

school program. The hope is that, even if you forget all the chemistry or physics or biology you learn, you will at least have acquired something of the scientist's method and will use this method wherever you can in your daily life. It is hoped that in matters of politics, for example, you will put your prejudices aside and study the problems just as impersonally as you studied your science problems in the laboratory. In short, it is hoped that you will develop something of the free mind that Galileo had, always seeking after truth. (Is the method of Galileo much in evidence in your community?)

Galileo and Luther. It is interesting to note that in the same century that Galileo began to question the authority of Aristotle, Luther began to question the authority of the Church. Today everyone accepts the conclusions that Galileo reached, but not the results that Luther reached. What is the reason for the difference? An attempt to answer this question may help to make clear what science is.

Science means Counting. Science is knowledge that is acquired by some method of counting or measuring or weighing. (Does this definition cover all experiments you have ever done in a laboratory?) The facts on which it rests are known, and these can be tested. If the facts are true and the counting is done carefully, the final answer will always be the same. Thus, to take a simple case, you can go to the top of your school building and test Galileo's results with regard to falling objects.

Religion means Believing. Luther's work was quite different. It dealt with matters of religion, of man's relation to God. These were matters which could not be settled by the scientific method of counting. There were no measures or weights that could be applied to the problems he raised. In other words, there was no *scientific* way of telling whether he was right or wrong in his conclusions. Hence, in his case, there could not be the same agreement among churchmen that there was among scientists with regard to Galileo. So

while people in general today accept Galileo's view with regard to falling objects or Copernicus's view with regard to the universe, they are as much divided on religious matters as they were in the days of Luther.

5. What the Sixteenth Century had Meant

Religious. Western Europe had been getting mental jolts (some pleasant, some unpleasant) ever since the Crusades, but in the sixteenth century these probably came more rapidly than in any century since the great age of the Greeks. Not only were great things happening but, through increasing trade relations and through the printing press (the first example of mass production), they became known to the rank and file more quickly than ever before.

The most striking change since 1500 had been in the field of religion. In general the peoples of northern Europe had chosen to seek salvation outside of the medieval Church, and as a result Europe was now partly Catholic and partly Protestant.

Political. On the political side the great empire of Charles V had come and gone, but his son Philip II of Spain had succeeded to his position as the most powerful political personage in Europe. Philip had added Portugal to his possessions and ruled over them all as an autocrat, with the result that during the latter part of his reign the Dutch provinces revolted. France had failed to get a foothold in Italy and had been greatly weakened at home by civil war, but by 1600 she was well on the way to political stability under the ex-Huguenot Henry IV. Henry, however, was not the absolute ruler that his contemporaries in Spain were; it was left for his seventeenth-century successors to win for themselves such a position. England was nearly an autocracy, but Elizabeth had some trouble with Parliament toward the end of her reign, and only her popularity and good sense kept this from developing into a serious conflict.

Perhaps the most striking political change since 1500 was the creation of a new state, the Dutch Republic. The most important political fact about Germany and Italy was that they continued to be mere geographic expressions, with little or no political unity.[1]

Economic. On the economic side the business center of Europe had shifted from Italy to the states along the Atlantic. Not until the opening of the Suez Canal in the days of your grandparents did the Mediterranean begin to regain its old position as a great avenue of trade. At first the East Indian trade and the trade with the New World had been in the hands of Spain and Portugal; but by 1600 Spain's sea power had been greatly weakened by the destruction of the fleet sent against England (1588), with the result that the English, Dutch, and French now became more active in over-sea trade.

Social. Increased ocean travel and the new wealth of the Indies and the Spanish Main had brought changes in the life and thought of Europe too numerous to mention. By 1600 western Europeans were familiar with the idea of ships' crossing the great seas and even sailing around the world. These ancestors of ours were using spices more freely than ever before, and some of them had begun to smoke and some to use forks.

A Change with a Great Future. The changes we have enumerated were such as would have struck the average intelligent person visiting Europe in 1600, and they were, for the most part, exceedingly important changes; but perhaps the most important one might have been missed entirely. Very few knew about it and fewer still were interested in it, but in time it was to transform the world as nothing had since the

[1] To round out our brief survey of Europe: Scotland was a monarchy under James VI, who, shortly after 1600, was to succeed his distant cousin Elizabeth as James I of England. In the Baltic, Sweden, which had been united to Denmark and Norway since 1397, had become independent in 1523 under Gustavus I of the House of Vasa. Farther east Poland stretched almost from the Baltic to the Black Sea. South of Poland lay the Ottoman Empire, linking much of southeastern Europe with Asia.

days of the great Greek thinkers. This was the scientific method of gaining knowledge. By 1600 only a handful of scholars followed this method, and a hard fight had to be waged with theologians before it became generally recognized as an acceptable way of seeking truth.

No Changes Here. In several important respects the Europe of 1600 was much the same as it had been in 1500 and before. (1) Its "life expectation" (to use the insurance company's expression) was low, about twenty years. Of course many persons lived to be older than that; but vast numbers died very young, and this brought down the average age. If you had been born in the sixteenth century the chances are that you would not have lived to be even as old as you are now. This paragraph is worth bearing in mind because it holds true for the next two hundred years. Not until the nineteenth century was any considerable improvement made in the average length of life, but then it was made rapidly. Today our life expectation is almost sixty. (See chart, p. 723, panel 9.)

(2) In spite of what has been said about the growth of trade and industry, Europe remained predominantly agricultural. (3) The sources of power were much the same as they had been ever since the days of the pyramids.

Readings

DAY, *History of Commerce.* HAAREN and POLAND, *Famous Men of Modern Times*, chap. xv. LONG, W. J., *English Literature*, chap. vi. QUENNELL, M. and C. H. B., *A History of Everyday Things in England.* TICKNER, F. W., *Social and Industrial History of England*, chaps. xix–xxvii. **Fiction.** BENNETT, J., *Master Skylark.* MARTIN, Mrs. G., *A Warwickshire Lad.*

Some Key Words

Commercial Revolution	**joint-stock company**	**Copernicus**
Montaigne	***The Book of the Courtier***	**East India Company**
heliocentric	**Palestrina**	**Rabelais**
Shakespeare	**Galileo**	**geocentric**

Questions

SECTION 1. What new form of business organization developed in the sixteenth century? What happened to the guilds in this period?

SECTION 2. How does the Renaissance "gentleman" enter into our present-day life? Do you agree with what the text says about our democratic ideal? What types of literature came to be in great demand in the sixteenth century and after? Why? How did part-singing develop? When did congregational singing develop?

SECTION 3. Why was Copernicus reluctant to publish his theory? Whom did Copernicus question? Whom did Vesalius question?

SECTION 4. Whom did Galileo question? What is the scientific method? What training have you had in it? How? Why are Galileo's conclusions more generally accepted than Luther's?

SECTION 5. What were the most important changes in sixteenth-century Europe? What were some respects in which Europe remained unchanged?

Things to Do

1. Continue your time chart.

2. Imagine that you are visiting some of your sixteenth-century ancestors when they first get some of the articles mentioned on page 518, and write a letter giving as vivid a picture as you can of their reaction to the situation. (If you know (or can learn) how your own family reacted to its first ice-cream freezer, radio, vacuum cleaner, or automobile, you should be able to create a very intimate picture.)

3. With one or more classmates, give an example of descanting. (Two popular tunes that go well together are "In the Gloaming" and "Silver Threads among the Gold." You will find a phonograph record of "Swanee River" sung to the accompaniment of Dvořák's "Humoresque.")

4. An interview with (*a*) Copernicus, or (*b*) Vesalius, or (*c*) Galileo, or (*d*) Palestrina.

5. Select some episode in the life of one of the characters mentioned in this chapter which would form a good subject for a picture, and draw it yourself or write out detailed instructions for an artist, telling him what to put in.

6. Write an advertisement for *The Book of the Courtier*.

CHAPTER XLII · Concerning Political Affairs on the Continent in the Seventeenth Century — chiefly about France under Louis XIV, who called himself the Sun King

1. Spain and Italy

Inefficient Rule. In the sixteenth century it had looked for a while as though Europe would be dominated by Spain, but that danger disappeared after the Dutch had set up an independent state and the English had defeated the Spanish Armada and the French had found a strong ruler in Henry IV. Nevertheless Spain began the seventeenth century as the leading power in Europe, but during that century she declined rapidly. Her rulers were weak men, governed by self-seeking favorites. They unwisely drove out the Moors and Jews and thus deprived their kingdom of her most skilled agriculturists, craftsmen, and business men. Since she no longer had a strong middle class, her manufacturing and farming fell off greatly, and she had to depend more and more on imports for many of the things she needed.

Serious Losses. Spain could make no headway against the rebellious Dutch, whose independence was recognized in 1648. Eight years before (1640) she had lost Portugal. In 1655 she lost the important island of Jamaica, in the West Indies, to the English, and in 1659 and 1668 she lost various possessions on the Continent to France. By the end of the seventeenth century she had become a second-rate power, though she still possessed part of the Netherlands, parts of Italy, and a vast empire in America.

Italy still Disunited. The Italian peninsula remained broken up into a number of small states throughout the

seventeenth century. Venice was still the leading power, though she had lost some of her possessions to the Turks. The duchy of Milan on the north and the kingdom of Naples and Sicily (the Two Sicilies) on the south belonged to the king of Spain. The Popes, all of whom were Italians, ruled over the Papal States as before. In the economic field Italy had lost the driving force she had had in the later Middle Ages and was now living on her capital. The leadership in trade and industry had passed to northern Europe (especially to England and Holland), and Italy, which in the Renaissance period had had an active civic life, became more and more a land of aristocrats and peasants.

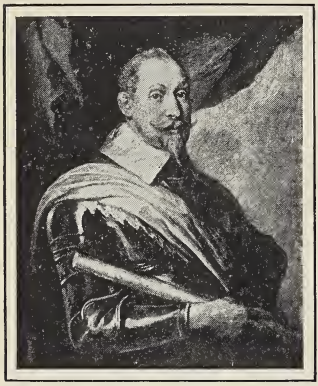
2. Germany

A Religious War. Germany, like Italy, remained disunited throughout the seventeenth century. Moreover, she suffered terribly from a long and cruel religious war,— the Thirty Years' War (1618–1648),—which, beginning with a quarrel between the Catholics and Protestants in Bohemia, soon involved all Germany and later almost all the Continent.

During the first ten years the Catholic forces under the imperial general, Wallenstein, won many victories, and it looked as though Protestantism were doomed. Then a Protestant champion appeared from across the Baltic. This was Gustavus Adolphus, of Sweden, the noblest figure in the war. He was a brilliant soldier, but, unfortunately for the Protestant cause, he was killed in the midst of a victorious career at the battle of Lützen (1632).

The War ceases to be Religious. It soon became apparent that the opposing forces were too evenly divided to enable either to gain a decisive victory, and if the German princes had been left to themselves peace would have been made. But by now Sweden, Denmark, and France had become too much involved to make that possible. France especially was anxious to make the most of this opportunity to weaken

the imperial House of Hapsburg. Since the latter was the leader on the Catholic side, France sided with the Protestants, even though she was Catholic. The war thus became primarily political rather than religious.



The LION *of the* NORTH

A noble Christian in an unchristian struggle

Peace of Westphalia, 1648. Peace was finally made by a series of treaties known as the Peace of Westphalia, which dealt with a variety of subjects. (1) Three religions were recognized in Germany, — Catholic, Lutheran, and Calvinist — from which the princes might choose the one that was to prevail in their territories. Those of their subjects who were not satisfied with the choice were allowed to migrate. (2) Alsace, in the western part of the empire, was given to France, and most of Pomerania and other important holdings in northern Germany were given to Sweden. (3) The independence of the republics of the United Netherlands and of Switzerland was recognized.

A Devastating War. The Thirty Years' War set back the cultural development of Germany for over a hundred years. She had lost hundreds of thousands of men and millions of dollars' worth of property. During much of the time the fighting was done by bands of professional soldiers, some made up of the riffraff of Europe. They had no interest whatever in the war other than to get a living out of it; so they fought on whichever side offered the best terms and plundered friend and foe alike. When the war was over, vast regions lay devastated. Many towns were

In 1687 the Venetians Besieged Athens, *which the Turks had Held* Since *1458*

A Venetian shell landed in the Turks' powder supply in the Parthenon and wrecked the middle of the temple and the side column (see page 206). From Fanelli, *Atene Attica*

greatly reduced in size, and in what had once been prosperous villages wolves howled unmolested.

The "Pennsylvania Dutch." In the second half of the seventeenth century the empire suffered further losses to France in the region of Alsace. The terrible destruction wrought by the French drove great numbers of Germans to the English colonies in America, where many of them settled in Pennsylvania. At the same time Austria and, with it, all Europe were threatened by the Turks.

Saving Europe from the Turks. Though the Turks had been checked by the combined Venetian and Spanish fleets at the naval battle of Lepanto (1571), they had remained active in the Mediterranean, and on land had moved westward steadily until the Balkans and Hungary were in their hands. Now, in 1683, they appeared before the walls of Vienna, the capital of Austria; but fortunately for western Europe they were

held in check by the Austrians and were finally driven away by a combined German and Polish army under the Polish king, John Sobieski.[1] Never again did they get so far west in Europe.

A Growing North German State. In the north of Germany, Brandenburg became the leading state, owing largely to the statesmanship of Margrave Frederick William, known as the Great Elector (died 1688), the first outstanding member of the Hohenzollern[2] family. In 1701 his son Frederick III was raised to the rank of king. However, instead of calling himself King of Brandenburg, he took the title of "King in Prussia" from a region by that name on the Baltic, which the margraves of Brandenburg had inherited early in the seventeenth century.

3. The United Netherlands

Accomplishing Many Things. The Dutch, who had begun their struggle for independence under William the Silent and were finally recognized as an independent state in the Peace of Westphalia (1648), had prospered mightily. (1) They had ousted the Portuguese from the Far East, where they built up a great colonial empire, thereby acquiring almost a monopoly of the spice trade. (2) They had sent Henry Hudson to America, where he discovered the Hudson River (1609). As a result they had soon after made settlements on Manhattan Island (New Amsterdam) and along the river up to what is now Albany. The wealth which they drew from this region came largely from their fur trade with the Indians. (3) Finally, at a time when England and France were busy with civil wars at home, the Dutch had become the chief carriers of trade in western Europe.

Government by the Well-to-do. During most of the seventeenth century a prince of the House of Orange was head of the State, with the title of "Stadholder." The real power, however, lay in the hands of a States-General, made up of

[1] sō byĕs'kē. [2] hō ẹn tsōl'ẹrn.

representatives chosen by the large landholders and the leading townspeople, most of whom were merchants. The province of Holland was so much the most important one that the terms "Holland," "the United Netherlands," and "the Dutch Republic" came to mean the same thing. The chief cities were Amsterdam and Rotterdam, and for a while they were the leading commercial centers of western Europe.

A Center of Freedom. The Dutch were Protestants (chiefly Calvinists), but they were liberal in their treatment of other religions, and their land became a refuge for the persecuted of many lands. The English Separatists who later founded Plymouth (1620) first fled to Holland to escape persecution, as you know from your American history (see map, p. 551).

There was more freedom of the press in the Dutch Republic than elsewhere, and many important works which could not be printed at home were sent to Holland for publication.

A Weak Point in the Dutch Situation. Nature had done much to make the Dutch a seafaring nation, and their wealth enabled them to fit out a strong navy. So for a while the Dutch played an important part in the affairs of Europe, but only for a while. One might have foretold that as soon as England and France got things in order at home they would want to do their own shipping, and perhaps they would try to get some of the Dutch colonies and colonial trade. This is what actually happened.

English and French Competition. In 1651 Parliament passed the first Navigation Act, declaring that goods might be imported into England only by English ships or ships of the nation which produced the goods, and were to be exported only in English ships. This was aimed primarily at the Dutch. Later in the century France developed her carrying trade, which likewise was a blow to the Dutch.

In the colonial field they lost New Netherland to the English (1664), and in the Far East their monopoly of the spice trade was greatly reduced by English competition.

New Amsterdam *in* 1661

Compare with picture on page 840

Champions of Protestantism. In spite of these setbacks, the Dutch Republic was a power to be reckoned with throughout the seventeenth century. During the years when the English kings Charles II and James II were pensioners of the Catholic Louis XIV of France, it was this tiny republic that successfully championed the cause of Protestantism in Europe and produced in William III of Orange (later William III of England, p. 559) one of Europe's great statesmen. However, it could not keep up with England and France, and in the eighteenth century it dropped into the second rank.

4. France (Richelieu)

Bright Prospects under Henry IV. The outlook for France at the opening of the seventeenth century was very promising. She had an able and energetic ruler in Henry IV, who, by his Edict of Nantes, had made a settlement of the religious question. With his able minister, the duke of Sully, he began to

heal the ravages of the long civil wars. Aid was given to townsmen and country folk in repairing the devastated areas. Brigandage was put down. Roads and canals were repaired, and new ones were built. New industries were encouraged, notably the silk industry. Explorers were sent out, and trading posts were established in America[1] and the Far East.

Civil War Again. Then Henry was assassinated (1610), and confusion set in again. The French throne went to Henry's nine-year-old son, Louis XIII, whose mother (Marie de Médicis[2]) acted as regent, and fourteen years of plot and intrigue elapsed before another strong man came along.

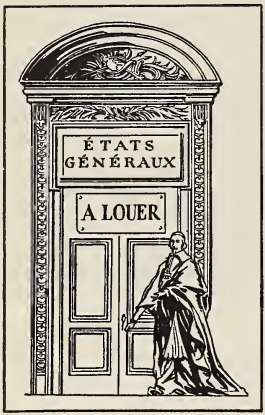
Another Strong Man. The new "strong man" was a frail, sickly cleric with a pale, drawn face. What strength he had (and it was great) lay in his keen intellect and his iron will. His name was Richelieu,[3] and he was a Catholic bishop and a cardinal, but he was also a French duke. The last point has an important bearing on political and religious history, for Richelieu was more of a Frenchman than he was a Catholic, and devoted his great powers to building up a national state rather than a universal church.

Establishing Autocracy. Richelieu's aims were to make France orderly at home and respected abroad. The only way to accomplish the first seemed to be by making the king supreme, and that, therefore, became Richelieu's goal in internal affairs. He waged relentless warfare against the rebellious nobles and Huguenots. After a bitter struggle the Huguenot towns were deprived of the political privileges which Henry IV had given them and were put on the same basis as the other French towns. That Richelieu's opposition to the Huguenots was primarily political and not religious is shown by the fact that they were allowed to keep the religious privileges which had been granted in the Edict of Nantes.

Richelieu likewise reduced the political power of the great nobles by creating a new class of officials, called intendants,

[1] It was in Henry IV's reign that Champlain established settlements at Quebec and Montreal. [2] mā dē sēs′. [3] rē shē lyû′.

who took over the governmental duties in the provinces, such as presiding over courts and collecting taxes, which had been in the hands of the nobles since feudal days.



RICHELIEU *Putting up a "FOR RENT" Sign*

How one student pictured French parliamentary history. (See page 547)

Ignoring the Estates-General. Another remnant from feudal days was the Estates-General. It was only a few years younger than the English Parliament, but, whereas the latter continued to develop, the former was now effectively suppressed. Richelieu ruled for eighteen years (1624–1642) without once calling the Estates-General together, and, as Louis XIV and Louis XV followed Richelieu's policy, over a hundred and fifty years were to elapse before this assembly was summoned again (1789).

To raise the position of France abroad, Richelieu took advantage of the Thirty Years' War to weaken the imperial House of Hapsburg by aiding the German Protestants. After his death his work was continued by Mazarin,[1] also a cardinal, who ruled during the minority (1643–1661) of Louis XIV.

5. FRANCE (LOUIS XIV)

Brilliant Prospects. Not often had a king started off with more brilliant prospects than did Louis XIV when, after the death of Mazarin (1661), he took the reins of government into his own hands. France was strong and rich and prosperous. Her nobles had been taught by Richelieu and Mazarin to obey, and their one ambition now was to win the royal favor;

[1] mȧ zȧ răn′.

so there was peace at home. France was at peace, too, with her neighbors and had nothing to fear from any of them.

A Very Industrious Monarch. When Louis began to govern he was about as old as the average college senior (twenty-two). While not brilliant, he was well endowed by nature both in body and in mind, and he was industrious. He probably worked harder than any nobleman in his realm, conferring with his councilors, reading dispatches from his ambassadors, making laws for his kingdom, and in other ways keeping in close touch with the manifold activities of his kingdom.

Louis XIV

Louis apparently was not much older than you when it occurred to him that the sun was his proper symbol. Here he is at a fancy-dress ball. (From a drawing in the Bibliothèque Nationale)

A Regal Figure. Louis, unlike many monarchs, looked like a great king and played the part with ease and grace. No one thought it unseemly that he should take the sun as his symbol. His world revolved about him, and his favor brought blessings, just as the sun did. In order to win that favor, even great nobles danced attendance upon him as abjectly as any sun-worshiper ever danced before the altar of a sun god.

Formal for Reasons of State. Life around the Sun King, or the Grand Monarch, was one long formality. It began when he got out of bed. One or another of his attendants of high noble rank helped him to wash and get on a few garments.

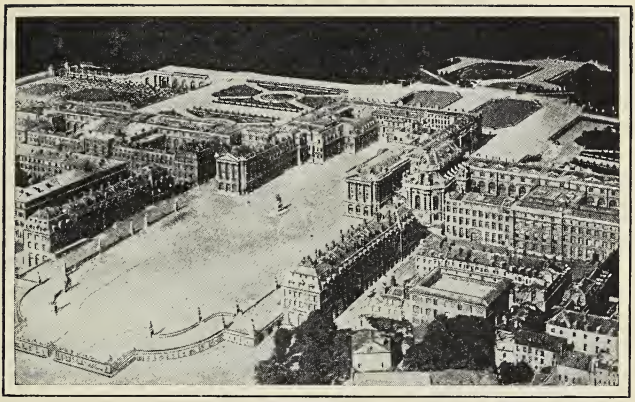
Long before, many other nobles had gathered in the antechamber, and these were admitted in order of rank as the royal body became more and more completely garbed. At meals Louis and his guests alone sat down. Some favored courtiers waited on him; the rest looked on, standing. So it went all through the day and evening, until the royal person was back in bed.

All this will seem rather absurd to us unless we see its inner meaning, which was that the royal power was now supreme. Clearly it was better for France that her nobles should be drawn to the court, even if most of them came to seek favors, than that they should be back on their estates, plotting conspiracies, as in the days of Richelieu and Mazarin. It proved to be a tremendous drain on the royal resources, but that should not blind us to the fact that there was sound statecraft behind what on the surface might seem to be nothing but personal vanity.

Regal Housing. Louis added to the strain on the royal purse by his extravagant ideas of how his royal person ought to be housed. His palace at Versailles[1] surpassed anything in Europe in splendor and is still one of the great show places of the world. It contained suites not only for the royal family but for hundreds of nobles and attendants. While this was the grandest of his palaces, it was only one of them, and all were filled with pomp and splendor and with nobles ever seeking to do him homage.

The Dangers of Autocracy. If Louis had been content with a subservient nobility, all might have been well, but he sought also to make foreign princes subservient to him or at least to make them recognize his leadership in Europe. He made this clear at the very outset of his reign (1661) when his ambassador and the Spanish ambassador got into a fight in the streets of London over the question of whose carriage was to come first in a royal procession. The Spaniard's attendants killed the horses of the French ambassador's equipage, which, of

[1] vēr sālz′.



Airplane View of VERSAILLES

Taken during the Peace Conference of 1919–1920

course, put the latter out of the procession completely; but when Louis heard of it he made ready for war, and the Spanish court apologized abjectly and promised never to claim precedence over the French again. The next year Louis forced a humble apology from the Pope because of an attack made on the French embassy in Rome.

Then he set out to increase his territory on the north and east by force of arms. His first two wars were successful, but in the third one he was checked by the combined power of most of the other states of Europe and was forced, in the Treaty of Ryswick (1697), to surrender some of his earlier gains. These wars were costly affairs and were beginning to tell on the resources of the State.

Able Ministers. Louis was fortunate in being served by able men. Louvois[1] organized the French army and made it the best in Europe. Vauban[2] was the greatest military engineer of his day. He never lost a place that he had fortified,

[1] lōō vwä′. [2] vō bän′.

and never failed to take a place that he besieged. But Louis's greatest minister was Colbert.[1] Without Colbert, Louvois and Vauban could not have done their work, for it was Colbert who found the money with which to finance armies and wars.

Unlike the other two, Colbert was from the middle class. Mazarin had discovered him and had handed him on to Louis. He was an indefatigable worker, with a wide range of interests that covered almost every phase of national life. His chief office was that of controller general (minister of finance), but that was only one of a number of important posts which he held.

What Colbert Did. Like most statesmen of his day, Colbert believed that, to become rich and prosperous, a nation needed to export more than it imported[2]; consequently he encouraged Frenchmen to undertake the manufacture or growth of as many as possible of the things France needed. He invited foreign workmen to settle in France and, to help them get started, he kept out foreign goods with a high tariff, just as the United States Congress did to encourage its "infant industries." He tried to build up markets outside of France by encouraging the French colonies. To protect French merchants on the sea, he built up the French navy. He encouraged science by founding a scientific society, and he gave rewards to inventors. Finally, by watching closely the collection and spending of money, he was able to relieve the mass of the people of some of the burdens of taxation.

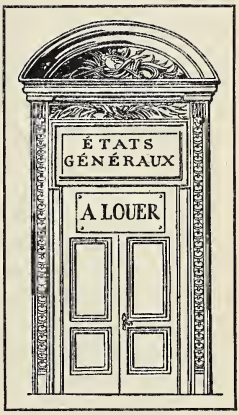
The Edict of Nantes Revoked. For over twenty years Louis had the services of this invaluable man; but Colbert died in 1683, and Louis never found his equal. From now on, things did not go so well with France. Even Colbert in his last years had found it difficult to make the national budget balance, and two years after Colbert's death Louis did a foolish thing which made such a balancing still more difficult: he revoked

[1] kōl bâr′.

[2] This was a fundamental principle of the so-called mercantile policy.

the Edict of Nantes (1685), thus taking from the Huguenots the religious toleration which Henry IV had granted them and which Richelieu had left them.

There was very little religious toleration then in Europe, so that it is easy enough to understand that Louis should have desired religious uniformity within his realm. Nevertheless his revocation of the Edict of Nantes was a big mistake because it robbed France of many of her ablest merchants and skilled craftsmen. This was not the result that Louis had expected; he even forbade the Huguenots to leave France, but more than two hundred thousand of them escaped. These found a welcome in Protestant England, Holland, Brandenburg, and America, which they enriched with their skill in making silk thread and cloth, paper, and many other things. Some joined the armies of their adopted countries, and all carried with them a hatred of Louis.[1]



Still For Rent

See pages 542 and 599

French Colonial Policy. If Louis had had the good sense that the English kings had shown in dealing with their religious dissenters and had let the Huguenots go to the colonies, the history of Europe and America might have been very different. But religious bigotry was shown as much in his colonial policy as in his domestic policy. French colonies were to be for Catholics only.

French explorers and colonizers were active in Louis's reign. It was at this time that La Salle, Marquette, and Joliet explored the Great Lakes and Mississippi regions. French settlements extended from Quebec, west and south

[1] Among the many Americans of Huguenot descent were Alexander Hamilton, John Jay, and Paul Revere.

through the Ohio and Mississippi valleys, to New Orleans. Many Frenchmen were engaged in the fur trade with the Indians, but there were not enough of them to get a firm hold on the vast region they claimed. Moreover, those that there were, were not permitted to develop the self-reliance that the English colonists did. The latter were largely left to shift for themselves, and consequently they had to learn to stand on their own feet. The former were constantly supervised by royal officials, and they got into the habit of looking for leadership and support from home.

Autocracy at its Height. In spite of the revocation of the Edict of Nantes and the checks received on battlefields, France came to the end of the seventeenth century far and away the leading state of Europe and with prospects greater than ever of dominating it completely; for in 1700 the Spanish king (Charles II) died childless and left his vast possessions to his grandnephew Philip of Anjou, who was Louis XIV's grandson. France had thrived under autocracy, and it is not to be wondered at that not only Frenchmen but most other Europeans should have thought highly of that form of government. Before we go on with the story of France, however, we shall need to look at seventeenth-century England, where autocracy had been established much earlier than in France and where it fared quite differently.

Readings

ADAMS, *Growth of the French Nation*, chaps. xi–xii. HAAREN and POLAND, *Famous Men of Modern Times*, chaps. xii–xiv, xvii. HASSALL, *Louis XIV*, chaps. iii, ix, xi. ROBINSON, *History of Western Europe* (new brief ed.), chaps. xxix, xxxi; *Readings*, II, chaps. xxix, xxxi. ROBINSON and BEARD, *Development of Modern Europe*, I, chaps. iii–iv; *Readings in Modern European History*, I, chaps. i, ii. VAN LOON, *Story of Mankind*, chap. xlvi. WAKEMAN, H. O., *European History, 1598–1715*, chaps. i, iv–vii, xi. **Fiction.** DUMAS, *The Three Musketeers*. HENTY, *Lion of the North*. MAJOR, C., *The Little King*. SABATINI, R., *Bardelys the Magnificent*.

Some Key Words

Jamaica
Peace of Westphalia (1648)
Sobieski (1683)
New Amsterdam
the Sun King
Thirty Years' War
the Great Elector
Stadholder
Colbert
1685
Gustavus Adolphus
"Pennsylvania Dutch"
King in Prussia
Navigation Act
1664
La Salle
Marquette
Lepanto (1571)
Henry Hudson
Richelieu

Questions

SECTION 1. How did Europe escape from the threat of Spanish domination? Why did Spain decline in the seventeenth century? What were some of her losses? What was the position of Italy in the seventeenth century?

SECTION 2. How did the early stages of the Thirty Years' War differ from the later stages? How did the French attack on Alsace affect the settlement of Pennsylvania? By whom were the Turks checked on sea? on land?

SECTION 3. Name some respects in which seventeenth-century Holland forms part of the Living Past of the United States. What weak point was there in the Dutch situation in the seventeenth century?

SECTION 4. What did Henry IV do for France? What were Richelieu's aims? How did he seek to accomplish them? How far was he successful?

SECTION 5. Do you think Louis XIV did wisely when he revoked the Edict of Nantes? Why? How did the French colonial policy differ from that of the English? What grounds did seventeenth-century France have for being satisfied with autocracy?

CHAPTER XLIII · Telling how the English, by Executing One King and Banishing Another, showed that, if Kings could do no Wrong, Kings did at least make Mistakes

1. The First Stuart King

Autocracy in England. In the later Middle Ages, England had developed a strong middle class, made up of small landowners and merchants and craftsmen. These groups had suffered from the disturbances of the Wars of the Roses, and consequently they welcomed the strong rule of Henry VII, even though he suppressed some of their rights. Peace and order were what they wanted most of all. Owing to the good sense of Henry and his successors, notably Henry VIII and Elizabeth, this attitude continued for about a hundred years, and England throve under the so-called Tudor absolutism.

Parliament grows Restive. But toward the end of Elizabeth's reign middle-class Englishmen began to think once more of their rights. This was true especially after the defeat of the Spanish Armada. By that time England had had a considerable period of peace and prosperity. Men were now on the scene who could remember nothing of the disorders of the Wars of the Roses, and they began to protest against arbitrary acts of the crown. It was only Elizabeth's popularity and her good "Tudor tact" that kept her from having serious conflicts with Parliament over religious, constitutional, and political questions.

That was the mood of the English people when Elizabeth died and her distant cousin, James VI of Scotland, succeeded her as James I of England (reigned 1603–1625) (see map, p. 551).

Seventeenth-Century ENGLAND *in Picture*

Use this map as a model for other times and regions

James I and his Ideas. The situation was not very promising for James. (1) He was not the sort of person to arouse the love and devotion of his new subjects. He was ungainly and slouching in his walk, and he had a slobbering mouth. Though he was a learned man, he did not know how to manage people.[1] He had none of the political sense which the Tudors had had in such a marked degree. (2) Like other autocrats, he believed in the divine right of kings; that is to say, he believed that he was responsible to God alone. But many Englishmen were determined that he should be responsible to Parliament at least in matters of taxation. (3) He was a stanch supporter of the existing Anglican Church, with its episcopal organization, while many Englishmen believed that the Anglican Church ought to be further "reformed" and especially that it ought to get rid of bishops.

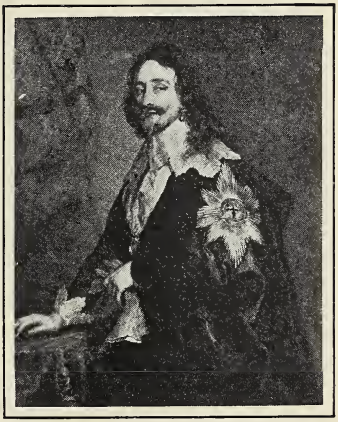
Two Vital Questions. Thus two issues arose which kept England in a turmoil through most of the seventeenth century and which were not settled until one English king had been beheaded and another had been driven from his throne. One question was political: Was the English sovereign to be an absolute monarch or was his power to be limited by Parliament? The other question was religious: Was the Elizabethan settlement to hold or were there to be further changes?

If there had been only one question, the Stuart kings might have weathered the storm; but those who wished to limit the power of the king joined with those who wished to make changes in the Church, and the combination proved to be too much.

Puritans and Separatists. Though many Englishmen desired changes in the Church, there was no general agreement as to how far the changes should go. Some would have been satisfied with "purifying" the Church of certain so-called "popish" traces, by abolishing the office of bishop and forbidding the clergy to wear vestments or to use the ring in the marriage service. These moderate reformers were called

[1] Henry of Navarre called him "the wisest fool in Christendom."

Puritans. Note that they were content to remain in the Anglican Church, provided certain changes were made which would make it more like the other Protestant churches. Some reformers, however, wished to go further and allow each congregation to be separate and independent. These more advanced reformers were called Separatists. It was to this group that the American Pilgrim Fathers belonged.



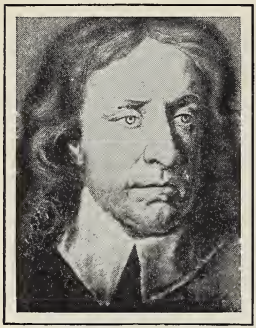
CHARLES I, *by Van Dyck*

Colonial Expansion. The reign of James marks the beginning of England's colonial empire in America. Settlements were made at Jamestown (1607), at Plymouth (1620), and in Nova Scotia (1621). Meanwhile the East India Company had become active in the Far East, breaking up the Portuguese monopoly. In 1613 it defeated the Portuguese there in a naval battle and got permission from the ruler, called the Great Mogul, to establish a "factory" (that is, a trading post) at Surat. This was the beginning of England's empire in India.

2. THE PURITAN REBELLION

Charles I. James died in 1625 and was succeeded by his son, Charles I (reigned 1625–1649), whose features are familiar to us from Van Dyck's portraits. He was a handsome, cultivated gentleman, fond of art and music. He was brave and industrious, and he was a devoted husband and father. But though he had been brought up in England, he did not understand the situation there any better than his father had.

Like James, he believed in the divine right of kings and felt no responsibility to Parliament. He did not feel it necessary even to keep his word to Parliament.



OLIVER CROMWELL
From a painting in Sidney Sussex College, Cambridge

A Puritan Party in Parliament. By the time Charles came to the throne the two opposition elements (those who wished to limit the power of the king and those who wished to purify the Church) had come to work together and had formed a Puritan party in Parliament. They were earnest, high-minded, and patient men, who attempted to get reforms by legal means. In 1628 they did force Charles to agree to the Petition of Right,[1] but he dissolved Parliament soon after and ruled alone for eleven years (1629–1640).

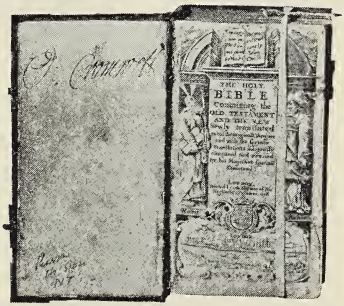
Civil War Begins. This personal rule of Charles had an important bearing on American history, for thousands of Puritans who despaired of getting at home the sort of government and religion they wanted took the long and perilous trip to New England, where they founded Massachusetts, Rhode Island, and Connecticut.[2]

After eleven years Charles was so badly in need of money that he was forced to call a Parliament (1640); but the relations between the two continued unfriendly, and in 1642 civil war broke out. Within two years the parliamentary party produced a great soldier who was to prove himself also a great statesman. His name was Oliver Cromwell.

[1] This (1) limited the king's power of taxation and forbade him (2) to billet soldiers in private houses, (3) to imprison men without giving reasons, and (4) to try private citizens before military courts.

[2] It was during this period, too, that Maryland was founded by Lord Baltimore as a refuge for English Catholics. It was named after Charles's wife, Henrietta Maria, a French princess, who was a Catholic.

They behead the King. After Cromwell and the Puritan Roundheads[1] had gained two brilliant victories over the Cavaliers (Marston Moor, 1644, and Naseby, 1645), negotiations were opened with Charles; but it soon became as apparent as before that he could not be trusted. He was captured, tried by a High Court of Justice,[2] and sentenced "to be put to death by the severinge of his head from his body." The sentence was carried out on January 30, 1649.



Cromwell's Bible

Now in the London Museum. Cromwell put great faith in God, but he believed that man should use the intelligence God had given him; so he said to his soldiers, "Trust in God and keep your powder dry." How should you word that as a slogan for a disarmament conference?

Government by an Army and the Bible. England was now a sort of republic, called the Commonwealth, but the real power lay in the hands of Cromwell and his army, many of whose members were religious fanatics. Cromwell made several attempts to govern through a parliament, and when these failed he took matters into his own hands. He refused to be made king, but accepted the title of "Lord Protector."

A Strong Ruler, but not a Popular One. Cromwell made his administration respected at home and abroad. He crushed the Royalist rebellions in Ireland and Scotland, and his admirals defeated the Dutch on the sea. But he never succeeded in winning over the mass of the English people. They

[1] So called from the fact that they wore their hair cut at the neck. The Royalists, or Cavaliers, wore long, flowing locks.

[2] This court was appointed by the "Rump" Parliament, so named because it was the remnant of the Parliament of 1640, from which all followers of Charles had been excluded. The Parliament of 1640 is known as the Long Parliament. Although it was not always functioning, it was not finally dissolved until 1660.

remained Royalist and Anglican at heart.[1] Cromwell's rule was therefore a personal rule. There was no one capable of succeeding him, and soon after his death (1658) the nation, tired of army rule, restored the Stuart line to the throne (1660).

A Royalist Reaction. For a moment it looked as though all the sacrifices of the Puritans had been in vain. In the strong Royalist and Anglican reaction of 1660 the House of Lords and the Anglican Church, which had been abolished by the Puritans, were restored. The bones of Cromwell and other Parliamentary leaders were dug up and hung on the gallows, and all the "regicides"[2] who were caught were executed. A new Act of Uniformity was passed, and harsh punishment and restrictions of various sorts were imposed on religious nonconformists.

What the Puritans Left Behind. The Puritans, nevertheless, had left their mark on England. Though the mass of the English people were glad to get rid of the hated Puritan régime, with its army rule, they had no intention of giving to their new sovereign, Charles II, the free hand which his father had claimed. On the contrary, they required him to recognize the ancient English rights for which the Puritans had fought.

Moreover, Puritanism was not primarily a method of government: it was first and foremost a way of life; and therein it left an impress on life in England and America which has never been entirely eradicated. The ideal was, briefly, not to run away from the game of life, but to plunge boldly into it and, in spite of all the temptations to do otherwise, to play the game decently.

[1] After the Civil War began (1642) the Puritan migration to New England ceased. After the execution of the King (1649) it was the Royalists' turn to migrate, and many of them went to Virginia. Among them were the ancestors of George Washington and many other distinguished Americans. (See map, p. 551.)

[2] That is, the king-killers. This term was applied to the members of the High Court of Justice which had condemned Charles I. In time England came to recognize what she owed to Cromwell. His statue now stands alongside the Houses of Parliament.

He that can . . . consider vice with all her baits and seeming pleasures . . . and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race; . . . that which purifies us is trial.[1]

3. The Restored Stuarts

The Ablest of the Stuarts. After Cromwell's defeat of the Royalists at the battle of Worcester (1651),[2] Prince Charles (or King Charles II, as his followers called him even then) had escaped to France, where he had been the guest of his rich and powerful cousin Louis XIV until the turn of events brought him to the English throne. He reigned from 1660 to 1685. In him the Stuart family finally had a prince who understood that the powerful English middle class would not put up with arbitrary government.

Aided by French Money. He would have liked to rule autocratically, as his cousin Louis did, but that was out of the question as long as he was dependent on Parliament for his income; so for about twenty years he played the pleasure-loving, roistering "Merry Monarch," leaving affairs of state to his ministers and Parliament. Toward the end of his reign, however, Louis XIV, who had designs in Europe which he knew Parliament would oppose, supplied Charles with funds which enabled him to get along without Parliament, and by the time he died (1685) he was in as complete control of affairs as any king was anywhere. If his brother James, who succeeded him, had had his political sense, the outlook for parliamentary government would have been poor, indeed. But if there was one thing that James lacked, it was political sense.

Colonial Affairs. Several events in Charles's reign form an intimate part of American history. (1) At the beginning of his reign the Carolinas (named after him) were settled. (2) In 1664 the Dutch were driven out of New Netherland, and thus

[1] Milton, *Areopagitica.*

[2] See map, p. 551, for Charles II, James II, and William III.

the northern and southern English colonies were linked together. (3) Charles owed a debt to Admiral Penn, which he discharged by giving a large tract of land (now called Pennsylvania) to the admiral's son William. Philadelphia was founded in 1682.

Charles had married a Portuguese princess, who brought Bombay as part of her dowry. In 1668 Charles gave this city to the East India Company.[1] Two years later (1670) the Hudson's Bay Company was organized.

4. The Revolution of 1688

James II. Charles bequeathed to his brother James, Duke of York, a loyal and devoted people who were ready to grant him a great deal of leeway in governmental affairs, provided that the fundamental laws of the kingdom were observed and especially that the Anglican Church was maintained. But James was determined to rule as an absolute monarch and to restore Catholicism in England. The result was that within three years his people drove him out and made his Protestant daughter Mary and her husband, William III of Orange, joint sovereigns of England.

A Comforting Philosopher. Under the circumstances this was the only thing to do, but the expulsion of their former sovereign left many Englishmen with a guilty feeling, and they were very much relieved when the philosopher John Locke, in his *Essay on Civil Government* (1689), made it appear that what they had done was only right and proper. According to Locke there are certain "laws of nature" which existed before there were any man-made laws and which give men certain fundamental rights, such as the right to security of life and property. The main purpose of government is to secure these natural rights, and when it fails to do so men are justified in overthrowing it.

[1] Madras had been founded in 1639; Fort William (Calcutta) was founded in 1696.

Locke's treatise has a greater interest for us than the mere fact that it made many Englishmen of 1689 feel comfortable. It was known to the American colonists, and its arguments were found to fit conditions in 1776 as well as they had in 1689.

The Third WILLIAM *of* ORANGE *and of* ENGLAND *When He was* SEVEN

From a portrait in Hampton Court Palace

A Pillar of the English Constitution. Before Parliament gave the crown to William and Mary, it required them to promise to observe certain political rights of the English people, which soon after were embodied in the Bill of Rights (1689). This great state paper is one of the three "pillars" of the English constitution.[1] From its contents you can easily infer the sort of thing that James had been doing during the three years of his reign. (1) It declared that, without the consent of Parliament, the sovereign had no right to suspend laws, levy taxes, or keep a standing army in time of peace. (2) It also declared that the people had the right to bring their grievances to the king (right of petition) and the right to elect members of Parliament without royal interference; that these members had the right of free speech in Parliament; and that people who were brought to trial were not to suffer from heavy fines or cruel punishment.

Parliament also passed an act barring Catholics from the throne.

[1] The other two are the Magna Carta (1215) and the Petition of Right (1628).

Religious Toleration to Protestants. The Revolution of 1688 would not have been possible without the support of the Protestant nonconformists,[1] and these were now granted religious toleration (1689). Non-Protestant groups, like the Catholics and Jews, were not immediately benefited by this act; nevertheless it did establish the principle that not everyone was to be forced to conform to one particular church, and it held out the promise that toleration might some day be extended to all. This was done in the nineteenth century.

Helping to hold France in Check. The Revolution of 1688, or the Glorious Revolution, as it is also called, was important in foreign as well as domestic affairs, for it lined England up with the Continental powers who were seeking to hold France in check. Together with Holland, Spain, Sweden, and the emperor, she waged war on France from 1689 to 1697. Louis at last had encountered a combination too strong for him. In the Treaty of Ryswick he returned certain territories which he had previously taken from Spain, acknowledged William as king of England, and promised not to aid James any further in his attempts to recover the English throne.

A Political Summary. The political situation in Europe was markedly different in 1700 from what it had been in 1600. Spain had been supplanted by France as the leading power, and a French prince (Louis's grandson) had just been bequeathed the Spanish throne. Thanks to the labors of Richelieu and Mazarin, France was an autocracy, as Spain had been since the days of Philip II, and apparently was prospering mightily under that form of government. England, on the other hand, having tried autocracy, had found it wanting and had overthrown it. "The divine right of kings" and "the king can do no wrong" were ideas that no

[1] A nonconformist was one who did not conform to the ways of the Anglican Church, which was the State Church.

longer had a good standing in England. William and Mary were sovereigns of England because Parliament had made them so, and for no other reason; and the fate of Charles I and James II showed that the English were convinced that kings could do wrong and could be made to pay for it.

Holland had played an important part in European politics in the second half of the century, but she had not the resources to keep up with France and England, and in the eighteenth century she became a second-rate power. Italy and Germany were still disunited. Germany had suffered terribly from the Thirty Years' War. The emperor was by far the leading German prince, but the Margrave of Brandenburg, in the north, had laid the foundations of a power that was to prove a serious rival in the next century.

In the next chapter we shall survey briefly the cultural developments of the seventeenth century.

Readings

CHEYNEY, *Short History of England*, chaps. xiv–xvii; *Readings*, chaps. xiv–xvii. HAAREN and POLAND, *Famous Men of Modern Times*, chap. xvi. LANG, A., *Tartan Tales*. ROBINSON, *History of Western Europe* (new brief ed.), chap. xxx; *Readings*, II, chap. xxx. ROSS, E., *Oliver Cromwell*. **Fiction.** DUMAS, *The Black Tulip*. HAWES, C. B., *The Dark Frigate*. MACDONALD, G., *St. George and St. Michael*. QUILLER-COUCH, A. T., *The Splendid Spur*.

Some Key Words

James I (VI)
Separatist
"regicide"
Essay on Civil Government
Toleration Act (1689)
Cromwell
Commonwealth
William of Orange (1688)
nonconformist
Roundhead
Lord Protector
Tudor
Charles I
Cavalier
Long Parliament
"the Restoration"
Stuart
Petition of Right (1628)
High Court of Justice
"Rump" Parliament
Bill of Rights (1689)
Puritan

CHAPTER XLIV · Setting forth briefly the Cultural Development of the Seventeenth Century

1. New Cultural Centers

Spain. The evil effects of the expulsion of the Moors and the Jews on the economic life of Spain did not become apparent at once, because wealth still poured in from the mines of Mexico and Peru, and about 1600 Spain supplanted Italy as the social and cultural center of Europe, holding that position for more than half a century. Kings modeled their court etiquette on that of her court, and the fashionable world took its cue in matters of taste and good form from Madrid. In literature and art Spain produced several masters of the first rank, notably Cervantes,[1] author of *Don Quixote*,[2] one of the world's greatest books; Velásquez,[3] famous for his portraits; and Murillo,[4] equally famous for his religious paintings.

Pope Innocent X
Velásquez's most famous portrait

Holland. Painting flourished, too, in the Netherlands, notably in the works of the Dutch portrait-painters Hals and Rembrandt and of the Flemish painter Van Dyck. The latter did much of his work in England (see page 553).

[1] sēr văn′tēz. [2] dōn kē hō′tā. [3] vā läs′kāth. [4] mōō rēl′yō.

The Cloth Syndics

One of Rembrandt's most famous paintings. Though no amount of money could buy this picture today, the syndics did not think very highly of it, and Rembrandt died a bankrupt and almost a beggar

England. England's chief cultural contribution was in literature. Shakespeare wrote some of his greatest plays in the early seventeenth century.[1] At the same time a commission of scholars brought out the so-called Authorized Version, or King James Bible (1611), a work which entered so completely into the lives of Englishmen that even those who were not religious spoke in the language of the Scriptures. The Puritans produced two great writers in John Milton and John Bunyan. Milton's greatest work was *Paradise Lost,* which he wrote in the reign

GOOD FREND FOR IESVS SAKE FORBEARE,
TO DIGG THE DVST ENCLOASED HEARE:
BLESE BE Ye MAN Ye SPARES THES STONES,
AND CVRST BE HE Ye MOVES MY BONES.

Shakespeare's Epitaph *Written by* Himself

[1] Shakespeare and Cervantes died on the same day, April 23, 1616. See map, p. 551, for Shakespeare, Milton, and Bunyan.

of Charles II. He was then blind. Earlier he had written a famous pamphlet on the freedom of the press, entitled *Areopagitica* (1644).

JOHN BUNYAN

From the frontispiece of the 1728 edition of *Pilgrim's Progress*

Bunyan's *Pilgrim's Progress*, also written in the reign of Charles II, by a nonconformist preacher of humble origin and little education, has been more widely translated than any other English book. (Have you read it?)

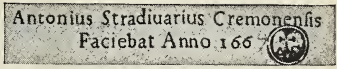
France. By this time the cultural center of Europe had shifted from Spain to France, where it has remained ever since. As in England, her greatest men were in literature, notably in the drama. Under the patronage of Richelieu and Louis XIV the French theater reached its height in the works of Corneille,[1] Racine,[2] and, greatest of all, Molière.[3] Royal support was given also to architecture, painting, landscape gardening, tapestry-weaving, porcelain-making, and other forms of art and fine craftsmanship, in all of which France became the model for Europe. France, too, was the pattern for Europe in matters of etiquette and dress.

2. MUSIC AND EDUCATION

Music for Rich and Poor. Italy, which had led the way in so many forms of culture, took the lead in yet a new form by creating grand opera. This new art became well established

[1] kôr nā′y′. [2] rȧ sēn′. [3] mō lyâr′.

when in 1637 the Venetians built an opera house, the first of its kind. Seven years later Stradivarius was born in Cremona, a city he was destined to make famous by his violins. Until his time the chief musical instrument had been the organ, and almost all formal music had been Church music. Now the violin became such a marvelous instrument[1] that composers wrote music for it. Other instruments were improved, too, and composers began to write music for several instruments played together. Thus developed chamber music, which, like grand opera, was for the entertainment of nobles and the well-to-do.



How the MASTER *Marked his* VIOLINS

The great age of music, however, did not begin until the eighteenth century, notably with the work of Johann Sebastian Bach.[2] He and another German composer, Handel, were about your age when the seventeenth century closed.

The common people, of course, had little opportunity to hear chamber music, but they had their folk songs as of old, and they could hear much fine Church music, especially in the large towns.

Education for the Rich. As wealth increased, the demand for education grew. For a long time most of the instruction was in Latin and was very bookish, having little relation to the life that the pupils were living. But in the seventeenth century some important reforms were made. The sons of the well-to-do now went to an "academy" to be taught such things as would make them polished men of the world. They learned modern languages, especially French, some history and geography, politics and law, and a little about science. They were also taught to ride, fence, and dance. After finishing at the academy, they often spent some time in travel, chiefly in Italy and France.

[1] A few of the many violins made by Stradivarius are still in existence and may be heard on the concert stage.

[2] bäk.

Education for the Common People. The common people had educational champions, especially in the Protestant north, but Europe was for long too poor to put their ideas into effect, and few learned more than was contained in the primer and catechism. Our forbears had to wait until well into the nineteenth century before anything like an adequate system of public education was developed in either Europe or America, even on the elementary level.

The Barbers Shop. LXXV. *Tonſtrina.*

The Barber, 1.
in the Barbers-ſhop, 2.
cutteth off the Hair
and the Beard
with a pair of Sizzars, 3.
or ſhaveth with a Razor,
which he taketh out of his Caſe, 4.
And he waſheth one
over a Baſon, 5.
with Suds *running*
out of a Laver, 6.
and alſo with Sope, 7.
and wipeth him
with a Towel, 8.
combeth him with a Comb, 9.
and curleth him
with a Criſping Iron, 10.
Sometimes he cutteth a Vein
with a Pen-knife, 11.
where the Blood ſpirteth out, 12.

Tonſor, 1.
in *Tonſtrina*, 2.
tondet *Crines*
& *Barbam*
Forcipe, 3.
vel radit *Novaculâ*,
quam è *Theca*, 4. depromit.

Et lavat
ſuper *Pelvim*, 5.
Lixivio defluente
è *Gutturnio*, 6.
ut & *Sapone*, 7.
& tergit
Linteo, 8.
pectit *Pectine*, 9.
criſpat
Calamiſtro, 10.
Interdum Venam ſecat
Scalpello, 11.
ubi Sanguis propulſulat, 12.
The

A Page from Comenius's "Orbis Pictus"

The illustration and Latin text are from the first edition of 1658; the English translation is from the English edition of 1727

A Great Educational Reformer. One of the seventeenth-century educational reformers you ought to know by name, if nothing more, because you owe at least one debt to him which you will be willing to acknowledge. He was the first man to prepare a textbook with pictures. Think of going as far through school as you have without ever having had a single illustrated book! His name was Comenius (died 1670), and he was a Moravian (Protestant) bishop who lived a long, tragic, and noble life. During the terrible Thirty Years' War in Germany

his home was plundered and his books and manuscripts were burned, his wife and children were murdered, and he himself was driven into exile; yet all the while he labored for the advancement of mankind through religion and learning.[1]

3. Progress in Science

Science wins a Place for itself. The scientific method had made a beginning in the sixteenth century, but for a long time it found little favor among the rank and file of scholars, especially among the theologians, whether Catholic or Protestant. However, the pioneer scientists kept on courageously and made such startling progress that in the seventeenth century much of the opposition to them died down. Scientific societies were formed everywhere, some of them, like the Royal Society in England (1662), with royal support.

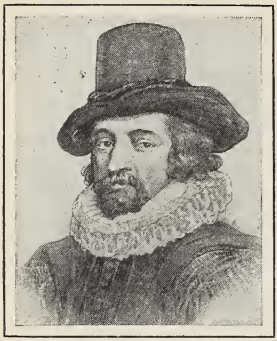
New Measuring Instruments. Since science is so much a matter of counting and measuring, it was only natural that the scientists should have sought to improve their measuring instruments. Great advances were made along this line. Galileo improved the telescope, which a seventeenth-century Dutch spectacle-maker had "invented" by accident, and with it was able to add several "firsts" to man's achievements. He was the first human being to see the mountains on the moon, the spots on the sun, and the moons of Jupiter. About the same time the microscope was invented, and with it a Dutch scholar named Leeuwenhoek[2] studied minute animal organisms. He was the first human being to see a microbe. Other scientific instruments that were developed in this period were the thermometer and the barometer.

The Scientist's Goal. With these and other new instruments knowledge was increased by leaps and bounds, and it has been going at that pace ever since. You will have to

[1] At one time it looked as though Comenius might become an American. In 1654 he was considered for the presidency of Harvard College.

[2] lā′ven hŏŏk.

read about it elsewhere. It is enough for our purpose to point out that the new type of scholar was not content, as the medieval scholar had been, with proving the truth of what Aristotle or somebody else had already said: *he was looking for new knowledge* of himself and of the world he lived in.



Francis Bacon

Men of All Nations seek this Goal. Galileo did some of his best work in the seventeenth century. Next to him in order of time are Francis Bacon (English), Johannes Kepler (German), René Descartes[1] (French), and Isaac Newton (English). Note the international character of science.

Bacon. Bacon (died 1626) was an English nobleman and jurist who sketched out the work that there was for the scientists to do. By writing in English as well as in Latin he made the intelligent public familiar with the idea that, by painstaking inquiry and experimentation, man could learn the secrets of nature and thus control nature. Knowledge, said Bacon, is power.[2]

Kepler and Descartes. Kepler (died 1630) was a celebrated German mathematician and astronomer who discovered that the planets moved in elliptical orbits. This knowledge removed some of the difficulties which Copernicus had encountered, and helped to establish the latter's theory that the sun was the center of the universe.

Descartes (died 1650) gave added credit to the scientific method through his brilliant contributions to philosophy,

[1] rē nā′ dā kärt′.

[2] Two of Bacon's contemporaries hold a high place among the pioneers in science. William Gilbert (died 1603), in his *De Magnete,* laid the foundations for the study of magnetism and electricity. William Harvey (died 1657) discovered the circulation of the blood.

mathematics, and science. His *Essay on Method*, written in French, made the intelligent public familiar with the idea of using reason to test old truths and seek new ones rather than be content with old truths handed down from the past.

One Controversy Settled. Newton (died 1727) summed up the work of his predecessors and added to it.[1] His best-known achievement was the discovery of the law of gravitation. The story of how he got the idea from seeing an apple drop from a tree, and wondering why it fell toward the earth rather than away from it, is as widely known as the story of Washington and the cherry tree (and, according to some students, it is just as true). He settled to the satisfaction of scholars that in the controversy which Copernicus had begun Copernicus was right. But he was largely responsible for starting another controversy which is still unsettled.

A New Controversy Begun. To put it briefly, the new controversy grew out of the theory that our universe is of the same substance throughout, and that everywhere it acts according to fixed laws, which man can learn by careful observation and study. According to this theory Galileo's law about falling bodies, for example, holds good on the planets as well as in Pisa; and if there are apple trees on the planets, the ripened fruit there falls "down," just as it did in Newton's back yard.

What Difference did it Make? This theory was quite different from the one held since the days of the earliest astrol-

[1] The three scientists who did the most to prove the Copernican theory and thereby establish modern astronomy were Galileo, Kepler, and Newton. It may help you to place these men in time if you associate them with an astronomical fact. Kepler died in 1630; Galileo died in 1642, the year in which Newton was born. These two dates are about three hundred years away. It takes about three hundred years for the light from the polestar to reach us. The next time you look at the polestar, remember that the light which meets your eye started toward you about the time that Kepler and Galileo died and Newton was born. None of these men knew anything about "light years," the distance light travels in one year; they didn't even know that light travels in waves. That was a later discovery. The star that will probably interest you most is Altair, in the constellation of the Eagle (Aquila), because the light from it that you see started on its way about the time you were born. For Newton see map, p. 551, and headpiece, p. 487.

ogers. The latter held that the planets were of a different substance from the earth and that they acted according to supernatural laws. Aristotle too had believed that there were supernatural forces at work in the world, and so did the Christian Church. Astrology was no longer powerful in Newton's day; but Christian theology was, and the theologians were quick to see what effect the new theory would have on the Christian teachings. If it was possible to explain all happenings in terms of natural laws which always worked regularly, what became of the miracles described in the Bible or of the teaching that God, in answer to prayer, would modify the working of these laws?

ARCHBISHOP USSHER *of Armagh, Ireland*

This seventeenth-century divine unwittingly caused nineteenth-century scientists a great deal of trouble by declaring that the world was created in 4004 B.C. He used the best data available, but they were later found to be very inadequate.
[See page 37

The scientists answered these questions by saying (1) that the Bible shows what the writers *thought* had happened, rather than what actually had happened, and (2) that they could find no evidence that God interfered with the working of the natural laws which He had established.

Note that in the case of Newton, as in the case of Copernicus (p. 526), the results of his work in science and mathematics affected the realm of religious thought.

The Line not clearly Drawn. From that day to this the scientists and the theologians haven't got on very well with each other, though the division between them is not so clear-cut now as it once was. Some clergy and scientists today re-

gard science as the enemy of religion, and some clergy and scientists do not; so you will have to decide for yourself. We shall refer to this matter again. It is enough for our purpose here to note that the seventeenth-century scientists won a firm place for their method of procedure and also brought about a better understanding of the orderliness that there was in nature.

4. Some Things that did Not Change

Europe still Agricultural. In spite of what has been said about the growth of towns and of wealth in the seventeenth century, Europe was still predominantly agricultural. The great majority of the people still lived in little hamlets, and most of them were poor. If you had any ancestors living then in Europe, you may be quite sure that in most cases they were peasants and that, if they were outside of England, they were probably still serfs.

Power. The sources of power everywhere were much the same as they had been for thousands of years — the muscles of man and beast, and the wind. Of these the first was still by far the most important. Europe was still in the Muscle Age. Life expectation was still as low as it had been in the preceding centuries.

Readings

De Kruif, *Microbe Hunters*, chap. i. Faulkner, A. S., *What we hear in Music*, Parts II–IV (of value not only for history but for references to phonograph records of folk songs, national anthems, and classical music). Hamilton, G., *Epochs in Musical Progress*, chap. iii. Hart, I. B., *Makers of Science*, chaps. v–x. Long, *English Literature*, chaps. vi–viii. Nitze and Dargan, *A History of French Literature*, Part II. Reinach, *Apollo*, chaps. xxi, xxiii.

Some Key Words

Don Quixote	Van Dyck	"light year"	Francis Bacon	King James Bible
Velâsquez	Descartes	Harvey	Galileo	*Pilgrim's Progress*
Murillo	Newton	Stradivarius	Kepler	*Paradise Lost*
Rembrandt	Gilbert	Comenius	Shakespeare	Molière

Questions

SECTION 1. Where was the social and cultural center of Europe in the first half of the seventeenth century? Where was it after that?

SECTION 2. What contributions did Italy make to music in the seventeenth century? What two lads of about your age in 1700 were on their way to becoming famous composers? What was the course of study for seventeenth-century sons of the well-to-do? for the children of the common people?

SECTION 3. Why was there a marked improvement in measuring-instruments in the seventeenth century? Name some of these improvements. What evidence is there in this section that "science knows no national boundaries"? In what does Francis Bacon's contribution to science lie? Why do we need to designate his first name? (See page 436.) What controversy did Newton settle? What new one began as a result of his studies?

SECTION 4. What were some of the things that did not change during the seventeenth century?

Things to Do

1. Continue your time chart.

2. With the aid of a globe, adjust the hands of the "Clock" and Great Circle for the region you are studying.

3. Give an illustrated talk on the paintings of one of the great artists mentioned in this chapter.

4. Try to find out if the star Altair is visible this month.

5. This chapter contains many candidates for honorary degrees. Write an appropriate presentation speech for one or more of them.

6. Take one of the pictures in this chapter and make it point to as many different kinds of people as possible, and link this period with the past (see page 11).

CHAPTER XLV · Pertaining to Eighteenth-Century International Politics

1. The War of the Spanish Succession

If there Must be Wars. If there must be wars, civilians could wish for nothing better than that they should be of the eighteenth-century type, for these were unquestionably the best-regulated wars in history. They were for the most part fought by professional armies, and these were kept well in hand by their leaders. Civilians scarcely knew that a war was going on. There was no universal conscription as there was in the nineteenth century, nor anything like the continuous fighting or the attempts to bring victory by terrorizing noncombatants, such as characterized the recent World War.

A Chart of Wars. The eighteenth century was full of wars, some of which involved the greater part of Europe as well as the European colonies in America and India. The chief combatants were England, France, Austria, and Prussia. It will simplify the story considerably if we confine our attention chiefly to these four powers. This will bring out the fact that two duels were being fought — a century-long duel between England and France and a shorter one between Austria and Prussia. We shall speak briefly of the War of the Spanish Succession (called Queen Anne's War in textbooks on American history), the War of the Austrian Succession (King George's War), the Seven Years' War (the French and Indian War), and the American Revolutionary War in so far as it affected the relations between England and France. The following chart may help you to steer your course through the maze of events; refer to it as you read the story.

War of Spanish Succession (1701–1713)	War of Austrian Succession (1740–1748)
England, Austria, Prussia *vs.* France	England and Austria *vs.* France and Prussia
Seven Years' War (1756–1763)	**American Revolution (1775–1783)**
England and Prussia *vs.* France and Austria	England *vs.* France and America

Note (1) that in all four wars England and France are enemies, (2) that in the second and third wars Austria and Prussia are enemies, but (3) that in the third war their allies are different from what they had been in the second war.

North America *in* 1700

Part of our Living Past. When Louis XIV allowed his grandson Philip to accept the Spanish throne (p. 548), he knew he would have to fight to keep him there. France and Spain were the two richest powers in Europe, and France was the most efficient one. If their combined resources were henceforth to be directed by France, all Europe would soon be at her feet. The situation therefore caused great alarm, not only in Europe but in America, and brought on the War of the Spanish Succession (Queen Anne's War). How much this war is part of our Living Past will be clear to you if you recall that France was then (1) autocratic and (2) without religious toleration, whereas we in America (1) are democratic and (2) have religious toleration. That this is the case is due in large meas-

ure to the fact that Louis's plans for dominating Europe were frustrated. The Grand Alliance, made up of England, Holland, the Emperor, and several lesser princes, was too much for him.

JOHN CHURCHILL, *who became* DUKE *of* MARLBOROUGH

Marlborough. The war lasted from 1701 to 1713. William III (of England), who for over a quarter of a century had been the center of opposition to Louis, died in 1702, but he left two able successors in the English soldier and statesman John Churchill, later duke of Marlborough,[1] and the Dutch statesman Heinsius.[2] These, together with the imperial general Prince Eugene of Savoy, directed the affairs of the allies and within a decade brought Louis XIV to his knees. Marlborough's most famous victory was at the battle of Blenheim[3] (1704). In the same year England captured Gibraltar. Peace was finally concluded in 1713 and 1714 by treaties made at Utrecht, Rastatt, and Baden.

The Peace of Utrecht. By these settlements (commonly called the Peace of Utrecht) Louis's grandson was left on the Spanish throne as Philip V, and thus Louis had the satisfaction of seeing the House of Bourbon established in the great kingdom south of the Pyrenees.[4] That kingdom, however, was not so great as it had been when the war started,

[1] William was succeeded on the throne by his sister-in-law Anne (reigned 1702–1714), but it was Marlborough who directed affairs of state.

[2] hĭn′sē ōōs. [3] blĕn′ẹm.

[4] The Bourbons ruled in Spain (with one or two brief interruptions) until 1931, when Alfonso XIII was driven from his throne. Whether this will prove to be merely another brief interruption, you will live to tell. Watch the newspapers.

Europe After the War of the Spanish Succession

for Philip retained only Spain and the American colonies. The Spanish Netherlands, as well as Milan, Naples, and Sardinia, went to Austria, and Sicily went to Savoy, whose ruler now took the title of "King of Sicily."

A Profitable War for England. England's gains were considerable and various. From France she got some territory in America (Newfoundland, Nova Scotia, and the Hudson Bay region). This was the first loss which France suffered in her colonial empire in North America. Louis also recognized Anne as queen of England and agreed to expel James II's son from France. This son, called the Pretender, had been conspiring to get the English throne.

From Spain, England got (1) Minorca and Gibraltar, which gave her control of the entrance to the Mediterranean, (2) the sole right to supply Negro slaves to Spanish America, and (3) the right to send one merchant ship a year to the Spanish colonies. This was the first time that Spain had allowed any power to trade with her colonies.

Parliamentary Government Saved. The most important result of the war, however, was the fact that England had come out of it with the parliamentary settlement of 1689 undisturbed (p. 559). She still had a sovereign who ruled by right of Parliament, and she still had religious toleration. Autocracy, on the other hand, had received a heavy blow. When, two years after the Peace of Utrecht, Louis XIV, Sun King and Grand Monarch, was carried to his grave, he was cursed by his people for the misery his wars had brought upon them.[1]

2. The War of the Austrian Succession. The Seven Years' War

Two Familiar Wars. Most of the losses in the War of the Spanish Succession were at the expense of Spain. France, in spite of a good deal of suffering among her people, was still the leading power of Europe, and it was not until two more wars had been fought that England's leadership was undisputed.

The first of these wars (the War of the Austrian Succession, 1740–1748) began when Frederick II of Prussia seized Silesia, a part of the Austrian possessions to which he laid claim. England and France joined in the war, which spread to America, where it is known as King George's War.[2] Neither

[1] Note that in the Peace of Utrecht the diplomats of Europe began a practice which became a habit with them and which still persists, namely, the habit of parceling out the world to suit the interests of the various states of Europe. The last time to date that this habit was active was in 1919. Indications are that that practice is not likely to last much longer.

[2] In 1745 the words and music of "God Save the King" were first published. Both, however, probably date back much farther. The music is the most widely used national air; it is used by the Americans, Danes, Germans, and Swiss, as well as by the British. What words do you know for it?

France nor England gained any territory by this war, but Prussia came out of it still in possession of Silesia.

WOLFE

A general who could recite Gray's "Elegy"

The second war grew out of conflicting claims of England and France to the Ohio valley, where the so-called French and Indian War began in 1755. This colonial war became merged with another Austro-Prussian war, which began in 1756 and which is known in European history as the Seven Years' War (1756–1763).

War on Three Continents. Nothing could bring out more clearly the extent of European expansion since 1500 than the fact that the Seven Years' War was fought on three continents — Europe, North America, and Asia. In Europe the main conflict centered about Silesia, which Austria sought to recover. Frederick of Prussia was defeated time and again, but, with a certain amount of luck and a great amount of brilliant generalship and bulldog tenacity, he managed to pull through with Silesia still in his possession. England did little fighting on the Continent, but concentrated her energies on gathering in colonies, leaving the European conflict to Frederick, whom she supplied with funds.

The French and Indian War. The war in America began with disaster for England when Braddock tried to drive the French out of the Ohio valley (1755), but Wolfe's brilliant capture of Quebec (1759) practically assured England's victory on this side of the water.

The Situation in India. The situation in India was very different from the situation in America. (1) India was much farther away from Europe, and the Europeans there, whether French or English, could not easily get aid from home. (2) The Europeans were only a handful, and they had come, not to colonize, but merely to trade. (3) The struggle of this handful of Europeans was not for empty, undeveloped lands, but for an area which had been developed for ages and which was counted one of the richest regions in the world. What made European control possible was the fact that India was broken up into many kingdoms and principalities constantly at war with one another. In the south the Hindus were strong, but most of the central and northern parts were in the hands of the Mohammedans.

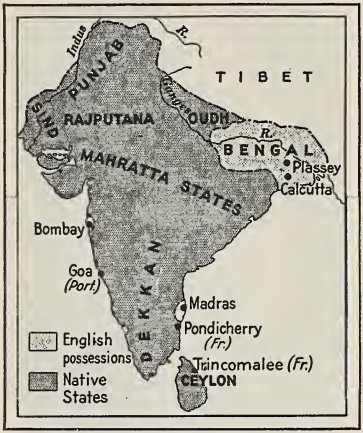
The Taj Mahal

A mausoleum of white marble inlaid with precious stones, built by the East Indian emperor Shah Jehan a hundred years before Washington was born (1632)

English and French in India. The English were established at Bombay, Calcutta, and Madras, while the main French settlement was at Pondicherry, south of Madras. France had an able governor in Dupleix,[1] who, among other things, raised an army of native troops, called sepoys, and won over some native princes by giving them military aid. It seemed as though India were destined to come under French control; then Robert Clive appeared on the scene.

[1] dü plĕks′ (Joseph François, Marquis Dupleix, 1697–1763).

Robert Clive. Clive had gone out as a clerk for the East India Company, but showed himself to be a born soldier. He overthrew the pro-French rulers in the southeast and replaced them with pro-English rulers. His greatest victories, however, were farther north, where, at the battle of Plassey (1757), he defeated an army much larger than his own and drove the French out of Bengal.



India *in the Eighteenth Century*

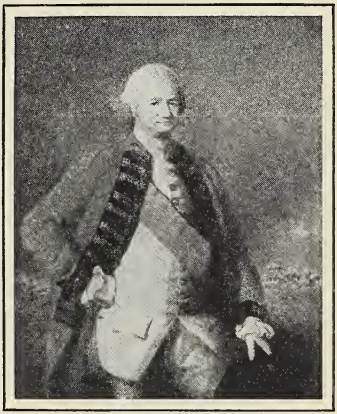
Pitt the Elder. Clive in India, as well as Wolfe in America, owed a great deal of his success to the support he received from England's great statesman William Pitt, later earl of Chatham. It was Pitt more than anyone else who awakened England from the lethargy into which she had fallen since the days of Marlborough, and put some new fighting spirit into her.[1]

Peace of Paris, 1763. When peace was made, France got back her trading posts in India, but her power there was broken. England, on the other hand, had laid the foundations of an empire.

In America, France lost almost all she had. Canada and all the land between the Appalachian Mountains and the Mississippi went to England. What territory France held west of that river and at its mouth she gave to her ally, Spain, to make up for Florida, which Spain had lost to England.

[1] He had a famous son, William Pitt the Younger, who led England during the period of the French Revolution.

A Parliamentary State does Well. England was now on the top of the wave. She was the leading power of Europe, she was mistress of the seas, and she was the greatest colonial power in the world. France, on the other hand, had been stripped of her colonies and was on the verge of bankruptcy. To get the full meaning of these statements, let us put them in another way: the great French kingdom under an autocrat who ruled by *divine right* had been defeated in three wars and brought to the verge of ruin by the much smaller English kingdom under a sovereign who ruled by *parliamentary right*, and whose plans were dictated by an assembly in which the middle class played an important rôle.



ROBERT CLIVE

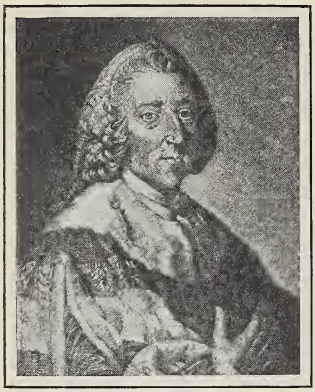
"Twice the pistol which he snapped at his own head failed to go off" (Macaulay, "Essay on Clive"), so Clive concluded that he was destined for great things — which is one way to find out, but not the safest

The Anglo-French conflict, however, was not yet ended. Fifteen years after the Peace of Paris the two nations were again at war. The occasion of this conflict was the revolt of the Anglo-American colonies.

3. THE AMERICAN REVOLUTION

Ruling Ideas about Colonies. To understand what happened in the Anglo-American colonies in the second half of the eighteenth century, we need to remember that everywhere in Europe two ideas were common with regard to colonies. One was that there was no point in having colonies unless you

profited by them. The other was that the way to profit by them was (1) to have them do most, if not all, of their trading with you and (2) to make them buy more from you than they sold to you. This was part of what was known as the mercantile policy.



PITT *the* ELDER

He was ever a friend of the colonies. His favorite study was history (see page 626)

The Colonies grow Strong. Until after the Seven Years' War matters went on well enough because England enforced her colonial trade laws laxly. Meanwhile the American colonies became firmly established both on the mainland and in the West Indies; on the mainland especially they developed a spirit of independence and initiative. Being more or less neglected by the mother country, they learned how to look after themselves. By 1750 their population numbered about two million. By far the greater part of them were of English stock and Protestant in their religion.

Europeans become Americans. From the beginning the colonists had known what the rights of Englishmen were, and these they kept alive in the new land. From the beginning, too, the colonists (whether English, Scotch, Dutch, or German) had been gradually changed into a new sort of people: they became Americans. They were in a new land in which they had to build a civilization from the ground up. The new land was three thousand miles from the homeland, and between the two lay a vast ocean. As a result of these environmental factors there was, by 1763, a row of sturdy settlements along the western Atlantic which belonged to

Great Britain but which differed in several important particulars from the mother country. They were becoming American.

Some Differences. (1) A greater proportion of the people shared in the government than was the case in Great Britain,[1] (2) there was no noble class in the colonies, and (3) there was no one official religion. Religion was largely a local matter, which each colony settled for itself.

North America in 1763

An Old Peril Removed. The Seven Years' War had an important bearing on the situation in the colonies in that it removed the one great peril, the French. With this peril out of the way the colonists felt quite able to look after themselves, and the spirit of independence, which had often been shown in conflicts with the royal governors, grew stronger than ever.

A New Peril to the Colonists. It happened that just at the time when the colonists began to feel that they could get along without Britain's aid, the British government began to pay more attention to them and to enforce the trade laws more strictly than before. It also levied a new tax, called the Stamp Tax (1765). These measures aroused widespread opposition and created a problem which could have been solved amicably only by great statesmanship. Such statesmanship was lacking.

Friends in England. England herself was passing through a crisis in government. The situation there was something

[1] Though Britain had a parliament, she was far from being a democracy. Only a small proportion of the people had the vote (see page 682).

like what it had been in the days of the Tudors. She still had a Parliament, but, through bribery with money and with offices, it had become a mere tool of the king, George III (reigned 1760–1820).

North America in 1783

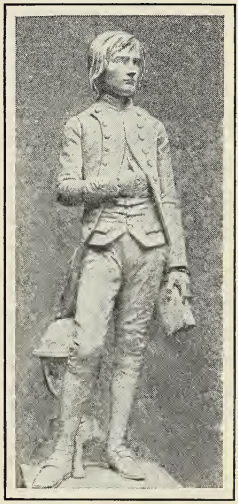
George was a hard-working and earnest but narrow-minded person who believed that his predecessors, George I and George II, had foolishly let slip many of the powers of the crown and who was determined to win back those powers if he could. There were many Englishmen, however, who were just as determined that he should not win them back. These men saw that the colonists, in opposing the king, were really fighting their battle, and some of them, like Pitt the Elder, encouraged the colonists in their opposition to the crown.[1]

Sound Instincts. The instincts of the colonial leaders were right. The colonies had grown up; they could no longer be kept in leading strings. They had become, to all intents and purposes, independent commonwealths, and it needed only the jolt which they were now getting to make them aware of the fact. Then it suddenly became intolerable to be controlled by a distant Parliament which was manipulated by a king in his own interests and in which they could never be represented satisfactorily. The question of independence was therefore bound to come up sooner or later, and when it came up the only issue would be whether the separation was to be effected peaceably or through war.

[1] Pitt, however, was not willing to go so far as to give the colonies independence.

That it was not effected peaceably need not surprise us. In our five-thousand-year story we have not yet encountered a single state that willingly let a great possession slip from its fingers.

A Familiar Story. One thing led to another until there was a clash of arms at Lexington and Concord, followed soon after by a real trial of strength at Bunker Hill (June 17, 1775). Then Washington was put in command of the American forces and hung on doggedly in a long struggle in which he was more than once defeated but not conquered. On July 4, 1776, the new nation formally announced its existence in the Declaration of Independence, and in the following year its forces won a great victory at Saratoga.



Young BONAPARTE

In those depressing days it might have comforted Frenchmen to know that a certain Corsican lad then in school would lift France higher than she had ever been since the days of Charlemagne. But no one knew that young Bonaparte would go down in history as Napoleon

Outside Aid. Meanwhile the young state had been seeking an alliance with France, and it was the victory at Saratoga that settled the matter. France not only joined the United States (1778) but also brought Spain into the war. In 1781 the colonial army and the French fleet, working together, forced the British general, Cornwallis, to surrender. Soon after, negotiations for peace were begun. Great Britain recognized the independence of the thirteen colonies and ceded Florida to Spain[1] and a West Indian island (Tobago) to France (1783).

[1] For about sixty years (1760–1820) Florida had a checkered national career, belonging to Spain until 1763, then to Britain until 1783, then back to Spain until 1819, then to the United States. We need not be surprised if Floridans sometimes stood up for the wrong national anthem!

France, undoubtedly, had done something to weaken Great Britain by helping the colonies to establish their independence, but she thereby had weakened herself more than she had weakened her enemy. About all that she gained from the war was an added burden of debt, whereas Britain was still mistress of the seas and possessor of a vast colonial empire.[1]

Thus for a fourth time parliamentary Britain had held its own against autocratic France. This was their last conflict before the downfall of French autocracy in the revolution of 1789.

Now we shall turn to central and eastern Europe and see how Frederick II of Prussia and Maria Theresa of Austria, after having fought two wars, became friends, or at least became friendly enough to engage in dismembering a neighboring kingdom. Before we tell of that affair we need to say a word about the third confederate, Russia, involved in it, and the victim, Poland.

4. Russia

Early History. We have said little about Russia since we spoke of the little principalities established in the ninth century by some bands of bold Vikings. In the thirteenth century it was overrun by the Mongols from Asia, who held it more or less in subjection for over two hundred years. In 1480, however, the Russian prince of Moscow, Ivan III, refused to pay tribute any longer, and from Moscow as a center a new Russia now began to develop. Ivan's grandson Ivan IV (the Terrible) took the title of "Czar."

The Russians had become Christians in the tenth century, long before the Mongol invasion. Having been converted

[1] The American Revolution is almost as important in the history of Canada as it is in the history of the United States, on account of the loyalists who migrated thither, many of whom were men of substance. The early Anglo-Canadian college lists contain many names that are in the Harvard and Yale lists of pre-revolutionary days.

by missionaries from Constantinople, they belonged to the Eastern, or Greek, Orthodox Church instead of the Roman.

Peter, of the House of Romanov. About 1600 the family of Ivan died out, and after some years of civil war the nobles elected Michael Romanov[1] to the throne (1613), where his family ruled until our own day (1917). Michael's grandson was named Peter. After ruling jointly with a weak-minded brother for some years, Peter became sole ruler in 1689 and ruled until 1725.

His Journey to Western Europe. Peter had had as tutor a Swiss named Lefort, and what he learned from this tutor about European ways made him keen to learn more. Moreover, he wanted to build up an alliance against the Turks, who hemmed him in on the south. So he went west on what was one of the most extraordinary royal journeys in history (1697–1698). His party was made up of nobles, but he went along incognito as a common sailor.

Though he failed to interest western Europe in his plans against the Turks, he and his companions learned a great deal about European ways. Peter was interested in a wide variety of things. In Holland he studied shipbuilding, anatomy, and engraving. In England he gave his chief attention to commerce and industry, and in Prussia to military affairs.

An Admirer of Western Ways. Meanwhile he noted differences between European and Russian manners and customs and generally decided that the European ones were better and must be introduced into Russia. European men used tobacco; therefore Russians must learn to use tobacco. European women mingled freely in society with men; therefore Russian women must do the same instead of staying by themselves, much as Oriental women did. And so on through a long list.

Why Peter's Reforms were Important. Peter made less headway in Westernizing his people than he might have wished for, but nevertheless he did accomplish a good deal.

[1] rō mä'nôf.

This was important because Russia lay between two very different sorts of culture. The one was progressive and forward-looking; that was the European. Europe had only recently come upon a new tool which was to create such changes as the world had never dreamed of. That new tool, of course, was the scientific method. The other culture was unprogressive and held out little prospect of making any contribution to the welfare of humanity; that was the culture of Asia. It was long since any new ideas had come out of that vast land mass.

On account of Russia's great size and natural resources it was a matter of great importance to the world which of the two cultural spheres she belonged to, and it was Peter who was largely responsible for bringing her into the European sphere.

Town Life Stimulated. Russia in Peter's day was about where western Europe had been long before the Crusades. Except for a small noble class almost all the people were serfs. There was practically no town life and practically no middle class. But Peter, by bringing in skilled artisans and teachers of various sorts and by encouraging trade and industry, set Russia on the way to develop a vigorous town life.

Getting a "Window to the West." To keep in touch with the West, Russia needed a port either on the Black Sea or on the Baltic. The Turks barred the way to the first sea; the Swedes, to the other. Peter tried to break through both these barriers, but succeeded only against the Swedes. After a number of defeats he won a victory over the brilliant but erratic Charles XII in the battle of Pultowa[1] (1709). This battle destroyed Sweden's ascendancy in the Baltic and left Peter in possession of a region in which he had already begun to build a new capital, St. Petersburg (called Leningrad since 1924). Peter now had at least one "window to the west."

Russian Expansion across Asia. Meanwhile Russian expansion into Siberia, which had begun before Peter's day, continued until it reached the Pacific. Not content with this vast

[1] pōōl'tō vä.

The Expansion *of* Russia *Since 1500*

Asiatic possession, Peter sent a Danish explorer named Bering to explore land which had been sighted farther to the east. From this expedition came Russia's claims to Alaska, which the United States purchased in 1867.

Catherine the Great. For about thirty-five years after Peter's death Russia's history is full of intrigues, murders, and palace revolutions, until Catherine (II) the Great came to the throne (reigned 1762–1796). It was she who joined Frederick the Great of Prussia and Maria Theresa of Austria in dismembering the kingdom of Poland.[1]

[1] In Catherine's reign Russia reached the Black Sea by driving the Turks out of the Crimea and thus got a second "window to the west." In Austria, Maria Theresa's son Joseph II was emperor, but she was the real ruler.

5. Poland Partitioned

The Weaknesses of Poland. Poland was one of the largest states in Europe, but for various reasons she was also one of the weakest. (1) Her kings were elected by a parliament, or Diet, made up chiefly of nobles, and these were careful not to elect a man who was likely to become their master. (2) She had a pernicious custom, called the *liberum veto* ("free veto"), whereby a single nobleman might block any measure that was being considered by the Diet. (3) The mass of the people were ignorant peasants, and there was no strong middle class. (4) Some parts of the kingdom were peopled chiefly by German Protestants and others by Russian Orthodox Christians, while the Poles themselves were Catholics. (5) Finally, Poland had no strong natural boundaries; on the contrary, she could be invaded easily from all sides.

"Three Times and Out." In 1772 Russia, Prussia, and Austria annexed parts of Poland (see map, p. 591). This high-handed action made the Poles realize that they needed to set their house in order, and they adopted a new constitution which, among other things, made the kingship hereditary. But it was too late, and in 1793 Russia and Prussia took a second helping, Austria being busy elsewhere at the time. The Poles rose in arms under Kosciusko[1] (a Polish nobleman who had fought with Washington in the American Revolution); but they were defeated, and in 1795 Russia, Prussia, and Austria divided all that was left. Far from settling the Polish question, however, the final partition aroused a national spirit which lived on in spite of oppression and which was rewarded in our own day when, after the World War, the Polish Republic was established.

No Self-determination or Settled Boundaries. The partition of Poland brings out two facts in bold relief. One is that there was no self-determination in eighteenth-century Europe; that is to say, the people in any region had nothing to say as to

[1] kŏs ĭ ŭs′kō.

How Poland *was* Divided *in the Eighteenth Century and* Reconstructed *in 1918*

whether they would become a separate and independent state or become a part of some other state. Such questions were still settled by force. The other point is closely allied to the first: it is that political boundaries were shifting in the eighteenth century, just as they had been shifting in the seventeenth century, in the sixteenth century, and back to the beginning of national states in Europe. You will miss the extent of the shifting of boundaries if you confine your attention to Europe, for much of it took place in the colonies, for example, after the Seven Years' War.

We shall now turn to domestic affairs in the chief states of western Europe in the eighteenth century.

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Some Key Words

Marlborough	**Quebec (1759)**	**George III**
Blenheim (1704)	**Dupleix**	**Saratoga (1777)**
Gibraltar (1704)	**sepoy**	**Romanov**
Peace of Utrecht (1713–1714)	**Clive**	**Peter the Great**
Frederick (II) the Great	**Pitt the Elder**	**Catherine the Great**
Wolfe	**Peace of Paris (1763)**	**Crimea**

Questions

SECTION 1. How did eighteenth-century wars differ from the World War? What was the main duel that was fought in the eighteenth century? the secondary duel? In what important respect did the Peace of Utrecht differ from any previous peace?

SECTION 2. How did the situation in India differ from that in America during the Seven Years' War? What were the chief outcomes of that war?

SECTION 3. How might the history of the English colonies in America have been different if the French and Indian War had ended in a draw? Why did many Englishmen think that in opposing the rule of George III the colonists were helping Englishmen at home?

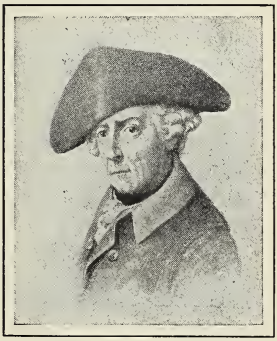
SECTION 4. Why did Peter the Great visit western Europe? Why was that visit important in European history? What territorial gains were made by Peter? What "window to the west" did Catherine the Great acquire?

SECTION 5. What were the weaknesses of Poland? What became of that kingdom?

CHAPTER XLVI · Comparing Eighteenth-Century Systems of Government

1. Benevolent Despotism

Two Types that made Good. Great Britain came to the year 1789 (the beginning of the French Revolution) as a parliamentary state, and in the same year the United States set out as a republic under its new constitution. We know now that the next hundred years was going to convert all western-European states into limited monarchies or republics, but that was by no means apparent in 1789. It is true that parliamentary Britain had had great success in the eighteenth century, but so had autocratic Prussia, Austria, and Russia. France alone among the autocracies had been a failure. Moreover, during the last half of the century, Prussia and Austria, as well as several other autocracies, had had rulers who had done as much to promote the welfare of the common man as the British Parliament had done. These were the so-called enlightened or benevolent despots, of whom the greatest and most successful was Frederick (II) the Great, of Prussia.



Frederick *the* Great

A Benevolent Despot. During most of Frederick's long reign (1740–1786) Prussia was at peace, and she grew rich through trade and industry. The peasants remained serfs, and they had to work hard, but so did everyone else. Frederick set the example, rising at four o'clock in summer and at five

in winter. New lands were put under cultivation, and new agricultural methods were introduced. Order was maintained, justice was strictly administered, and cruel punishments were abolished. Elementary education was widespread, and higher education flourished. To mention only one more point, religious toleration was granted to all.

Frederick took his responsibilities seriously, and his subjects looked upon him as their father. They as well as all other Germans were proud of him, too. He was the first outstanding figure that had come out of their land since Luther, two hundred years before. If all autocrats had been of his type, it is not at all unlikely that Europe would still be living under autocratic rule. But they were not; and so, since the future lay with parliamentary institutions, we shall need to consider the system that had developed in Britain and had been taken over with modification by the new republic on this side of the Atlantic.

2. The Parliamentary System

Checks on the King. After the English people had established the supremacy of Parliament, in 1689, it was necessary for them to devise ways whereby they could keep what they had won. (1) To prevent the king from retaining a subservient Parliament year after year, they provided, through the Triennial Act (1694), for a new election at least once in three years. (2) To make sure that the king would summon Parliament every year, the Mutiny Act, which made it lawful for the king to maintain a standing army, was passed for one year only. At the end of a year the act had to be renewed; otherwise the king would have no legal right to keep up an army. (3) To prevent the king from becoming independent financially, much of his revenue was granted to him for a few years only and later for one year only.

Political Parties. In order to make the system work, political parties were developed. A beginning had been made in Charles II's reign, but their real development dates from

after the Revolution of 1688. One was the Whig party, which stood for the rights of Parliament and religious toleration; the other was the Tory party, which favored the crown (that is, the king) and the Anglican Church.

It was the Whigs that had been largely responsible for the Revolution of 1688; but William, not wishing to offend the powerful Tory leaders, many of whom were none too friendly toward him, chose his ministers from both parties. After a few years, however, it became apparent that this method did not give the unity that was necessary to get things done. Some of his ministers pulled one way, and some pulled the other. William, therefore, finally chose all his advisers from the Whig party, it being the stronger in Parliament.

William III and the Cabinet System. By choosing his ministers from the majority party, William got a group (1) that would act together and (2) that could carry measures through Parliament. The ministers had charge of various departments of the government, such as the treasury and the navy, and they therefore formed the executive part of the government, or, as it came to be called, the cabinet.

Queen Anne[1] (reigned 1702–1714) started out by choosing her ministers from both parties, as William had done; but presently she too came to choose them all from the party with the majority in Parliament — first from the Whigs and, toward the end of her reign, from the Tories.

George I and Walpole. As none of Anne's children survived her, the throne went to her distant German cousin, George, the elector of Hanover, whom Parliament chose because he was a Protestant.

[1] Like all the English sovereigns since James I, Anne was also ruler of Scotland; but the two countries remained separate until 1707, when they joined to form the United Kingdom of Great Britain. The Scotch kept their laws and their religion (Presbyterian), but they no longer had a separate parliament. They were given seats in the British House of Lords and House of Commons. The flag of the new kingdom was the Union Jack, formed by combining the white cross of Saint Andrew with the red cross of Saint George. This flag had been used in England ever since the time of James I; hence its name, which is derived from the Latin form of James (*Jacobus*).

George I (reigned 1714–1727) played an important part in the development of the cabinet system partly because he could not understand English. This led him to stay away from cabinet meetings and helped to establish the principle that the king ought not to attend these meetings. The next natural development was for one member of the cabinet to become its spokesman both in Parliament and in dealing with the king. The leading member for a long time in George's reign was Robert Walpole, and he is counted as the first prime minister, though Walpole never used that title. Before the end of the century, however, it was in regular use, and the prime minister (or premier) was recognized as head of the cabinet.

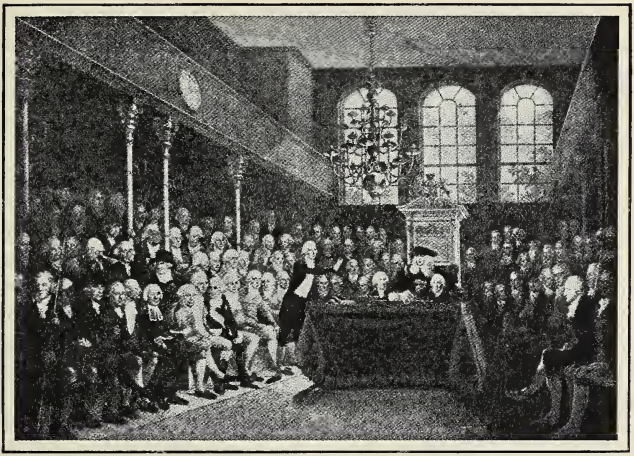
ROBERT WALPOLE *in the House of Commons, Talking to* SPEAKER ONSLOW

Is Walpole standing on the government side or the opposition side of the House? (See page 597)

Thus the main outlines of party government and the cabinet system were drawn by the time the Seven Years' War began (1756). It may help to make the cabinet system clear if we compare it with the presidential system which developed in the United States.

3. TWO SYSTEMS COMPARED

Two Executive Systems. Great Britain has a king who "reigns but does not rule." (1) Her government is carried on by a prime minister and other ministers, who form the



Interior of the House *of* Commons *in the Eighteenth Century*

The party in power sits on the right of the presiding officer (the Speaker), with the cabinet members in front on the "Government Bench." The opposition party sits on the left. — The man addressing the House (1793) is Pitt the Younger, one of the greatest of English prime ministers. He waged war relentlessly against the revolutionary French

cabinet, that is, the executive department. (2) They hold office only so long as they have the support of the House of Commons. That support may last throughout the five years for which the House of Commons is elected; on the other hand, the House may turn against them in five days. (3) They are all members of Parliament and belong to the party that can command the majority of votes in Parliament. As a result the executive and legislative departments are always in harmony.

(1) The government of the United States is carried on by the president and his cabinet. (2) The president holds office for four years. He appoints his cabinet with the consent of the Senate. (3) The president and cabinet are not members

of Congress, and their term of office does not depend upon having the support of Congress. The president's term of office is fixed by the Constitution, and he retains his cabinet officers as long as he is satisfied with them. It sometimes happens that the president belongs to the party that is in the minority in Congress.

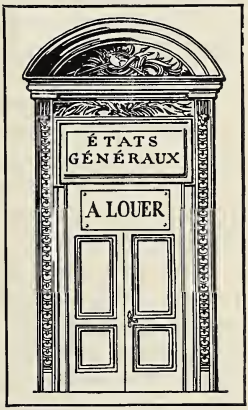
Two Legislative Systems. Both Parliament and Congress have two houses — an upper house (Lords, Senate) and a lower house (Commons, Representatives). The House of Lords is made up chiefly of hereditary peers. It was much more powerful in the eighteenth century than it is today. Today it acts chiefly as a brake on the House of Commons. The United States Senate is made up of two members from each state, elected by the people for six years. It is a much more powerful body than the House of Lords.

The House of Commons is made up of members elected for five years, but they do not necessarily hold their position for that length of time. Whether they do or not depends on the prime minister. If the House of Commons refuses to support him he may do one of two things: (1) he may resign or (2) he may ask the king to dissolve Parliament and call for a new election. The first procedure would not affect the term for which the members had been elected, but the second, of course, would end it, and they would have to seek reëlection. The House of Representatives is made up of members elected for two years.

The Main Differences. One other difference between the two governments is that Great Britain has no written constitution such as the United States has. But the chief differences to note are that the British prime minister is a member of Parliament and that he holds office only as long as he has the support of Parliament, whereas the president of the United States is not a member of Congress and is independent of that body (as far as his term of office is concerned) so long as he does not violate the United States Constitution.

4. The Old Régime in France

Royal Recklessness. France alone of the great states of Europe did not do well in the eighteenth century. Louis XIV started her on her downward path with his reckless extravagance and costly wars. Louis XV, far from checking her ruin, hastened it with more extravagance and more unsuccessful wars. We have already spoken of the wars.[1] As for the extravagance, some idea of it may be gained from the fact that Louis XV had about two thousand nobles as guests at Versailles, and some sixteen thousand servants of one sort or another to look after the royal establishment there. The royal stables contained about two hundred carriages and almost ten times that number of horses. Everything was on this scale, and it all cost the nation about $20,000,000 a year.



Still For Rent

See pages 547 and 602

The Three Estates. The people of France belonged to three orders, or estates — the clergy, the nobility, and all the rest, who formed the Third Estate. The first two estates numbered about one hundred and thirty thousand each. They were the privileged orders. They were largely exempted from the burdens of the State, the chief one of which was paying taxes, and yet they were the ones who could best afford to pay taxes. Though they formed less than one seventy-fifth of the population, they held two fifths of the land, which was the chief source of wealth.

The Higher and the Lower Clergy. Not all the clergy were well off by any means; only the higher clergy — the arch-

[1] The War of the Austrian Succession and the Seven Years' War.

bishops, bishops, and abbots. These were generally nobles, and were often more distinguished for their blood than for their piety. With few exceptions they were very worldly and took their clerical duties lightly. Some of them had huge incomes and lived in shameless extravagance and dissipation. One archbishop is reported to have had an income of $300,000 a year. Even the saucepans in his kitchen were of silver.

But most of the clergy were in the lower ranks. They came from the Third Estate, and their income was small. They were, for the most part, earnest men, and they provided France with a sincere religious life. Needless to say, many of them resented the conduct of their superiors, who took their duties so lightly.

The Courtiers and the Other Nobles. There was likewise a division among the nobility. A small group of a few thousand lived at the court and got all the offices. In return for these offices, which paid them well, they did as little as the higher clergy. They rarely visited their estates; and when they did, it was generally for the purpose of exacting money from their tenants.

Most of the nobles, however, did live on their estates, largely because they could not afford to appear at court. Many of them were so poor that even to keep up an appearance at home they had to exact all they could from the peasants on their land.

Great Extremes within the Third Estate. As against the third of a million who made up the first two estates, the Third Estate was made up of more than twenty-four million. It included a wide range of persons, from the humble peasant to the wealthy banker or merchant. There were comparatively few of the latter. Most of the people were peasants, many of whom were very poor and lived wretchedly. Yet they produced most of the wealth of France, and it would have been enough to enable them to live in comfort, provided any intelligence had been shown in its distribution.

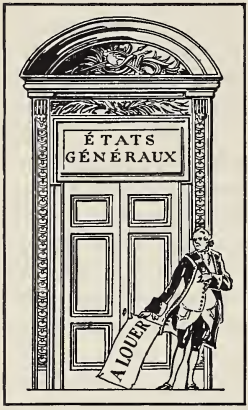
Little Intelligence in High Places. France had never been lacking in intelligence. In the later Middle Ages she had been the brightest spot in Europe. When the university movement began, Paris had taken the lead in higher learning and had kept it. Abelard (p. 427) was a Frenchman. The Protestant revolt had produced John Calvin, the new movement in science had produced Descartes, and so on. These were "key" men; they were the centers of great movements. Now, in the eighteenth century, France was more than ever the intellectual center of Europe, but her intellectual leaders were not where they could make their intelligence contribute to the welfare of the State. They should have been in the high Church offices and at the court. Instead of being made use of in this fashion, they were generally looked upon as dangerous radicals, and more than one of them was put in jail.

France needed a Cæsar but got Louis XVI. In 1774 the long, disgraceful reign of the pleasure-loving Louis XV came to an end. His successor, Louis XVI, was a well-meaning young man of college age who liked mechanical things. If he were alive today and had his own way, he would probably be tinkering away happily in a garage. Unfortunately, what France needed was not an amiable tinkerer: she needed a Cæsar or a Charlemagne.

Turgot Comes and Goes. Louis XVI realized that something had to be done, and he made a good start when he appointed Turgot, an experienced statesman and economist, as minister of finance. With proper support from the King, Turgot might have saved the day; but his demand that the privileged orders give up some of their privileges and carry a fair share of the burdens of taxation met with great opposition from the nobles, and they were powerful enough to have him dismissed.

That was in 1776. Two years later France made an alliance with the newly formed United States of America and entered the war against England. The only result of the

war as far as France was concerned was to hasten the day of reckoning. By 1786 the treasury was running behind to the amount of forty million dollars a year. The situation was so serious that Louis could think of no way out except Turgot's plan of requiring the nobles to assume a fair share of the burden of taxation.



Louis XVI Taking Down *the Sign*

See page 599

The Estates-General Comes and Stays. The nobles, however, put off the evil day again by claiming that only the Estates-General could make such a radical change in the taxation system. Louis accordingly decided that he would call a meeting of that ancient national assembly; he was prepared to try anything. True, he had never seen an Estates-General; neither had Louis XV nor Louis XIV. The last one had met in the reign of Louis XIII, over one hundred and fifty years before. Nevertheless, he had hopes that it would get him out of his difficulties. Whether it would or not remained to be seen, but one thing was clear from the fact that he summoned it: he thereby announced to the world as loudly as though he had stood on the housetops that autocracy, after having been given a long and fair trial in France, had been found wanting.

Before we turn our attention to the momentous meeting of the Estates-General, we need to consider the cultural life of the eighteenth century. This may shed some light on the sort of ideas the delegates will bring to that assembly.

Readings

CHEYNEY, *Short History of England*, chap. xvii; *Readings*, chap. xvii. HENDERSON, E. F., *Short History of Germany*, II, chaps. i, iii, v. LOWELL, E. J., *The Eve of the French Revolution*. MACAULAY, T. B., *Essay on Frederick the Great*. MATHEWS, S., *The French Revolution*, chap. i. MORAN, T. F., *The English Government*, chaps. iv, vi, viii, ix. ROBINSON, *History of Western Europe*, chap. xxxiv; *Readings*, II, chap. xxxiv. ROBINSON and BEARD, *Development of Modern Europe*, I, chaps. x–xi; *Readings*, I, chaps. x–xi. WELLS, *Outline of History*, chaps. xxxv–xxxvi. WHEELER, H. F. B., *The French Revolution from the Age of Louis XIV to the Coming of Napoleon*. YOUNG, ARTHUR, *Travels in France, 1787–1789*.

Some Key Words

Whig	**benevolent despot**	**Elector of Hanover**	**"the Third Estate"**
Tory	**Union Jack**	**prime minister**	**Louis XVI**
cabinet	**Walpole**	**"the privileged orders"**	**Turgot**

Questions

SECTION 1. Why did the Germans think highly of Frederick the Great?

SECTION 2. How did the English Parliament check the king? Why did the English kings come to choose all their ministers from one party? What are the main features of the cabinet system?

SECTION 3. Compare the cabinet system with the presidential system.

SECTION 4. What was the character of French government under Louis XV? Describe the three "estates" in eighteenth-century France. What proposals did Turgot make? How did the American Revolution affect French history? Why did Louis XVI summon the Estates-General? How long was it since that body had met?

Things to Do

1. Continue your time chart.

2. You are sent by the Continental Congress (1776) to urge the French king to aid the colonies against England. Draw up the arguments you would use to win him over.

3. Take any picture in this chapter and make it point to as many different kinds of people as possible and link this period with the past.

CHAPTER XLVII · Telling how Men began to see the Golden Age in the Future

1. The Idea of Progress

A New Idea. If there is any idea in which the average man of today believes, it is the idea of progress, that is to say, that men by taking thought can make this world a happier place for all to live in. This idea is now so generally accepted (even though we are still a long way from having a perfect social order) that we learn with surprise that men in earlier ages did not have it; but the fact remains that Greece and Rome had looked to the past rather than to the future for their Golden Age, and the Renaissance had looked back to Greece and Rome. Not until the new scientific movement got well under way did men begin to look to the future and to see the Golden Age ahead of them and as something to strive toward. This point was reached in the eighteenth century, a century in which men came to rely so much on reason, or intelligence, that it is called the Age of Reason.[1]

Interest in Causes and Results. Curiously enough, as the idea of progress took hold of men's minds they became interested in the past almost as much as in the future. Since they believed that the future would grow out of the present, they came to see that the present was something which had developed out of the past. From that day to this they have sought to learn about that past. As they studied it they got an entirely new view of the great events they found recorded in history. Heretofore they had regarded these events, such as the downfall of Assyria or the Protestant Reformation, as sudden happenings, like flashes of lightning coming out of the blue; but now they came to see these

[1] See chart, p. 723, panel 7.

events as the climax of gradual developments, or unfoldings, each event being linked up with something that had gone before and with something that came after.

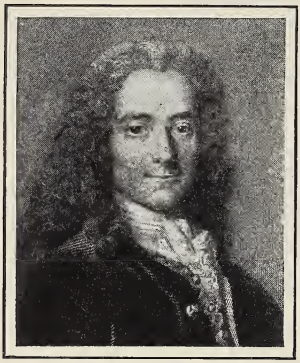
The Historical Method. This method of tracing events back to their origins and charting their development or evolution is called the historical method. It spread from the study of the history of man to the study of nature, and today it is a generally accepted method of inquiry; that is to say, whenever men are confronted with problems, whether in business, government, or medicine, they try to solve them by asking, "How and where did these problems get started?" When applied to the study of history, this method gave men the idea that there were great possibilities ahead for mankind, and thus it made them increasingly impatient with the abuses they saw all about them.

2. French Social Philosophers

Sources of Abuse. The place where men were most conscious of abuses was France, the intellectual center of eighteenth-century Europe. The abuses from which they suffered grew out of the autocratic powers of the king and the privileges exercised by the nobles and the higher clergy. Such restraints on the royal power as the English people had in the Magna Carta, the Petition of Right, the Bill of Rights, a Parliament, and a judiciary that held office for life were practically nonexistent in France.

Voltaire. The greatest foe of existing abuses was Voltaire (1694–1778), a brilliant and prolific writer of dramas, histories, essays, and other literary forms. Voltaire had visited England, where he had been greatly impressed with the liberties which the English people enjoyed, especially with their freedom from arbitrary arrest and their liberty of the press, and on his return he made known to Frenchmen what sort of government there was only a few miles away, across the Channel.

Favored Enlightened Autocracy. Voltaire was not an out-and-out enemy of autocracy and privilege; it was only where these failed to perform any worth-while services that he opposed them. He regarded enlightened autocracy as a better form of government than democracy. As he expressed it, he preferred to be ruled by one lion rather than by a hundred rats. His ideal of a ruler was the Prussian autocrat, Frederick the Great.



VOLTAIRE

Voltaire was especially bitter against the Church because he believed that its leaders, far from working to enlighten and uplift the people, stood in the way of enlightenment and kept France a place of superstition and darkness. His writings were widely read, in spite of the efforts of the authorities to suppress them, and did more than those of any other to make Frenchmen conscious of the injustices under which they lived. They called him King Voltaire.[1]

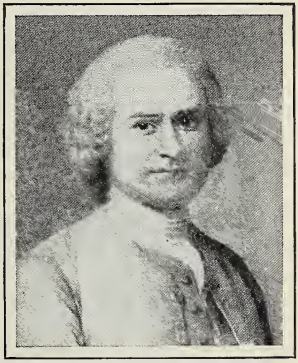
Montesquieu and Diderot. A second great French writer was Montesquieu,[2] who, like Voltaire, had studied English conditions at first hand and who helped to make Frenchmen familiar with the ideas of parliamentary government. A third writer was Diderot,[3] editor of a famous *Encyclopedia*, to which most of the great French scholars contributed and which made the educated classes familiar with the new ideas that were being developed in politics, science, and other branches of learning.

[1] Voltaire's oft-quoted line to Helvetius tells us a great deal about the man and the secret of his tremendous influence, "I wholly disapprove of what you say and will defend to the death your right to say it."

[2] môN tĕs kyû′.

[3] dēd rō′.

Rousseau. The man whose ideas exerted the greatest influence in bringing about a revolution in French political ideas was Rousseau,[1] who in 1762 published a book called *The Social Contract.* Beginning with the striking statement that "Man is born free; everywhere he is in chains," he declared that kings originally got their right to rule from the people, and that where kings ruled badly, the people ought to take matters once more into their own hands and establish a republic based on universal suffrage.



Rousseau

Part of our Living Past. Rousseau's theory exerted a tremendous influence on eighteenth-century Europe, and its influence still persists. It is at the bottom of most political thinking today and has been ever since Jefferson wrote some of Rousseau's ideas into the American Declaration of Independence. It may therefore be worth while to point out one or two things about the theory. In the first place Rousseau did not make it up. In germ, at least, it goes back as far as the Stoic idea of natural law, and it is essentially the same idea that Locke used in 1689 (p. 558). What Rousseau did was to develop the idea and make it popular.

A Welcome Assumption. In the second place he, like Locke, started by assuming certain propositions that he couldn't prove and then drew inferences from them. It was as though you were to say that "$2 + 2 = 6$" and then went on to prove that two is one half of six. Rousseau said that men had once been free but had lost their freedom through making a contract with their rulers, and that now they ought to break that

[1] rōō sō′.

contract because their rulers had not lived up to their part of the bargain. But Rousseau had no evidence to prove that men had ever made such a contract; it was a pure assumption on his part. That, however, did not prevent eighteenth-century Frenchmen from believing it. They believed it for the same reason that most of us believe anything — because they wanted to. It fitted in nicely with their needs. Now if they should ever rebel, they would have perfectly good reasons for doing so.

France and Democracy. Although Rousseau, like other French thinkers, was strongly influenced by English political ideas, it is important to note that his ideal of a republic based on universal suffrage was very different from anything that existed in England or anywhere else in the world at that time. England, it is true, had a Parliament, but she was far from being a democracy. The upper house of Parliament was made up chiefly of hereditary peers; the lower house was elected by a very small proportion of the people. So it was France rather than England that popularized the idea of government by the people.

3. Ways of Thinking of God

Reason and Humanity. Though not all French thinkers were advocates of democracy, they did have a strong humanitarian spirit. This was true of eighteenth-century thinkers in general. Reason led them, as it had the early Stoics, to believe that all men had certain rights just because they were men, and experience taught them that these rights were often denied. Hence they labored to remove the abuses they saw all about them. Some, like the Italian Beccaria,[1] sought to stamp out the cruel and inhuman treatment of prisoners and of the mentally defective; others strove to abolish the African slave trade. Still others, like the German philosopher Kant (died 1804), sought to further the happiness of man by advocating the use of reason rather

[1] bĕk kä rē′ä.

than force in the settlement of international disputes. Kant believed that men could not get away from the idea of right; something within them spoke with the voice of authority and urged them ever onward and upward. "Two things fill my heart with awe, the starry heavens above and the moral law within." This inner urge to strive toward the right was, he declared, what made it possible for men to live together in states, and it could become the basis of international relations if statesmen would encourage it by acting intelligently in foreign affairs.

CHAINED LUNATIC

Society used to think it had done its duty by lunatics when it put them in chains. Etching by Cruikshank

Reason and Religion. When men were applying reason to the life about them, it was inevitable that they should apply it to the generally accepted religious ideas. Here they found much that they regarded as superstitious, that is, as survivals of a time when men were not so well informed and so critically minded as they then were. Influenced by the teachings of Newton and other scientists, they had come to believe that the universe worked according to natural laws which held good in every part of it. They believed, for example, that the law of gravitation holds good on the planet Mars as well as on the earth, so that if there are men on Mars they stay on the ground without having to be anchored.

Those who held this belief were called deists. They continued to believe that there was a God, but they thought of

Him as being entirely outside of the universe. He was like a great mechanic or watchmaker who had made the universe, wound it up, set it going, and then left it to itself. Therefore they regarded as superstitious the teaching that God or Jesus had performed miracles or that Jesus had atoned for the sins of the world by his death on the Cross or that he had risen from the dead or any other Church teachings that seemed contrary to the workings of natural laws.

Three Ways of Thinking of God. The deists were comparatively few in number. The great mass of the people continued to believe in God as immanent, that is, as ever present in the universe, though some of them resembled the deists in that they believed that He worked according to unchanging laws. Most of them, however, continued to think of Him as the loving Father of whom Jesus had spoken and who would answer their prayers.

Here, then, we have three ways of regarding God: (1) as a Being entirely outside of the universe; (2) as a Being within the universe, who does not, however, interfere with the working of the laws He has established; (3) as a Being within the universe, who will modify these laws on occasion, for example, in answer to prayer. Each of these ways of thinking of God has had adherents among religiously minded people from that day to this.[1]

4. Faith Working in an Age of Reason

Faith and Humanity. It was not only among the advocates of reason that there was a strong interest in promoting the welfare of mankind. Faith too had its good works. The best-known example of this was the Methodist movement in England. There, as elsewhere in Europe, religion had become a formal, lifeless thing, with little in it to stir men's hearts and

[1] Two other ideas about God are those (1) of the atheists, who say there is no God, and (2) of the agnostics, who say there may be a God but that we have no way of knowing whether there is or not.

help them to live decent lives. This state of affairs was reflected in the life of the nation. From Walpole's[1] time on, most of the people of influence were interested chiefly in getting rich and having a good time; drunkenness and gambling were common among them.

A Wretched Lower Class. Meanwhile economic changes (of which we shall speak presently) were driving thousands of the common people from country to town. Living there in misery and squalor, they tried to escape from their misery by getting drunk. Gin had recently been introduced and was as cheap as it was strong. Retailers announced that their customers could "get drunk for a penny, dead drunk for tuppence, and could have clean straw to lie on for nothing."

Salvagers of Men. Into this almost hopeless situation a small group of earnest Christian men flung themselves and effected a great change in English life. At the head of the movement were three outstanding figures. The oldest was John Wesley (1703–1791), an Anglican clergyman like his father before him. He was a man of tremendous vitality and great organizing ability. With little financial support (his work was chiefly among the poor) he built up an organization that covered England and reached into Ireland and Scotland in little more than a decade. During his long apostleship he traveled over two hundred and fifty thousand miles, mostly on horseback, and preached over forty thousand sermons, an average of about two a day every single day for fifty years.

Next in age was John's brother Charles, whose chief contribution lay in the hymns he wrote, some of which, such as "Jesus, Lover of my Soul," are still widely sung in Protestant churches. The youngest of the trio was George Whitefield, the greatest preacher of his day.

The Methodist Church. The movement began in 1738, when John Wesley was awakened to a new religious life by some German Protestants (Moravians) who were in London.

[1] Walpole was prime minister from 1721 to 1742.

He was then thirty-five years old and had recently returned from the new colony of Georgia, where he had served as a missionary. He had no intention of starting a new church; but, since the other Anglican clergy would not coöperate with him in his endeavors to minister to the religious needs of the lower classes, he was forced to build up a new organization. After his death this organization, already known as Methodist, became a separate church.

John Wesley

It began as a Lower-Class Movement. Wesley's followers were chiefly from the lower middle class. They were people of little or no education, who could not have been reached by "highbrow" parsons, even if any such had bothered about them. They needed to be talked to in simple, homely language that made an appeal to their hearts rather than to their heads. Wesley was a master of this sort of preaching.

What the Deists had Overlooked. In demanding a religion of the heart rather than of the head, Wesley's humble followers were very much like many of their more intellectual fellows. For every man or woman who was convinced by Newton's mathematics that God was outside of the universe and that He did not work miracles, there were thousands who were convinced by their own inner experience that God was *in* the universe and that He *did* work miracles because He had worked a miracle in their own lives.

What the deists had overlooked was that religion is more a

matter of feeling than of reason and that in the realm of religion mankind has always been convinced that feeling, or emotion, is at least as safe a guide to the truth as is reason. When Christians declared that God was a loving Father, they did so not because anyone had proved it to them mathematically but because something within had told them it was true.[1]

It influenced All Classes. As a result of the Wesleyan movement there was a vast improvement in the moral tone of England. Though the Anglican Church was opposed to some things about the movement, such as the use of lay preachers, nevertheless many of the leaders of that church became aware of the criminal way in which it was neglecting its duties. These, together with the nonconformist leaders, now set to work to make good the shortcomings of the past. To provide religious instruction for the poor, Sunday schools were established, the first one by Robert Raikes in 1780. Soon after (1787), Thomas Clarkson and William Wilberforce founded the Society for the Suppression of the Slave Trade. About the same time John Howard began to work for prison reform.

A Widespread and Lasting Movement. There was thus a general humanitarian movement in the eighteenth century which showed itself in all parts of Europe and among Catholics, Protestants, and deists alike. From all quarters came champions of the poor and downtrodden, the criminals, the mentally defective. Nowhere would such a movement have been possible except in lands with a Christian background, where men preached, even if they did not practice, the doctrine that every human soul was precious in the sight of God. What the deists added to this Christian background was the idea that man could proceed more rapidly toward a more perfect social order here on earth than he ever had before if he would but make better use of his intelligence.

[1] Note that the issue raised by the deists was essentially the same old issue that had been raised by Abelard five hundred years earlier (see page 428).

The eighteenth-century humanitarian spirit is more alive today than it ever was, and shows itself in many forms of social-welfare work on the part both of churches and of lay organizations. If it has not accomplished all that might have been expected of it, that is because during this same eighteenth century there began an industrial and social revolution which brought with it all sorts of new and difficult problems.

Readings

CHEYNEY, *Short History of England*, chap. xvii; *Readings*, chap. xvii. GREEN, *Short History of the English People*, chap. x. LOWELL, *The Eve of the French Revolution*. ROBINSON, *History of Western Europe*, chap. xxxiv; *Readings*, II, chap. xxxiv. ROBINSON and BEARD, *Development of Modern Europe*, I, chaps. x–xi; *Readings*, I, chaps. x–xi.

Some Key Words

the idea of progress	**deist**	**Methodist**	**Montesquieu**
The Encyclopedia	**the historical method**	**John Wesley**	***Social Contract***
Kant	**Rousseau**	**Voltaire**	**Beccaria**

Questions

SECTION 1. When did men begin to see the Golden Age ahead of them? How did the idea of progress make men interested in the past?

SECTION 2. What safeguards of liberty did the English have which the French did not have? What did Voltaire think of democratic government? How does Rousseau form part of our Living Past? How did the Stoics form part of the Living Past of the eighteenth-century French thinkers?

SECTION 4. What were the social conditions in early eighteenth-century England? Why did not the humanitarian movement which began in the eighteenth century accomplish all that men hoped for?

Things to Do

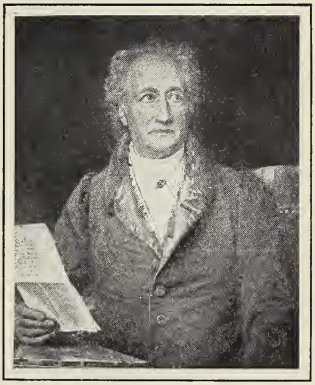
1. Continue your time chart.

2. You are sent to ask Rousseau how he knew that men had ever made such a contract as he mentions in his *Social Contract*. Write up your interview with him.

CHAPTER XLVIII · About Eighteenth-Century Art, Science, and Invention, together with a Survey of Europe when the French Revolution began

1. Art and Science

Literature. France and England in the eighteenth century produced many writers of a high level of achievement, but none so outstanding as Molière, Shakespeare, and Milton in the seventeenth. French writers were chiefly interested in humanitarian problems and in science. We have already referred to Voltaire, Montesquieu, Rousseau, and the contributors to the French *Encyclopedia*. England witnessed a marked development in the art of prose-writing. Addison, Swift, and Samuel Johnson wrote essays on literature, politics, and matters of everyday life. Defoe wrote that undying favorite of youth, *Robinson Crusoe*, and Fielding, Richardson, and Goldsmith developed story-telling into what is now perhaps the favorite of all forms of prose, the novel.



Goethe

Perhaps the Last of a Type. The only eighteenth-century writer who can measure up to the great writers of the seventeenth century was the German Goethe[1] (1749–1832). In the

[1] gû′tē.

wide range of his interests and activities Goethe was more like the universal men of the Renaissance period, such as Leonardo da Vinci and Michelangelo, than anyone will probably ever be again. Not only was he a great man of letters, but he was also a scientist of marked ability[1] and a practical statesman. He had a grasp of the whole intellectual life of his time such as no one is likely ever to have again because the range of learning has increased so tremendously since his day.[2]

Like Kant, Goethe believed that the universe was not a mere machine but that it had a spiritual nature and that there was something within men which drove them unceasingly to seek that which was highest and noblest. This faith enabled him to look on calmly during the convulsive quarter of a century into which the French Revolution plunged Europe, firmly believing that in time Europe would solve its problems and would again be at peace. His best-known work is *Faust*, a drama based on the story of a medieval magician who, tired of long years of study, sold himself to the devil in return for a promise of some years of earthly pleasure and glory.

Music. The greatest artistic achievements of the eighteenth century were in music, and most of them came out of Germany. The best way to learn about them is to hear them, and you are more fortunate than students of any preceding age in being able to do this with little effort, thanks to the phonograph and the radio (see page 714). They cover all of life's infinite variety, from careless care-free laughter to deep searching for the meaning of life. Their creators tried to say with music the sort of things that poets and philosophers had said in words.

Some Giants. Bach (died 1750), the father of modern music, was the greatest master of composition for the organ.

[1] His work foreshadowed the nineteenth-century theory of evolution.

[2] This fact would stand out if you were to compare the list of learned societies of the eighteenth century with the present-day list. To take but one example, the eighteenth century scarcely knew such a thing as a historical society; today there are more than twoscore in the United States alone. Of these, you ought to know at least the leading one, the American Historical Association.

Handel (died 1759) was famous for his oratorios. Gluck (died 1787) put German opera in the leading position that Italian opera had held up to his time. Haydn[1] (died 1809) developed the symphony and more than doubled the number of parts in the orchestra. Mozart[2] (died 1791), who died in his thirties, left behind him a variety of music — orchestral, chamber, sacred, and operatic — of such high quality as to place him among the world's musical geniuses. Greatest of all was Beethoven[3] (died 1827), a titanic genius who wrote some of his greatest compositions after he had become totally deaf.

The impetus which these musical geniuses gave to their art lasted on after them and made music the leading and most characteristic art of the nineteenth century.

Science. Newton lived until 1727, the greatest intellect of his day. After his death the chief contributions of the English to science in the eighteenth century were in the field of invention. Among later eighteenth-century scientists perhaps the most outstanding ones were two Frenchmen: Buffon,[4] the naturalist who through his literary skill aroused popular interest in natural history, and Lavoisier,[5] one of the founders of modern chemistry. But more important than any particular contribution in astronomy or chemistry or any other branch of science was the fact that the scientists' method of questioning and testing accepted beliefs spread to those people who were interested in studying governmental and Church matters, with the result that the hold which old political and religious ideas had on people's minds was greatly weakened. Decrees were no longer blindly accepted so readily as heretofore just because they were made by king or cleric; they were now carefully scrutinized with an eye to finding out whether or not they were based on reason.

[1] hā′d′n. [2] mō′tsärt. [3] bā′tō vẹn. [4] bü fôN′. [5] lȧ vwȧ zyā′.

2. Intelligence in Agriculture and Industry

"Gentlemen Farmers" who were really Capitalists. Beginning in England, agriculture in Europe underwent great changes in the eighteenth century. This is another example of how man responds to his environment and of how one thing leads to another.

Man's environment now included many growing commercial and factory towns, which had to be fed, and this led some men to go into farming not merely to raise food for their families as heretofore but to raise food for profit. In other words, they became capitalist farmers. The desire for profits led to improved farm machinery and improved methods of crop rotation and of cattle-breeding. The leaders in these three lines were, respectively, Jethro Tull (seed-sowing machine), Lord Townshend (fourfold rotation of wheat, turnips,[1] barley, and clover), and Robert Bakewell (sheep-breeding and cattle-breeding). From England the new ideas spread to the Continent.

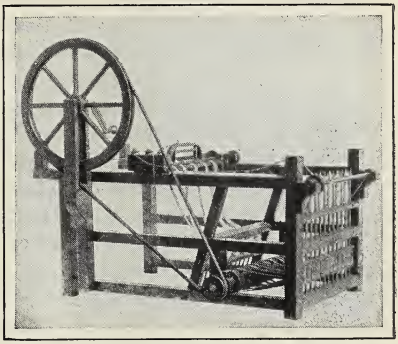
It was largely owing to these improvements that England had no food shortage during the Napoleonic wars and so was able to hold out against France (p. 651).

The Textile Problem. During this same time a revolution was taking place in industry. This centered first about the textile, or cloth-making, industry.

Making cloth was not a new industry. Men and women had spun fibers into thread and woven the thread into cloth probably as long as they had cultivated the soil; and very early they had achieved remarkable results, to judge from the remnants found by archæologists in Egypt, Central America, and elsewhere, some of which date back several thousand years at least. The problem of the eighteenth century, therefore, was not that of making finer cloths than had

[1] The noble lord came to be called "Turnip Townshend." He was active in politics until he quarreled with his brother-in-law Robert Walpole. His grandson is known to you as the author of the tax on colonial tea.

ever been made before but of making them more rapidly and cheaply. This was done by improving textile machinery and thus multiplying man's power to do work.



Hargreaves's Spinning Jenny

From a model in the United States National Museum. Compare this simple mechanism with some modern textile machinery that you may have seen

Hargreaves. Up to the second half of the eighteenth century thread was spun on the spinning wheel, as it had been spun for hundreds of years, and this was a slow and laborious process. Weaving too was slow and laborious, though the loom was so much more efficient than the spinning wheel that one weaver could keep five spinners busy providing him with thread or yarn.

Meanwhile England's growing population and foreign trade led to a great increase in the demand for cloth. This led to various attempts to speed up the spinning process, but no attempt was successful until, in 1767, a weaver by the name of James Hargreaves devised a frame which would spin eight threads at a time.

What his Neighbors Thought of him. Hargreaves was a great benefactor of mankind, but his spinner neighbors did not see him in that light at all. They saw him as a robber, who would steal most of their available capital, and they were right in this. Their capital was, indeed, not in gold but in the form of craft skill, developed during years of patient labor. So they broke into his house and smashed the newfangled contraption. Hargreaves, however, had better success else-

where and built "spinning jennies" (as he called them[1]) which could spin a hundred threads at a time.

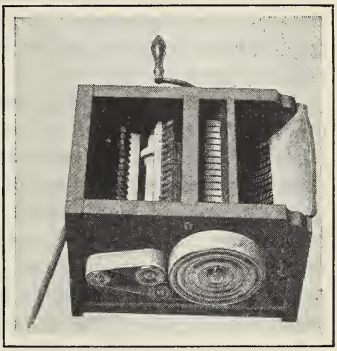
Spinning by Water Power. About the same time a clever barber named Richard Arkwright solved the spinning problem with a different sort of machine (1768), which made a stronger thread than Hargreaves's, but one that was not so fine. Arkwright's machine had one feature that Hargreaves's did not have: it was run by water power. Then, after long experimenting, a young spinner named Samuel Crompton combined the best features of the two and produced what was known as Crompton's "mule" (1779). Like many other inventors, Crompton failed to take out a patent and lived to see manufacturers grow rich from his invention, while he remained poor.

Weaving by Water Power. Now it was up to the weavers, who were still using hand looms, to improve their machinery, because the spinners were supplying thread faster than it could be used. Their problem was solved by a country parson named Cartwright, who invented a loom run by water power. Cartwright's ideas were developed by others until an efficient power loom came into being.

One Thing leads to Another. The new textile machinery was used at first in the cotton industry. The reason for this was that the wool-growers had got Parliament to prohibit the importation of Indian cotton cloth (or calico, as it was called) into England because it cut down the sale of woolen cloths. The English people, however, wanted calicoes because they were cheaper and cooler than woolens, and, if they could not get them from India, they were willing to use English-made calicoes. So the English spinners and weavers of cotton found a great demand for their wares, and they quickly installed the new machinery.

[1] It is generally said that he named them after his wife Jenny, but it is more likely that the name came from the word "engine." Compare cotton gin (that is, cotton engine).

Now a new problem arose: the spinners could not get enough cotton, not because enough could not be grown, but because the process of separating the cotton fiber from the seeds was such a slow one.



Eli Whitney's Cotton Gin

America makes a Contribution. You know how the problem was solved; it's part of American history. Not long after Washington became president of the United States a young Yale graduate named Eli Whitney went South to teach. The world has never been particularly interested in knowing whether he was a success as a teacher, but it does know that he had a great deal of Yankee ingenuity, and that his cotton gin (1793) made a great deal of history. With it one person could turn out as much cotton fiber as fifty could working by hand. Thus the problem of the cotton supply was solved.

Good and Evil. Whitney's invention of the cotton gin is another example of how good and evil often come from the same event. It was good, no doubt, that cotton goods should become plentiful and cheap, so that people might have more and varied garments. It was not until after Whitney's invention that cotton became cheap enough for the ancestors of most of us to afford handkerchiefs and undergarments. On the other hand, the cotton gin made cotton-growing much more profitable than it had been before, and this led to an increased demand for slaves in the southern part of the United States, which in turn led to civil war (1861–1865).

A Double Change. Note that in the middle years of the eighteenth century England got, not only improved machinery for making cloth, but also a new source of power for running the machinery. Not only were there now better machines for spinning and weaving, but these machines were run by water power.

The Beginning of the Machine Age. Water power had been used to some extent for grinding grain as early as the later Middle Ages, but it became infinitely more important than ever before when it was applied to textile machinery. From now on muscles began to play a relatively less important part in the production of goods. The introduction of water power was only the beginning of a change which has been going on with ever-increasing rapidity down to our own day, but it was an important beginning.

One result of the use of water power was the building of cotton mills and factories in places where there were swift-running streams. Around these mills industrial towns grew up. By the time we are considering (1789) there were almost one hundred and fifty mills in England run by water power.

3. A New Era in Power

The Steam Engine. Water power had hardly begun to make its influence felt before an even greater source of power was developed. This new source of power was steam.

Ever since the days of the Alexandrian Greeks, two thousand years before, men had known that boiling water could exert power, but until about 1700 no one had ever made any practical use of this knowledge. Then an Englishman named Newcomen built a crude steam engine, which was used for pumping water out of mines. This engine, however, was very wasteful of energy, for after having pushed the piston up, the steam was allowed to escape from the cylinder, and air pressure pushed the piston down again.

This was the situation when, in the second half of the

eighteenth century, one of Newcomen's engines came into the hands of James Watt to be repaired. You will have to read the complete story elsewhere. Here we shall note only what was perhaps the most important improvement that Watt made. He converted Newcomen's "atmospheric engine" into a real steam engine by devising a way of making steam push the piston *both* ways. (If this isn't clear to you, ask your science teacher to explain it to you.)

Better than Water Power. Watt patented his steam engine in 1769, but he had difficulty in getting it on the market until he won the support of a Birmingham manufacturer named Boulton. It soon became clear that the new engine had certain great advantages over the water wheel. It could be used wherever coal could be obtained; and as long as the coal held out, the supply of power was steady and not dependent upon rains and melting snows, as was the case with the water wheel.

The Toolmaker meets the Scientist. Watt was a repairer of scientific instruments at the University of Glasgow. In other words, he was (1) a skilled toolmaker who was (2) familiar with the methods of scientists. The world had had toolmakers since the beginning of history, and it had known more or less about the scientific method ever since the days of Aristotle and especially since the days of Galileo; but it was only about the time of Watt that the two came together and began to show how effective the combination could be. We may therefore take him as the first great example of the type of man who during the last hundred and fifty years has built up our complex technological civilization.[1] Like all other men, he built on the past, but the

[1] See illustration, p. 634. The advantage of the combination of scientific method and manual dexterity is shown well in the case of Benjamin Franklin. His recent biographer, Fay (1929), points out that one reason why Franklin went so much farther with his experiments in electricity than did his scientific friends of the French nobility was that he was used to working with his hands and so could make his own apparatus, whereas his noble friends, who never soiled their delicate white fingers with toil, had to rely on craftsmen, who often failed to grasp just what it was that they were expected to do.

additions he made to the past were so tremendous that he is counted as one of the world's great inventors.

A New Symbol. The first cotton mill to use steam was one in Nottingham in 1785. By the time the French Revolution began, four years later, the new motive power was so widely installed in England that it was safe to predict such revolutionary changes in men's ways of working, living, and thinking as the world had not seen since our early ancestors passed from hunting to farming and settled down to build homes, temples, and schools. To mark the change we need a new symbol. Note that this steam whistle is the first symbol for power that we have added since the days of the pyramids.

The steam engine, however, did not really begin to make itself felt until after 1789; so we shall postpone a consideration of the revolution in industry until we have taken up the revolution in politics which was about to take place in France.

4. A Survey of Europe on the Eve of the French Revolution

The Western States. Europe in 1789 was much as it had been in 1700 in many important particulars, but there were also some striking differences.

1. *Spain, Portugal, France, and England.* The four consolidated areas we started with in 1500 were still in existence — Spain, Portugal, France, and England. The first two, however, had become second-rate powers, though Spain still had vast possessions in America. France had lost almost all her colonies. England had joined with Scotland to form Great Britain (1707). Great Britain had lost a great part of her possessions in America, but she was supreme on the seas and was getting firmly established in India.

2. *Russia.* One new region had come into the European family of nations, namely, Russia. This increased enormously the area into which European culture was free to spread.

3. *Italy.* Italy and Germany remained disunited. They were still mere "geographic expressions." There was still no *political* area called Italy, and the Holy Roman Empire of the German Nation was, in the words of Voltaire, neither holy, nor Roman, nor an empire.

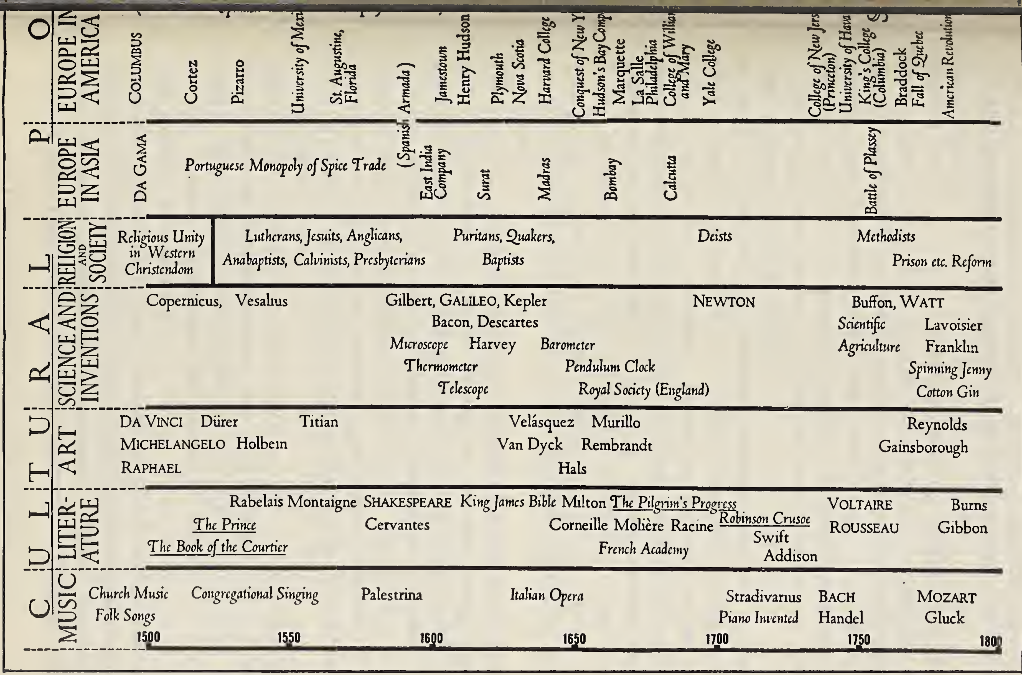
The greatest change in Italy was the transfer of Naples, Sicily, and Milan from Spain to Austria. The Popes still ruled over the Papal States. One Italian prince, the duke of Savoy, had been raised to the rank of king; he was now king of Sardinia.

4. *Austria, Prussia, and Lesser German States.* In Germany, Austria was still the chief power. Her ruler was emperor and, besides possessing extensive German and Italian territories, he was king of Hungary and of Bohemia. A close rival had developed in the north, where the Prussian king ruled over a great realm, thanks largely to the work of Frederick the Great. These two princes possessed more than half of Germany.

The remainder of Germany was divided among (*a*) about two hundred and fifty lesser princes, (*b*) about fifteen hundred "knights of the empire," and (*c*) about fifty "free cities." Some of the princes, such as the rulers of Bavaria and Württemberg, had very considerable estates, but their possessions were often widely scattered. Many of the princes and most of the knights had very tiny estates, sometimes containing as little as two or three square miles of land and as few as two or three hundred people.

5. *Other Lesser States.* (*a*) Sweden had been forced to give up her ambition to make the Baltic a Swedish lake and had slipped into the rank of a second-rate power. The same was true of Holland. Denmark and Switzerland had little weight in European affairs. (*b*) The partitioning of Poland had already begun. (*c*) Most of southeastern Europe still belonged to the Turks.

The Nobility. Everywhere in Europe there was a small noble class which held most of the land and monopolized the



Time Chart of the Modern Half-Millennium *to the French Revolution (about 1500–about 1800)*

FROM THE PROTESTANT REVOLT TO THE FRENCH REVOLUTION

1500 1550 1600 1650 1700 1750 1800

EASTERN AND SOUTHERN EUROPE

Fall of Constantinople
COLUMBUS
DA GAMA

Magellan
(Charles I of Spain)
PROTESTANT REVOLT
COUNCIL OF TRENT
Loyola
Battle of Lepanto
(Philip II)
Dutch Revolution
Conquest of Portugal

Independence of Portugal

Death of Charles II of Spain
Gibraltar taken by English

(Ivan IV)

House of Romanov (1613-1917)

(PETER I)

(Catherine II)

First Partition of Poland

GREAT BRITAIN

(Henry VIII)
Act of Supremacy
Act of Uniformity
(ELIZABETH)
Spanish Armada
East India Company
(James I)
Petition of Right
Long Parliament
Execution of Charles I
(Cromwell)
Restoration of Stuarts
Revolution of 1688
Bill of Rights
(William III)
Toleration Act
Scotch Union
(Walpole)

WAR OF SPANISH SUCCESSION
PEACE OF UTRECHT

WAR OF AUSTRIAN SUCCESSION
(FREDERICK II)
YEARS' WAR
PEACE OF PARIS
(George III)
American Revolution

GERMANY

(Charles V)
Luther's Theses
Diet of Worms
Augsburg Confession
Peace of Augsburg
Thirty Years' War
Battle of Lützen
Peace of Westphalia
Siege of Vienna
Battle of Blenheim

FRANCE

(Francis I)
(Calvin in Geneva)
(Henry IV)
Edict of Nantes
(RICHELIEU)
Closing of Estates-General
Louis XIV
Revocation of Edict of Nantes
Louis XV
(Louis XVI)
Meeting of Estates-General

FRANKLIN *at the French Court*

This picture is interesting for the glimpse it gives of French court life and of America's first citizen of the world, Benjamin Franklin. — That the American republic was created by men who were of age culturally ought to be clear from this tribute of the leading Old World court to its philosopher-statesman and from the tribute of Europe's leading statesman, the Earl of Chatham, to a group of Franklin's contemporaries: "History, my Lords, has been my favorite study. . . . I must avow that in all my reading (and I have read Thucydides and have studied and admired the master states of the world), for solidity of reasoning, force of sagacity and wisdom of conclusion, no nation or body of men can stand in preference to the General Congress at Philadelphia. The histories of Greece and Rome give us nothing to equal it." — Think on this when you are tempted to speak of America as young, and help her to be her age

high offices of state. It was not, however, entirely a parasite class. It is true that many nobles were utterly selfish, but probably no more so than the "industrial barons" of today, whose wealth is in factories rather than in ancestral estates. Their attitude toward the people on their estates was often kindly and benevolent even if not always enlightened. They were patrons of the arts, and their wealth and leisure enabled them to make life gracious and dignified, which is more than many newly rich industrialists attempt to do.

The Bourgeoisie and the Peasantry. In the towns there was a growing upper middle class, which had acquired wealth through trade, manufacture, and banking; but it was still small, and between it and the old nobility there was a wide gulf, especially on the Continent. Nevertheless it was this class that produced most of the intelligence that was active in the Western world. From its ranks came some of the statesmen and most of the philosophers, scientists, and writers, as well as the musicians and artists.

The great mass of the people were peasants. In many places they were still serfs, but even where they were freemen their lot was hardly an enviable one. Most of them were poor and ignorant and superstitious.

The Position of Women. There was no such thing as a public system of education for either boys or girls. Women were barred from the universities and the learned professions, or perhaps it would be more correct to say that it would not have occurred to one woman in a million that the universities and the professions were something that they might aspire to. Woman's place was in the home.

If the home was a poor one, woman was a household drudge; if it was a home of wealth, she was almost worse off because, if her poorer sister had too much to do, she had too little to do. The ideal upper-class woman of the eighteenth century had a few pretty accomplishments, like singing or embroidering, and a good deal of false modesty, but not much of a mind of her own. Such ideas as she did have came from the recognized founts of wisdom — her father, her brothers, or her husband. She was a clinging-vine, doll-house type of person, who was or pretended to be easily shocked and who counted it a sign of gentility and feminine delicacy to faint easily and often.

Where were your Forbears? In France there were about three hundred thousand nobles and about an equal number of upper-middle-class people out of a population of about twenty-five million. In most of the rest of Europe the pro-

portion of the well-to-do was much smaller, so that, if you had any ancestors in Europe in 1789, you can figure out for yourself what the chances were that they belonged to the small, enlightened, and cultivated minority or to the large, illiterate, superstitious, rather uncouth majority.

The Man *with the* Hoe, *by Millet*

Most of your male forbears were men with hoes. Nothing indicates the change between then and now better than the fact that we speak of the ordinary man as the man in the street rather than as the man with the hoe

Localism. No matter which group your ancestors belonged to, there was something they lacked which is so common today and so much esteemed that we are apt to regard it as part of the divine order of things and dating from the beginning of time: they had little if any of our present-day national patriotism. What patriotism they had was a local patriotism. George III may, as he said, have gloried "in the name of Britain," but few others in his island kingdom did. They gloried in the name of England or Scotland or Wales or Ireland, whichever happened to be their native soil. The lands we know as Italy and Germany were still broken up into petty states whose people did not think of themselves as Italians or Germans, but as Neapolitans or Romans or Venetians, in the one case, or as Prussians, Bavarians, Hanoverians, and so on, in the other. The same thing was true in the more unified areas of France and the United States. In the former, people thought of themselves as Bretons or Gascons or Provençals rather than as Frenchmen, and in the latter as Virginians or New Yorkers or New Englanders rather than as Americans. Everywhere

the memories that gripped men's hearts were local; the wider national memories we now cherish came with the nineteenth century and in some regions date back only to the days of your grandparents.

Religion. Something of the same localism existed even in religion, especially among the Protestants. Europe was divided among three Christian bodies — Catholic, Protestant, and Greek, or Orthodox (which corresponded roughly to the three great linguistic groups — Latin, Teutonic, and Slavic), and these were further divided to a greater or less degree along national lines. The Catholic Church had much more unity than the others on account of the recognized headship of the Pope.

Government. Almost everywhere Europe was ruled by princes who had absolute power. Nowhere was there a democracy as we understand that term today. The nearest approach was in England and, outside of Europe, in the United States of America. The example of these two states had a great influence on European thinkers, especially in France.[1]

Power. In England James Watt had perfected the steam engine, but by 1789 it had hardly begun to make itself felt even in the English industrial world. Water power was used more extensively than ever before, but that was largely in connection with the new textile machinery, and the new machinery was used in England only. For almost all other work, whether in England or on the Continent, men still relied for power chiefly on the age-old sources, man and beast. The world as a whole was still in the Muscle Age.

Life expectation continued to be as low as in the preceding centuries (p. 532), and the three great problems listed on page 249 were still far from being solved.

[1] Through Benjamin Franklin and John Adams, ministers to France from the United States, the American state and federal constitutions became known there and were read and discussed as eagerly as in America.

The End of an Era. Such, in brief, was the Europe of 1789, when the delegates to the Estates-General met at Versailles. We call it the old régime or the ancient régime (*l'ancien régime*), that is to say, the old order of things. That term is generally used to refer to eighteenth-century conditions; but, as you know, those conditions for the most part date further back than the eighteenth century — they were part of the ancestral order. Columbus would soon have found himself at home in the Europe of 1789, and so would Charlemagne and Cæsar and Cyrus the Great and Cheops. Now a transformation was to begin, so rapid and so overwhelming that, if any one of those great personalities were to visit us today, he would think he had come to a different planet.

Readings

CHEYNEY, *Industrial and Social History of England*, chap. viii; *Short History of England*, chap. xviii; *Readings*, chap. xviii. DE KRUIF, P., *Microbe Hunters*, chap. ii. FAULKNER, A. S., *What we hear in Music* (see reference on page 571). HAMILTON, C. G., *Epochs in Musical Progress*, chaps. iii–iv. HART, I. B., *Makers of Science*, chap. xi. HOLLAND, R. S., *Historic Inventions*. LONG, *English Literature*, chap. ix. REINACH, *Apollo*, chap. xxiv. ROBINSON and BEARD, *Readings in Modern European History*, II, chap. xviii. SMILES, S., *Lives of Various Inventors*. THOMPSON, H., *The Age of Invention*. TICKNER, F. W., *Social and Industrial History of England*, chaps. xxxii–xl.

Some Key Words

Defoe	**Handel**	**Buffon**	**Hargreaves**	**Cartwright**
Goethe	**Mozart**	**Lavoisier**	**Arkwright**	**Whitney**
Bach	**Beethoven**	**capitalist farmers**	**Crompton**	**Watt**

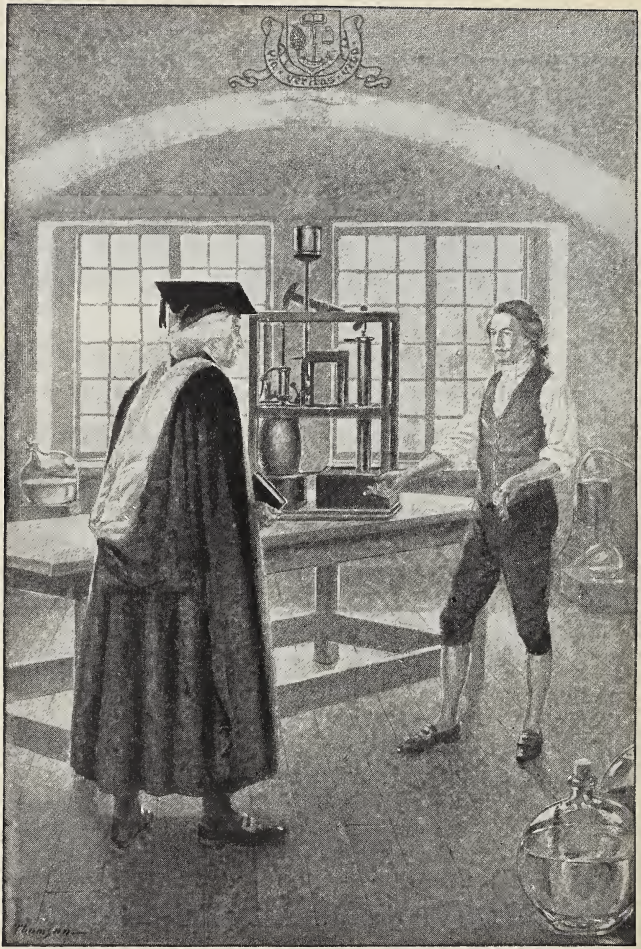
Things to Do

1. Using the key words, draw up appropriate questions for this chapter.

2. If there is a phonograph in your schoolroom, play some of the eighteenth-century compositions and tell about the composer.

3. Take a picture of one of the inventions and link that invention with some discovery or invention of early man.

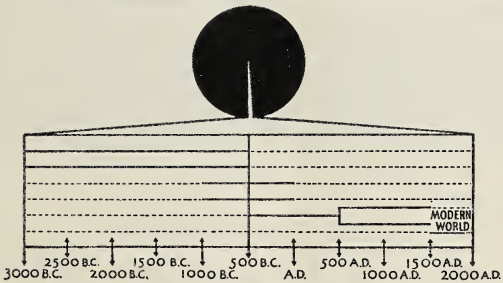
UNIT II · *In which French Ideas and English Machines plow up the Crust of Ancestral Custom and bring forth New Fruits, some Giving Life and some Destroying it*



The Technological *Mind*

The skilled worker meets the scientist. James Watt at the University of Glasgow (see page 623)

CHAPTER XLIX · Telling how the French exchanged their King for an Emperor, but not until they had set loose a flood of Revolutionary Ideas



This long unit deals with the last third of the last half-millennium, being only 3 per cent of our five-thousand-year period

1. Foreword

An Unprecedented Era of Change. There have been changes in the world ever since the beginning of time, but never have there been so many or such far-reaching changes as in the short period which separates us from the later eighteenth century. Until then changes had been few, and as a rule they had spread slowly enough to allow mankind to adjust itself to them without much difficulty. Thus, the changes brought about by the printing press or by gunpowder, important as these were, did not cause any great upheaval in the existing social order. But, beginning with the later eighteenth century, one change after another came in rapid

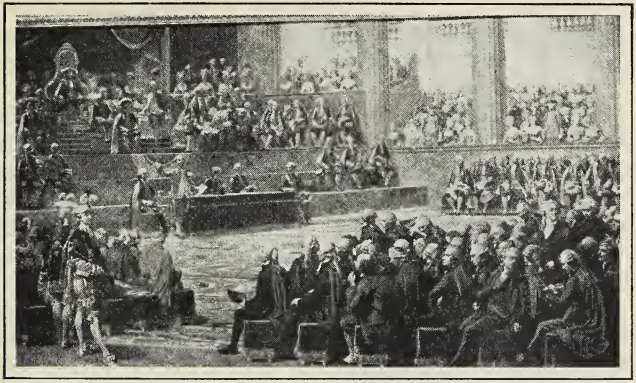
succession, and these were so far-reaching in their effects as to justify the title given to this unit. Economically the western-European world was still predominantly agricultural; governmentally it was still largely monarchical; socially it was still largely based on privilege; and intellectually it was still largely illiterate and steeped in superstition. How this social order gave way in the course of little more than a hundred years to one that was predominantly industrial and commercial, democratic in its governmental and social life, and more or less literate and scientifically minded, is something that you will never cease to marvel at, no matter how long you study history (see chart, p. 723).

The story from 1789 to the present may be conveniently divided into two parts, the dividing line coming in about the 1870's; so in the next few chapters we shall carry the story to that point.

2. The Estates-General

Its Problem. If you had been present to see Louis XVI open the meeting of the Estates-General in the grand palace at Versailles on May 5, 1789, you would not have guessed from the pomp and splendor of the occasion that the man in all the rich trappings of royalty was pretty nearly a bankrupt. But every one of the delegates knew that he was. As a result of inefficient management and reckless extravagance the royal income had been running millions of dollars behind expenditures for years.

Though France was confronted with a serious crisis, there was no reason to suppose that she could not get through it safely. There was plenty of wealth in the land and plenty of intelligence. All that was needed now was that the representatives of the nation, assembled in this parliament, should use their intelligence and act toward one another with good will and in good faith. You might think that that was not much to ask of them, but it proved to be more than they were capable of.



LOUIS XVI OPENING *the* MEETING *of the* ESTATES-GENERAL, *May* 5, 1789

Within a few weeks of each other Louis XVI, By the Grace of God, King of France (whom his blunt subjects were soon to call Louis Capet, as they cut off his head), and George Washington presided over newly-elected popular assemblies, the one in France, the other in America. The one marked the end of the old era; the other marked the opening of the new

Its Composition. The assembly was made up of about three hundred delegates from the clergy (the First Estate), a like number from the nobility (the Second Estate), and about double that number from the people (the Third Estate). The delegates from the Third Estate represented about 96 per cent of the entire population.

Its Thoughts. The thoughts which ran through the minds of King and subject were various. (1) The King wanted money and wanted it badly. (2) The members of the privileged orders hoped he would get it, but not from them. (3) The members of the Third Estate knew that he wouldn't get even as much from them as he had in the past, if some great wrongs were not righted.

How would it Vote? When the nobles had urged the King to call a meeting of the Estates-General, they thought they were acting safely, because it had been the custom of the

Estates-General to vote by estates, or orders, and the two privileged orders (the clergy and nobles) could therefore outvote the unprivileged order. Under such an arrangement the privileged orders had little to fear.

However, the delegates of the Third Estate, many of whom were lawyers and journalists reared on the teachings of Voltaire, Montesquieu, and Rousseau, soon showed that they had no intention of putting up with that ancient arrangement. They demanded that the three estates should meet together and that in the joint assembly each delegate should have one vote.

A Bold Stand. A five weeks' deadlock followed, which was ended when the Third Estate boldly declared that it was the National Assembly and that the others could join it or not, as they pleased (June 17). Two days later some liberal nobles and many parish priests (who had been elected to the First Estate) accepted the invitation, and thus the Third Estate had a majority of the votes on its side.

Would it Succeed? Things were moving fast, too fast for the King and his courtiers. Once more Louis called all the delegates before him and commanded them to proceed in the old accustomed manner. This was a critical moment. The King had given a direct challenge. For the Third Estate to stand firm meant to risk all; to give in meant to lose all.

A Bolder Stand. Nothing happened until the King, together with the nobles and higher clergy, withdrew. Then Mirabeau,[1] a liberal noble who had been elected as a representative of the Third Estate, reminded the commoners of the oath they had taken a few days before, not to separate until they had made the necessary reforms in the government.[2] When the royal master of ceremonies ordered them out, Mirabeau told him to tell the King that they were there by the power of the people and that nothing but bayonets could drive them away.

[1] mē rȧ bō′.

[2] This was the Tennis Court oath (June 20), named after the place in which the people's delegates met when they were barred from the assembly hall.

It Paid to be Bold. It was a bold stand, and it proved to be the right one. Louis was beginning to doubt whether he could count on bayonets. Only a few miles away Paris was getting unruly. The harvest of 1788 had been poor, and bread was scarce. Many people were near starvation. Recently they had begun to riot, and the French Guards, ordered to fire into the mob, had refused to do so. Obviously Louis would have to move carefully. Within a week he gave in and ordered the nobles to join with the commoners.

MIRABEAU

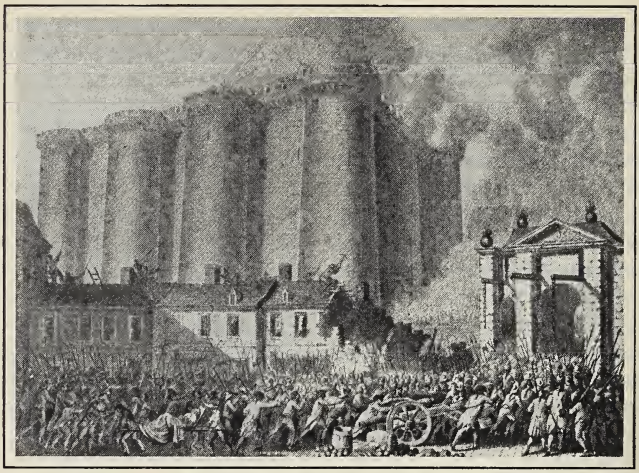
An able statesman who did much for his country in her hour of need, but who might have become her savior if he had not, through dissipation, ruined his health and lost the respect of decent people. He died at forty-two (1791)

3. PARIS TAKES A HAND

The Assembly Threatened. Soon the nobles won Louis to their side again, and some troops on whom he could rely were assembled near Paris. That could mean only one thing: they were to be used in overcoming the Assembly. The Assembly therefore requested the King to order them away. Instead of complying with this request he dismissed Necker, the only minister he had whom the people trusted.

The Fall of the Bastille. Now Paris rose in earnest. This time some regiments of the French Guards actually joined the rebels, and together they tore down the ancient fortress of the Bastille (July 14, 1789).[1] Thereby they gave Louis some measure of their determination, for the Bastille stood as the symbol of the oppression and the wrongs of the old régime.

[1] July 14 (Bastille Day) came to be celebrated as the birthday of political liberty in France.



The Demolition *of the* Bastille *by an Almost* Unarmed Mob
(*July* 14, 1789)

This made Europe realize what a terrible and terrifying thing a people can be when once it is ripped loose from its ancient moorings. It made the English realize how fortunate their land was, to have had the steadying hand of Cromwell during the Puritan revolt (p. 554). In our own day the Russian working classes are destroying the symbols of the old régime as effectively as the French did, only in a more leisurely manner

It had long been used as a prison, and within its walls many victims of injustice had once been confined.

Uprisings in the Provinces. Uprisings in the provinces followed. All the hatred of the old régime that had been bottled up for generations burst forth in an orgy of bitter destruction. In many towns the royal officials were driven out and new popular governments were set up. In the country, castles were destroyed and the hated title deeds, which stipulated the payments which the peasants were to make, were especially sought for and burned by the peasants whenever they could lay hands upon them.

The Nobles surrendered, but Too Late. At Versailles Louis made his peace by restoring Necker to office. Many of the nobles sought safety across the border, but those who remained bowed before the storm and in one night (August 4, 1789) voted away their feudal privileges. If only they had acted thus a few years earlier! Now, however, a number of things conspired to rob France of the blessings that might have come from this belated recognition of the wisdom of Turgot's proposals (p. 601).

The Mob got Control of the King. Food was still scarce, and there were much suffering and disorder in Paris. The mob suspected Louis of trying to overthrow the Assembly (on which they had pinned their hope of getting bread) and tried to bring him from Versailles to Paris, where they could watch him. The men were turned back by Louis's troops, but not some thousands of haggard, half-mad women of the Paris market place, who seemed harmless enough. These, however, stormed the palace, threatened the life of Queen Marie Antoinette, and forced the royal family to return with them to Paris.

The procession was one of the most extraordinary in history. To this had the descendant of the Sun King come — that he should be escorted from Versailles to Paris surrounded by a howling mob of hags, who called him "the baker," and his wife "the baker's wife," and his son "the baker's little boy"!

The royal "baker" took up his abode in his own palace in Paris, the Tuileries, but he was nevertheless the prisoner of the Paris mob.

The Mob terrorized the Assembly. Worse than Louis's going to Paris was the fact that the National Assembly followed him and soon came under the influence of the mob, which crowded the galleries and terrorized the members. Many conservative delegates stayed away from the meetings, with the result that the Assembly fell more and more into the hands of those radical members who had the mob behind them.

Louis tried to Escape. Even so Louis might have saved his throne if he had come out frankly and accepted the results of the Revolution as final. Instead of doing this he tried to escape from France (June, 1791). He was almost over the border when he was recognized and brought back. Then the Emperor, Leopold II (brother of Marie Antoinette), and other German princes tried to take a hand in French affairs. They had no desire to see the Revolution succeed, for fear similar movements would take place in their lands, just as today western Europe has no desire to see the Russian Revolution succeed. War followed in 1792.

4. Lights and Shadows

The Constitution. Before war began, the Assembly had completed a constitution (1790). It contained a Declaration of the Rights of Man, — one of the great charters of the human race, — which proclaimed, among other things, that "men are born equal in rights and remain so" and that "law is the expression of the will of all the people." It provided for a limited monarchy, with the control in the hands of a legislature dominated by the middle class. France was divided into eighty-three "departments," each with a local assembly. Hereditary nobility was abolished, and all Church orders, except those that were primarily educational or that cared for the sick, were dissolved. The clergy now came under the State. Bishops were to be chosen by the voters of each department, and priests by voters in local districts. Bishops and priests alike were to be paid by the State, which had taken possession of the lands of the Church.[1]

France in a Panic. Thus far the changes, far-reaching as they were, had been carried on with very little bloodshed or destruction. But now came war with foreign powers, and

[1] To provide funds, the Church lands were sold. Many peasants bought small bits, and France became what she has remained ever since, a land of small farm-owners. This is an important fact to bear in mind in connection with the history of France from that day to this.

Forging the CONSTITUTION

From a cartoon in the Bibliothèque Nationale. The men of Louis XV's court would have declared such teamwork between the three estates utterly impossible. They would probably have said, "You can't change human nature."

France fell into more or less of a panic, with the result that the control of affairs passed more and more into the hands of the extremists. First Louis was deposed, and France was declared a republic (1792). Soon after, Louis was beheaded. An orgy of bloodshed, called the Reign of Terror (1793–1794), followed. Thousands of the nobility, including the Queen, and others who were suspected of hostility to the republic, were guillotined.

But Constructive Work Continued. The Reign of Terror was full of many dramatic and terrible incidents, which fill the pages of many histories. But during this Terror the National Convention, as a newly elected assembly was called, worked

QUEEN MARIE ANTOINETTE MERELY MARIE ANNE

The UPS *and* DOWNS *of* FAMILIES

doggedly along and accomplished many things which, though not dramatic, were of great importance. Imprisonment for debt and slavery in the colonies were abolished. The metric system of weights and measures was introduced. New institutions of higher learning were established, and plans were made for a complete system of public education and for better hospitals and prisons. Such a record is one of which any government might be proud; it will be remembered long after histories cease telling about the blood spilt during the Terror.

A Victorious Crusading Force. Meanwhile the new national spirit had created a fighting force which began to win victories. It was a crusading force.[1] The French Republic offered

[1] Nothing shows this better than the French national anthem, "La Marseillaise," written by De Lisle at Strasbourg (1792). It derived its name from the soldiers of Marseille, who made it popular by their enthusiastic rendition. You can find a good phonograph record of the song. As an example of the curious turns of history, the French general to whom the song was dedicated was the great-grandfather of Count von Luckner, the daring German sea raider, who wrought havoc with French and English shipping during the World War (1914–1918).

its support to any people that wanted to throw off the old yoke of oppression and secure the blessings of liberty, equality, and fraternity.

By 1795 the people of the Austrian Netherlands had voted to join the French Republic. Holland (called the Batavian Republic) had become an ally; Prussia and some of the lesser states had made peace. Only Austria, England, and Sardinia were still in arms.

Great Strides made, but made too Fast. What the French had accomplished in six years was extraordinary. Not only had they established a representative government, but they had established a republic with a wider suffrage than even the United States of America had at that time.

But they had gone too fast. A society of twenty-five millions is a very complex affair and cannot be made over in a few years. Even the English, who had had much more experience in politics than the French, had taken fifty years, counting from the Long Parliament of 1640 to the Bill of Rights of 1689, to establish a limited monarchy.

The Leaders go too far Ahead. The leaders of the Revolution were hurried into one measure after another by the extremists, and got so far ahead of the mass of the nation that many who were once friendly became lukewarm and even hostile. For example, when the government seized the property of the Church and forced the clergy to take an oath of allegiance which ran counter to their oath of allegiance to the Pope, the majority of the clergy became enemies of the Revolution, and many of the common people sided with them.

The Nation not yet Ready for Self-Government. The truth of the matter was that the French people were not yet ready to undertake the complicated task of governing themselves in time of war. They needed a ruler, and it was a question merely of whether he would come from the inside of France or from the outside.

5. Napoleon Bonaparte

The Directory. The new ruler came from the inside. He first came into the public eye in 1795, when he saved the Directory,[1] as the executive branch of the government was then called, from a royalist uprising in Paris. His name, as you probably know, was Napoleon Bonaparte.

For four years longer the Directory maintained itself, but it was corrupt and inefficient. We on this side of the ocean had an example of its way of doing things in the "X Y Z" affair, when the directors tried to extort money from the American commissioners sent over by President Adams to straighten out difficulties which had arisen between the United States and France.[2] The only bright spot during these four years were the victories of the young artillery officer Bonaparte.

Campaigning in Egypt. With a poorly equipped army this twenty-seven-year-old general had defeated the Sardinians and Austrians and had forced them to make peace (1797). Now England alone remained, and he sought to force her to make peace by destroying her East Indian empire. In 1798 he sailed to Egypt and at first won some brilliant victories; but after the English under Nelson had defeated the French fleet (battle of the Nile, August, 1798), things did not go so well.[3] However, from an English newspaper which fell into his hands by chance, he learned that things were going even worse with the Directory. All that he had gained by his victories in 1796 and 1797 had been lost. If he could only get back to France, the nation undoubtedly would welcome him with open arms.

[1] The Directory was an executive committee made up of five directors chosen by the National Convention.

[2] Look this up in your American-history textbook. If your book is an old one, you will read the stirring American reply "Millions for defense but not one cent for tribute!" If it is a new one, you will read "No, no, not a sixpence!" which is not so dramatic but more correct historically.

[3] It was during this expedition that the Rosetta Stone was found (see page 8).

The Lad from Corsica has RAISED HIMSELF *to the Select Company of* ALEXANDER, CÆSAR, *and* CHARLEMAGNE, *and He had a* LONGER WAY *to* GO

Bonaparte became Napoleon. Leaving his army in charge of a subordinate, he eluded the British fleet and, with a few followers, reached France in safety. Aided by two of the directors, he had the inefficient Directory replaced by a new form of government, called the Consulate (1799), of which he was made regent with the title of "First Consul." He was assisted by two other consuls, but, since he appointed them, he was practically sole ruler of France. In 1802 he was made consul for life by popular vote, and in 1804 the French legislature made him emperor. He was now Napoleon I, hereditary emperor of the French.

A Long Way from Corsica to Versailles. The election of Napoleon as emperor was confirmed by a vote of the people, and he was crowned with great ceremony. Pope Pius VII was brought to Paris for the occasion, not, however, to crown Napoleon but merely to bless him. Napoleon placed the crown upon his head with his own hands. Thus far had the

son of a poor notary from the barren island of Corsica[1] climbed in less than ten years.

A Great Soldier. Napoleon showed himself worthy of the title of "Emperor." As soon as he had matters in hand French armies began to win victories again. In 1800 he duplicated Hannibal's feat of leading an army across the Alps and won a brilliant victory at Marengo in Italy. In 1801 he made peace with the Pope and thus won to his side the many Catholics who had been offended by the action taken against the Church early in the Revolution. In 1802 he made peace with Great Britain. France was now at peace with the world, and she was more feared than she had ever been in the days of Louis XIV. She was larger too (see map, p. 651).

A Great Civil Ruler. But Napoleon was more than a great soldier: he was a great civil ruler as well. He knew that a prosperous people was apt to be a contented people and one that would not bother much about whether they were governing themselves or were being governed. So every group received his attention and encouragement — the farmers, the traders, the manufacturers, and the workers. He improved and developed secondary and higher education, but he did little for elementary grades.[2] Under him the State replaced the Church as the controlling factor in education.

His Greatest Work. Napoleon's greatest work of peace was that of providing France with a simple and uniform system of law (the *Code Napoléon*) in place of the complicated legal system which had grown up since the early Middle Ages. His code was adopted in part or whole in Spain, Italy, parts of Germany, and elsewhere in Europe, and it still forms the basis of law there.

[1] Napoleon's parents were Italians, and he himself narrowly missed being one, for Corsica became a French possession only shortly before he was born. Throughout his life, whenever he became excited, his accent betrayed his Italian origin.

[2] Elementary education was not furthered by the French government until the 1830's.

6. From Versailles to St. Helena

France too Powerful. Peace did not last long. Napoleon was too strong for the comfort of the rest of Europe, and in 1805 a new alliance of England, Russia, Austria, and Sweden was formed against him. Napoleon knew what was coming and had been preparing for it. His preparations are of interest to Americans because they form part of an important chapter in the history of the United States.

Napoleon sold Louisiana. To see the connection, we need to recall that in 1763 Spain had got Louisiana from France, and in 1783 she had got Florida back from England. When Napoleon became consul he persuaded Spain to return Louisiana (1801), obviously with the intention of developing it into a great colonial empire. This was a matter of grave concern to the United States because it meant that the Mississippi would undoubtedly be closed to American shipping. There were then no railroads to the east coast; the Western farmers' main avenue of trade was by boat down the Mississippi. If this were now closed to them, it would prove a great hardship.

Accordingly President Jefferson sent commissioners to Paris to get this question of a trade outlet definitely settled. Much to their surprise, they found Napoleon willing to sell the whole of Louisiana. Needless to say, they grabbed at his offer and bought it (1803), although they had no instructions to do so.

Napoleon Knew What he was Doing. Napoleon knew that war with Europe was coming and that until he had finished with Europe he could not do much about building up a colonial empire. If he won, he could easily get some new colonies; if he lost, he'd lose those he already had. Besides he needed money to equip his army.

Master of a Continent. Napoleon did not wait for his enemies to act. He struck first, and in a series of brilliant victories he crushed Austria at Austerlitz (1805) and Prussia at

Napoleon as KING-BAKER

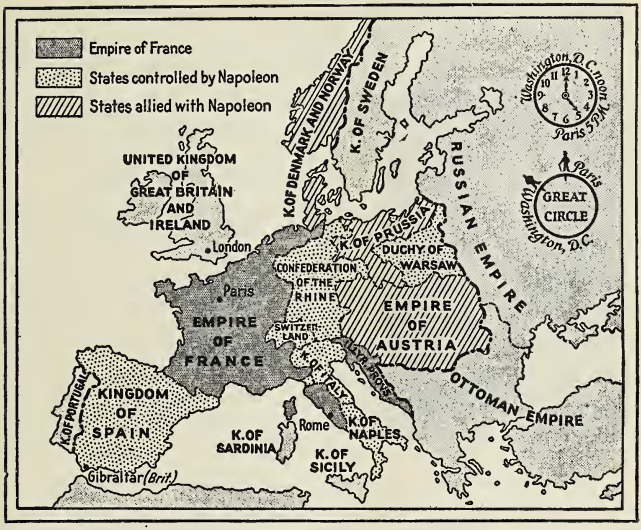
A contemporary cartoon by Gillray

Jena [1] (1806) and won Russia as an ally in the Peace of Tilsit, after the battle of Friedland (1807). Emperor Francis II gave up his title of "Holy Roman Emperor" and became, modestly, "Emperor of Austria" (1806). This brought to an end the ancient German empire which Otto the Great had established over eight hundred years before (962).

Good to his Family. Napoleon was now supreme on the Continent. He was emperor of France and king of Italy, and he had made his brother Joseph king of Naples and his brother Louis king of Holland. He had still another brother, Jerome. For him he now created the kingdom of Westphalia, from lands taken largely from Prussia in western Germany and within the Confederation of the Rhine (see map, p. 651).[2]

[1] yā′nä.

[2] In 1809, while Napoleon was at the height of his power, "four men likely to be remembered among the English-speaking races as long as English is spoken [were born] — the statesmen, Abraham Lincoln and William E. Gladstone; one poet, Alfred Tennyson; and one man of science, Charles Darwin" (James Bryce).



EUROPE *in* 1810

One Unsolved Problem. But Napoleon still had England to deal with, and she presented a problem that he had on his hands all his life. He never solved it. During these years of one slashing Napoleonic victory after another England was the one hope of Europe against complete French domination.[1] In the same year that Napoleon had crushed Austria at Austerlitz (1805) Nelson had annihilated the combined French and Spanish fleets off Cape Trafalgar. England and the conquered portions of the Continent learned the news with joy. England was now safe from French invasion and free to help any people that would revolt against French rule.

The Continental System. It took more than a defeat on the sea to discourage Napoleon. He knew another way of at-

[1] England had played the same rôle twice before, against Louis XIV of France and against Philip II of Spain.

tacking England, and that was by shutting off her markets. This he proceeded to do through what is known as the Continental System. No one on the Continent was to buy anything from England if Napoleon could help it. All seaports were to be closed to her ships.

Horatio Nelson

National Uprisings. That was easier said than done. Little Portugal refused to enforce the Continental System; and when Napoleon sent troops to force her to do so, the Portuguese rose up in arms, and England sent Wellington with troops to help them. Next the Spaniards rose up against their new king, Joseph Bonaparte,[1] whom Napoleon had forced on them. Then murmurings began to be heard everywhere when men found that they could no longer get shoes and clothes and other things for which they depended upon England. Finally the Czar of Russia, Alexander, moved by the suffering which the Continental System brought to his people, withdrew from the alliance he had made with Napoleon at Tilsit and allowed the English to bring in their goods once more (1811).

A Game that Two could Play. Moreover, Napoleon's game was a game at which more than one could play. If he would keep out English goods from the lands under his control, England with her much greater navy would keep all other goods out from those same lands.

France and England were now in a death grapple, and in such an extremity the fighters aren't likely to consider the rights or feelings of onlookers. Among the onlookers,

[1] When Joseph was shifted from Naples to Spain, Napoleon gave the kingdom of Naples to his brother-in-law, General Murat.

as we might term the neutral powers, was the United States, and the treatment her seamen received at the hands of the English helped to bring on the War of 1812.[1]

The March to Moscow. When Napoleon learned that the Czar had turned against him, he found himself in a dilemma. If English goods came freely into Russia, they could easily be smuggled from there into the other parts of Europe, and the Continental System would go to pieces. On the other hand, Russia was a long way from France, and it would be no easy task to subdue her. Nevertheless he decided to try, and gathered together all his available resources — an army of half a million (the Grand Army).

The Russians did little to hinder Napoleon's progress except to destroy supplies that might prove useful to him. This was a wise policy because, though Napoleon reached Moscow without much serious fighting, his troops suffered greatly for lack of provisions.

The Retreat. Napoleon offered to come to terms with the Russians, but they rejected his offer. Neither would they meet him in battle; so there was nothing left for him to do but to go back home. After remaining five weeks in Moscow, he made the start (October 19, 1812).

Once the retreat had begun, the Russians became active and harassed the Grand Army, which was poorly clad and hungry. Soon the cold weather, coming on cruelly, added fresh horrors. Thousands upon thousands dropped in the snow from exhaustion and never got up again. At least three fifths of the Grand Army were left by the frozen roadsides of Russia.

The "Battle of the Nations." Napoleon hurried back to France ahead of his troops, to raise another army. He knew he would need it soon, for when the news of the disaster reached Prussia and Austria, they would surely join with the victorious Russians against him.

[1] Look this up in your American-history books. It was during this war that "The Star-Spangled Banner" was written.

He met the allied forces with what fighting material exhausted France had left — boys of about your age and old men. For a while he held his own, but in the three days' "Battle of the Nations" at Leipzig[1] (1813) he was badly beaten. Returning to France, he won some brilliant victories around Paris; but, knowing that he was playing a losing game, he finally surrendered (April, 1814).

WELLINGTON *and* BLÜCHER

Wellington probably was never so glad in all his life to see anyone as he was to see Blücher at Waterloo. (From a painting in the National-Galerie, Berlin)

Elba. His foes, thankful to have him in their power, treated him generously, granting him the island of Elba as a principality, together with a generous pension; and the brother of Louis XVI mounted the French throne as Louis XVIII of France.[2] Then the statesmen of the allied powers proceeded to straighten out the tangle into which the events of the last twenty years had brought Europe.

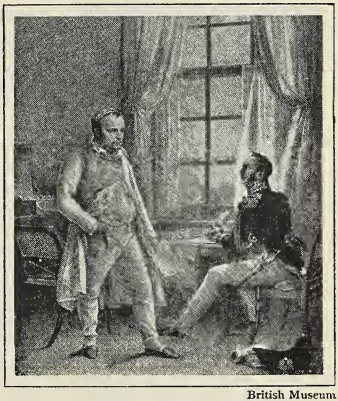
Waterloo. While they were in the midst of their task they were startled by the news that Napoleon had escaped from Elba and was back in France. Louis sent troops against the unwelcome visitor, but the returned exile had an amazing power of commanding devotion, and when his former soldiers saw "the Little Corporal," as they fondly called him, they threw up their hats and got behind him! Soon he was back

[1] lĭp′sĭk.

[2] Louis XVI's son was counted as Louis XVII, though he never reigned.

again in Paris without having found it necessary to fire a single shot, and King Louis XVIII was scurrying away.[1]

The allies, however, had had enough of Napoleon, and they rushed all available troops against him before he had time to make full preparations for a campaign. Moreover, during his year's sojourn at Elba he had grown stout and no longer had the endurance he had had in his prime. Even so he came near enough to defeating the allies to make his final battle one of the great battles in history. On June 18, 1815, he hammered against the allied line, under Wellington, from ten in the morning until four in the afternoon. Then Wellington was reënforced by the Prussians under Blücher,[2] and that was the end. Even Napoleon could not win against such odds.



British Museum

NAPOLEON ON ST. HELENA

On the bleak island Napoleon spent little time in dressing, but much in dictating and some in thinking. One of his thoughts may interest you (see page 656)

St. Helena and You. This time Napoleon was put in a safer place — on the tiny island of St. Helena, far away in the south Atlantic. There he died in 1821.[3]

If Napoleon grips your imagination (and if you are at all alive, he will), you may be interested to know the message he

[1] The German poet Heine's song "The Two Grenadiers," set to music by Schumann, will do more than pages of description to show you what an appeal Napoleon made to his men. You will find good phonograph records of this song.

[2] blü′kĕr.

[3] If Napoleon had had his way he might possibly have died in America. After the battle of Waterloo he tried to escape to the United States, but the British fleet was guarding the French ports, and he finally surrendered to it.

sent to his young son, the Duke of Reichstadt. Napoleon had lots of time to think at St. Helena, and because he loved his son he wanted to give him the benefit of his thinking. This is what he wrote: "I would have my son study history."

PRINCE METTERNICH

He was the dominant figure in European affairs from the Congress of Vienna to the Revolution of 1848

7. THE CONGRESS OF VIENNA (1814–1815)

Reconstructing a Continent. When Napoleon's imperial throne was toppled over, it brought down with it the thrones of his satellites in Spain, Holland, Westphalia (western Germany), and Naples. The kings and princes and statesmen who gathered in Vienna in 1814 to deal with the situation had, therefore, to reconstruct a continent, and the most important question of the day was, How much had these men learned from the experiences of the last twenty-five years?

Most of the petty princes who had been dispossessed by Napoleon had learned nothing. They looked upon the recent years as no more than a nightmare which, now being past, would leave things much as they had been before. Of course they were doomed to disappointment, but at least they had a good time while they were in Vienna, dancing, hunting, and feasting at the expense of their host, Francis I.[1] The great princes had not learned much more, but, because they were powerful, they fared better than the lesser princes did.

[1] It cost the emperor a quarter of a million dollars a day to entertain his numerous guests during the congress. After the long lean time many of them had gone through, they were in a mood for dancing, and they were greatly taken by a new dance step which was then all the rage, — the waltz.

Europe *in* 1815

Legitimacy. Matters were settled by the Big Five — Austria, England, Prussia, Russia, and, strange as it may seem, France. The last named was still too powerful to be ignored, and, by having restored Louis XVIII of the old Bourbon line, she was thought to have repented of her recent sins. Through the clever statesmanship of her representative Talleyrand she played a prominent part in reorganizing the affairs of Europe.

The five powers proceeded on the principle of legitimacy; that is to say, they restored Europe as far as possible to those who had been its legal rulers before the great upheaval or provided them with an equivalent.

The Settlement. The chief provisions of the settlement made at Vienna were as follows: (1) Austria received a large part of northern Italy (including Milan and Venice), Illyria and Dalmatia on the northeast shore of the Adriatic, and certain German lands. (2) Prussia rounded out her possessions with a large section along the Rhine, almost half of Saxony, and part of Pomerania. (3) A confederacy of thirty-eight German states took the place of the old Holy Roman Empire. (4) Russia got the greater part of the duchy of Warsaw, which Napoleon had created and which was now called the kingdom of Poland. (5) England got the island of Ceylon (south of India) and Cape Colony (in South Africa) from the Dutch, and the islands of Malta and Heligoland. (6) Sweden kept Norway, which Denmark had ceded to her in 1814. (7) Belgium was joined to Holland to form the kingdom of the Netherlands. (8) The old dynasties were restored in Spain and the various Italian states. (See map, p. 657.)

National Spirit Disregarded. The most striking fact about this settlement is that the strongest force at work in Europe during the years preceding the downfall of Napoleon, the spirit of nationality, had been almost entirely disregarded by the congress. In some instances peoples were joined together against their wishes. Thus the Norwegians were joined to the Swedes, and the Belgians to the Dutch. In other instances peoples who wished to be united were kept apart. Thus the Poles were still parceled out among Russians, Prussians, and Austrians, and the Italians were divided into a number of petty principalities, many of which were in Austrian hands or under Austrian control. The Germans were nearer unity than they had been in 1789 (thanks to Napoleon, who had wiped out many of the petty principalities), but they were not so near to it as many wanted to be, largely because of Austria,

who feared that she would not be able to control a strongly unified German state. So the thirty-eight German states which were left after the Napoleonic era were organized into a loose confederacy — very much like the thirteen American states under the Articles of Confederation (1781–1788).

Bad as it seems to us now, the settlement might have proved workable enough if there had been any intelligence shown in the administration of internal affairs, but here the same reactionary spirit prevailed.

A Gloomy Outlook. Imagine yourself living in Europe in 1815. Perhaps you knew from your own experience what the old régime was like. Certainly your parents could have told you about it — how some few had had all the rights and privileges, and the great mass of people had had all the duties and burdens. No fair sharing of the burden of taxation, no trial by jury, no right to be elected to office or even to vote, no freedom of the press, no free-school system, and so on through a long list of things that had made life burdensome. Was this old state of affairs now to return?

A New Period of Struggle. You know what you would have done with such a prospect before you. You would have fought to keep the gains and to add to them; and that's what the ancestors of many of you did. It was a long struggle, with many ups and downs,[1] but in the end the reactionary elements were overthrown. With the struggle to make permanent the glimpse which Europeans had had of individual liberty and popular sovereignty during the years of the French Revolution, the nineteenth century really begins.

Readings

CREASY, *Fifteen Decisive Battles of the World* (Waterloo). HAYES, *Political and Social History of Modern Europe*, I, chaps. xv–xvi. JOHNSTON, R. M., *Napoleon*. MATHEWS, S., *The French Revolution*. ROBINSON, *History of Western Europe*, chaps. xxxv–xxxviii; *Readings*, II, chaps. xxxv–xxxviii. VAN LOON, *Story of Mankind*, chaps. lii–lv. WELLS, *Outline of History*,

[1] It was during the "down" periods that many of your ancestors fled to this continent. Make inquiries of your parents or grandparents.

chaps. xxxvi–xxxvii. **Fiction.** ADAMS, K., *Red Caps and Lilies.* BELLOC, H., *The Girondin.* BILL, A. H., *The Red Prior's Legacy*; *The Clutch of the Corsican.* BROOKS, E. S., *A Boy of the First Empire.* DAVIS, *The Whirlwind.* DICKENS, *A Tale of Two Cities.* MADDEN, E. A., *Two Royal Foes.* SEAMAN, A. H., *When a Cobbler ruled the King.*

Some Key Words

Louis XVI
fall of the Bastille
Austerlitz and Trafalgar
Elba
Estates-General
Marie Antoinette
National Convention
Napoleon I
Waterloo (1815)
1789
The Directory
Peace of Amiens
Wellington
Blücher
Declaration of the Rights of Man
Louisiana Purchase
Continental System
Moscow (1812)
Congress of Vienna
Mirabeau

Things to Do

1. Using the key words, prepare appropriate questions for this chapter.

2. Begin your time chart for this unit (see page following 793).

3. Adjust the hands of your "Clock" and Great Circle for Paris.

4. Write a story: "If Napoleon had escaped to America after Waterloo."

5. Draw a map showing Napoleon's power at about 1810.

6. Play on phonograph (or get class to sing) "La Marseillaise," "The Star-Spangled Banner," and "The Two Grenadiers." Play the record of Tschaikowsky's overture "1812," explaining first to the class what it aims to tell.

7. Write an appropriate address for granting an honorary degree to Napoleon, Nelson, Wellington, or Blücher.

CHAPTER L · Showing French Revolutionary Ideas still at Work

1. France (1815–1875)[1]

Royalist France. When, after the fall of Napoleon, Louis XVIII of the House of Bourbon became king (reigned 1814–1824), he granted a charter to France (1814), which provided for freedom of the press, religious liberty, an independent judiciary,[2] and a legislature of two houses, something like the English Parliament though not so powerful. But neither Louis nor his brother Charles X, who succeeded him in 1824, could rid himself of the autocratic ideas of the old régime, and Charles was overthrown in the so-called July Revolution of 1830.

A Middle-Class King. The July Revolution was the signal for revolutions elsewhere. The Belgians declared their independence and drove out the Dutch;[3] but the Poles, who tried to get free from Russia, failed. In France royalty was given another chance, the new king being Louis Philippe[4] of the House of Orleans.[5] The outlook seemed promising because Louis Philippe had the support of the rich and powerful bourgeois, or upper middle, class.

Too much Middle Class. The bourgeois element, however, was his undoing because he allowed it to control the government in its own interests. This aroused widespread opposition on the part of the new class of factory workers, crowded

[1] It is especially important that you keep up your time chart throughout this chapter; otherwise you are apt to become hopelessly confused, for we shall be going over the same sixty years half a dozen times. See page following 793.

[2] That is, the judges could not be removed from office at the will of the king.

[3] The Belgian national anthem, "La Brabançonne," was written during this uprising. You can find a phonograph record of it.

[4] fē lēp′.

[5] A younger branch of the House of Bourbon.

One of Napoleon III's Works

The Opera House in Paris, the most magnificent one in Europe

in city slums, who resented bitterly the conditions under which they had to live and work; it aroused opposition also on the part of the noble and peasant landowners (the conservative classes), who resented the favors granted at their expense to the new capitalist class. The result was that in 1848 there was another revolution, and Louis Philippe was overthrown.

From President to Emperor. This time France thought she wanted to be a republic, and Louis Napoleon, a nephew of the great Napoleon, was elected president. But when, four years later (1852), President Napoleon converted himself into Emperor Napoleon III,[1] France accepted the transformation without much commotion, thanks largely to the magic of the new emperor's name.

Napoleon III's Good Years. Though Napoleon III was a long way from measuring up to his illustrious uncle, he was not the ineffective dreamer that some historians have made

[1] Napoleon I left a son who never ruled; nevertheless Louis Napoleon counted this young cousin of his as Napoleon II, and himself as third in the line.

him out to be. Under him France enjoyed twenty years of prosperity, during which the Paris of today, with its spacious boulevards and magnificent buildings, was built. His first ten years were the best ones and were especially successful in foreign affairs. He joined with England in the Crimean War (1854–1856) to keep Russia from getting Constantinople and other parts of the Turkish Empire. The peace ending the war was made in Paris, which made it appear as though France was once more the center of Europe. In 1859 he helped the king of Sardinia to drive the Austrians out of Lombardy and to get the duchies of Parma, Modena, and Tuscany to become part of the kingdom of Sardinia. In return for the latter service Napoleon received Nice and Savoy, to the southeast of France.

Napoleon III

The Mexican Disaster. But after that things did not go so well. One of Napoleon's plans came very near getting him into war with the United States. In 1861 he and England and Spain joined together to settle certain matters with Mexico. England and Spain withdrew in 1862, but Napoleon kept on. The United States was then in the midst of the Civil War, and Napoleon seemed to think this offered him a good opportunity to build up in Mexico a state which would be practically a part of his empire. He sent over an army and persuaded some of the Mexican leaders to choose Archduke Maximilian of Austria [1] to be ruler. The mass of the people, however, refused to recognize Maximilian and kept on fighting. Then, when the Civil War was ended (1865), the United States moved some troops to the Mexican frontier. Thereupon Napoleon, unwilling to engage in a major

[1] Maximilian was a brother of the Austrian emperor, Francis Joseph.

war, abandoned Maximilian, who, left to himself, was soon defeated by the Mexicans, captured, and executed.

The Prussian Refusal. About the same time Napoleon received a second setback. He had been led by the Prussian minister Bismarck to remain neutral in a war which Prussia waged against Austria (1866), thinking that in return he would be at liberty to annex a portion of southern Germany to France. Though Bismarck probably knew what Napoleon had in mind, he nevertheless had been careful not to make any promises; and when Napoleon made ready to gather in what he thought was his reward for neutrality, he found himself opposed not only by the south-German states but by Prussia as well.

The Fall of Another Napoleon. These two setbacks made the opposition elements in France bold, and Napoleon was forced to grant some of the demands of the liberal reformers. At the same time, in order to win back his prestige at home, he took a haughty attitude toward Prussia. But this only landed him in war, and the war landed him in England — as an exile. We shall say more about this war in connection with Prussia (p. 668). Here we shall note only that Napoleon's empire collapsed, and that for the third time France adopted a republican form of government (1871).

The Third Republic. The monarchist sentiment, however, was still strong in France, and for four years the Third Republic led a precarious existence. Nevertheless, sentiment in its favor grew steadily, and in 1875 a new republican constitution was adopted.

The French Constitution. Since 1875 France has remained a republic. Her constitution provides for a president, elected for seven years, and a bicameral legislature, made up of a Senate and a Chamber of Deputies. The deputies are elected for four years by direct manhood suffrage. The senators are elected indirectly, mostly by electoral colleges, and hold office for nine years. The president is elected by a joint meeting of the two houses. His position is very much like

that of the English king; that is to say, while he is the head of the State, the real work of carrying on the government is in the hands of a cabinet, responsible to the Chamber of Deputies.

Thus in the 1870's France had reached the conclusion that government of the people, by the people, and for the people offered the best prospects for a happy and prosperous state. Now let us bring the story of Germany and Italy up to the 1870's.

2. Germany (1815–1871)

A Common Obstacle. Germany and Italy have two things in common in their history during the years from 1815 to 1870. (1) Each had Austria as the main obstacle to unity, and (2) each succeeded in pushing that obstacle out of the way.

A Great Reactionary. Austria was the dominant power in Europe in 1815, and the leading personality in Austria was Prince Metternich. Metternich was a thoroughgoing reactionary. He hated everything that the French Revolution stood for — liberty, equality before the law, freedom of the press, religious toleration, trial by jury, and all the rest of those things which we take for granted without ever thinking of the sacrifices it cost to establish them.

The Quadruple Alliance. After the Congress of Vienna, which he had dominated, Metternich organized the Quadruple Alliance, made up of Austria, Prussia, Russia, and England, mainly for the purpose of maintaining the settlements of 1815 and suppressing all agitation for liberal governments in Europe. Wherever he could make his influence felt, he exerted it in the direction of muzzling free discussion, either in the press or on the platform. Student meetings were forbidden in the universities, and professors who were too liberal in their views were dismissed. Spies were active everywhere, ferreting out revolutionary sentiment.

Metternich and American History. Within a few years France was admitted to the inner circle, and a few years after that England dropped out. One reason for England's action was that she, like the United States, disapproved of the measures Metternich and his colleagues were planning against those Spanish-American colonies which had declared their independence.

It was these measures that induced President Monroe to tell the Continental statesmen (obliquely, through his message to Congress in 1823) what the United States thought of such measures. Monroe's pronouncement on that occasion still represents the sentiments of the United States on the matter of European interference in the affairs of this hemisphere (the Monroe Doctrine).

Metternich Overthrown. For fifteen years Metternich's policy endured; then came the revolutions in France, Belgium, Poland, and elsewhere (1830). Though the storm passed, it had weakened Metternich's position, and in the revolutionary movement of 1848 the proud autocrat was driven from power and fled from Vienna in disguise.

The Revolution of 1848. The revolutionary movement of 1848, which, as we saw, began in France, spread all over Europe and was especially strong in Germany. There it led to an attempt to establish a unified state. Austria, as usual, blocked the way. The hope of the reformers lay in Prussia; and if Prussia had had a ruler who was willing to take the lead, there would have been a united Germany in 1848. But Frederick William IV was not in sympathy with the plans of the reformers, nor did he wish to offend Austria; so nothing lasting was accomplished.

Bismarck. After a dozen years, however, Prussia got a new king, William I, who was not afraid to offend Austria; neither was his chief minister, Otto von Bismarck.

Bismarck (1815–1898) was a Junker, that is, a member of the Prussian nobility. He had had experience in the legislature of Prussia and of the German Confederation and had

served as ambassador to Russia and France. In St. Petersburg he strengthened the relations between Prussia and Russia. In Paris he had ample opportunity to take Napoleon III's measure and seems to have concluded that Prussia would be able to handle France as long as Napoleon was at the head of affairs there.

The Seven Weeks' War. Bismarck was determined to bring about what most Germans longed for, a united Germany. This he accomplished through two wars. The first one was with Austria in 1866. It was over in a few weeks. Austria agreed to the formation of a new Germany from which she should be excluded. Prussia annexed certain German principalities, thus increasing her territory and population by about a third.

The North German Confederation. The kings of Bavaria and Württemberg in south Germany were not yet ready to unite under Prussia; so only the northern states joined together, in what was called the North German Confederation. The King of Prussia, of course, became the head of the confederation, and Bismarck was his chancellor, or chief minister. Though the south-German states remained outside the confederation, they made alliances with Prussia and agreed to put their armies under Prussian command in case she should be attacked.

A War-Plotter and a Willing Victim. The only place from which an attack was likely to come was France, and Bismarck did his best to bring it on, knowing that if Prussia came out of the war victorious, complete German unity would follow. It proved easy to bring relations between France and Prussia to such a point that Napoleon declared war; for Napoleon's position at home had grown so weak that his advisers were not sorry to engage in a foreign war, thinking that it would bolster up the tottering throne.

A French Disaster. From the start everything went wrong for Napoleon. (1) Much to his surprise, the south-German states sided with Prussia. (2) Again to his surprise and to

the surprise of most of Europe, his army turned out to be totally unprepared for an offensive campaign; (3) then it turned out to be unprepared even for a defensive campaign. Within a month after the fighting began the army at Sedan was surrounded and Napoleon himself was a prisoner (September 1, 1870).

"*Open Season for* PRUSSIANS"

This Parisian cartoon would seem to indicate that the French thought they had nothing to fear from the Prussians, but rather expected the war to be a walk-over for them. However, after the war people forgot that French leaders had welcomed it and remembered only that they had lost it, so the world got the impression that the French were not a virile race

As soon as the news of the disaster at Sedan reached Paris, France cast Napoleon aside and for a third time proclaimed herself a republic. Meanwhile the victorious Germans marched against the French capital and besieged it.[1] A valiant defense followed, but after four months the city was forced to surrender (January 28, 1871).

French Losses. France gave up Alsace and a part of Lorraine (4700 square miles, with a population of a million and a half) and agreed to pay five billion francs within three years. Many professed to see God's justice at work in the fact that the preliminaries of peace were signed at Versailles, in the gorgeous palace which Louis XIV had built, because it was in Louis's reign that most of this region (Alsace) had been annexed by France. But about fifty years later many others were to see God's justice at work in the fact that the treaty restoring Alsace-

[1] The German anthem "Die Wacht am Rhein" ("The Watch on the Rhine"), written by an obscure merchant in 1840, first won its popularity during this war.

Bismarck Escorting Napoleon III as a Prisoner to KING WILLIAM I, *Whom Bismarck was Soon to Make* EMPEROR WILLIAM I

From a painting by Camphausen

Lorraine to France was signed in the same building; so perhaps you had better withhold your judgment until you reach page 788 (1918–1919).

A New German Empire. France had gone to war with Prussia; she made peace with the German Empire. This new state had come into being during the war when the south-German states finally decided to join the North German Confederation (January 18, 1871). William I of Prussia was the first of the new line of German emperors, and Bismarck, who had made him emperor, was his chancellor. Germany had at last attained unity.[1]

[1] Don't confuse this new German Empire with the old one, which Otto the Great had founded (962) and of which Austria had been the leading power. That so-called Holy Roman Empire had come to an end in 1806 (p. 650). Austria was not part of the new empire.

King William of Prussia Being Declared EMPEROR *of* GERMANY *at Versailles in 1871*

In 1919 another quite different scene was enacted at Versailles. (See page 788)

If Nations had a Sense of Humor. The Germans gave Bismarck all the credit for having brought them together. They lauded his aggressive spirit by erecting his statue all over the land and by wearing their mustaches as he wore his.

If they had not been obsessed by the prevailing spirit of narrow nationalism, they would have erected at least a few statues to the aggressive spirit of the French as manifested in the two Napoleons. You could have told them that Napoleon I helped them toward unity most of all when he

Growth of GERMAN UNITY

overran their land and wiped out hundreds of petty principalities. But Napoleon III helped too. If he and his generals hadn't had designs to seize part of south Germany, there might never have been the strained relations between France and Prussia which finally resulted in war, and there might not even yet be a united Germany. But nations rarely get a fair perspective on things, because as a rule they haven't the saving grace of a sense of humor.

A Federal Union. The new empire was a federal union somewhat like the United States; that is to say, it was made up of a number of states, each of which had a large amount of local self-government and a share in the central government. By 1871 constitutions which provided for a good deal of popular control were in fashion, and all the states had such con-

stitutions, just as the American states have. And just as the American Federal Union has a constitution, so the empire had one too. Prussia was by far the most important member of the new federal state, contributing nearly two thirds of the territory and nearly two thirds of the population.

The Imperial Constitution. The main provisions of the imperial constitution were as follows: (1) Whoever was king of Prussia was emperor of Germany. (2) The emperor had command of the army and navy and represented the empire in international affairs. (3) Representatives of the states formed a federal council (*Bundesrat*[1]), which was presided over by the emperor's chief adviser, the chancellor.[2] These representatives were chosen by the head of each state and not by popular election. (4) Representatives of the people formed a parliament called the *Reichstag*.[3] They were elected by universal manhood suffrage for a period of five years, but the emperor with the consent of the Bundesrat could dissolve the Reichstag at any time and thus necessitate a new election. (5) Three years of military service were required of all men.

Democracy only Partially Achieved. Thus by the 1870's Germany had achieved national unity, and her people had won a voice in the government. That voice was not so powerful as in France or England; nevertheless, it was much more powerful than it seemed ever likely to be in 1815. If in 1815 Germany had had such a constitution as the one outlined above, the chances are that many of you who are of German descent would be living in Germany rather than in America. It was largely because there was no self-government there that many of your ancestors came to this continent. That was especially true after the unsuccessful attempts to establish constitutional governments in 1848.

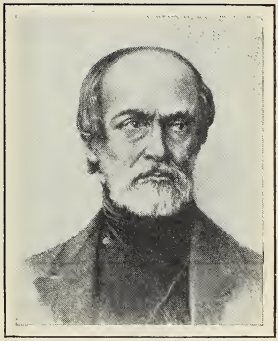
[1] bōōn'dĕs rät.

[2] There were twenty-five states in the new empire, but they did not have an equal voice in the Bundesrat, as the American states do in the United States Senate. Prussia, being by far the largest state, had seventeen votes out of a total of fifty-eight. About a third of the states had only one vote each.

[3] rīks'täk.

3. Italy (1815–1870)

Metternich Again. Nowhere was the reactionary spirit of Metternich more clearly shown than in the settlement made for Italy. Austria dominated the whole peninsula. She herself held the rich northern part (Lombardy and Venetia), and princes of her royal house ruled the duchies of Parma, Modena, and Tuscany. The Pope was bound to her by many ties, and the King of Naples was only too glad to have her for a friend. In the northwest she completely overawed the King of Sardinia, who lived in constant dread of seeing his tiny possessions swallowed up by the great Hapsburg empire.



Mazzini, *the Soul of Italian Unity*

"The Good Old Days." In internal administration Austria set the example of "back to the good old days," and the others followed eagerly enough. Privilege came back, with all its inequalities and injustices. Little if anything was done to promote the welfare of the people; no new methods were introduced in agriculture or industry, no provision was made for popular education, and everywhere there were gross mismanagement, oppression, and heavy taxation. The press was muzzled, public meetings were forbidden, and spies ferreted out those who sought to bring about reforms.

Young Italy. No amount of oppression, however, could crush the spirit of those of the Italians who were bent on bringing about a better order of things. These formed secret societies, of which the earliest and best-known was the Carbonari, or Charcoal-burners, which tried by force to get reforms. At first the revolutionists had no definite goal, but

in 1831 a young Genoese poet named Mazzini[1] organized them into a society called Young Italy, whose goal was Italian unity.

CAVOUR, *the Brain of Italian Unity*

One Promising Spot. Mazzini wanted a republic, but the attempt to achieve that goal in 1848 ended in failure. However, the revolutionary movement of that year was not a total loss. It fixed the eyes and hopes of Young Italy on the kingdom of Sardinia, whose king, Charles Albert, had granted a constitution to his people and who had made war on Austria. Though defeated by Austria, Charles Albert refused to withdraw the constitution; so one step had been taken in the right direction. More were soon to follow, under Charles Albert's able son, Victor Emmanuel (reigned 1849–1878).

A Great Statesman. Victor Emmanuel had for his prime minister one of the ablest statesmen of the nineteenth century, whose name was Cavour. Together the two set to work to build up Sardinia and get her ready for the leadership expected of her by oppressed Italy. Farmers were taught new methods of agriculture; manufacturers were encouraged to start new enterprises. Roads and railways were developed, commercial treaties were made with other lands, order was preserved throughout the country, and taxes were kept low. Soon the kingdom, especially Piedmont (the part on the mainland), began to thrive as it had not done in ages. And all the while the constitution, which provided for a government very much like England's, was rigorously lived up to.

Making Friends. But the kingdom was a tiny affair, only about one twelfth the size of France and comprising less than

[1] mät sē′nē.

FLORENCE NIGHTINGALE

A pioneer war nurse who served the British soldiers in southern Russia during the Crimean War

one seventh of all Italy. If it were to grow, it needed friends; so this was another task which Cavour set himself.

The Crimean War, which France and England were waging against Russia (1854–1856), offered him an opportunity. Sardinia had no special interest in this war, nor did France and England have any real need of her help. But Cavour saw here an opportunity to attract the attention of the great powers; so he proposed that Sardinia be allowed to fight at their side. The offer was accepted; and when the war was over, Sardinia got a seat in the peace congress at Paris. That was all she got out of the war, but it was a great deal. Europe learned that there was at least one part of Italy that was not under the thumb of Austria.

GARIBALDI, *the Sword of Italian Unity*

How France helped Italian Unity. Three years later great strides were made toward Italian unity when Napoleon III joined with Victor Emmanuel in a war against Austria (1859).[1] Together they gained Lombardy, and though Napoleon withdrew before they gained Venetia, this was more than made up for elsewhere. The war had been a signal for uprisings elsewhere, and the three duchies of Parma, Modena,

[1] "Garibaldi's War Hymn," one of Italy's national songs, was written in this year

and Tuscany, as well as large parts of the Papal States, voted to join Sardinia. Then the kingdom of Naples was brought into line by Italy's dashing hero, Garibaldi.

With the Aid *of* Garibaldi, *Victor Emmanuel* Puts His Foot *into the* Foot *of* Italy's Boot

Garibaldi is saying, "If it won't go on, sire, try a little more powder" (*Punch*, November 17, 1860). — There is a belief prevalent in some parts of America that the English have no humor. A perusal of *Punch* will soon show that belief to be a myth, though the humor will not be found to be quite as robust as that in America

A Romantic Figure. Garibaldi had had a varied and thrilling career. After an uprising in the 30's, he had been arrested and condemned to death; but he managed to escape to South America, where he won a brilliant reputation as a soldier. The Revolution of 1848 had brought him back to Italy, there to thrill his countrymen by desperate fighting to gain possession of Rome. Forced at last to give up, he made his escape to New York, where he lived for some years, earning a living as a sailor. In 1854 he returned once more to Italy and settled down on his farm in Sardinia.

Conquest of Naples. Garibaldi took only a minor part in the war of 1859; but in the following year, with a band of followers (his famous "Thousand"), he set sail from Genoa to aid the rebels in Sicily. The island was soon in their hands, and, crossing to the mainland, they conquered the rest of the kingdom of Naples.

How Prussia helped Italian Unity. Naples, like the other freed parts of Italy, voted to be annexed to Sardinia. Victor Emmanuel was now ruler of all Italy except Venetia and

Growth of Italian Unity

Rome. He took the title of "King of Italy" (1861) and moved his capital to Florence. In the same year Cavour, worn out with work, died, but the work of unification went on. Five years later Victor Emmanuel allied himself with Prussia in making war on Austria. He won no battles; but Prussia won enough for both, and at her bidding Austria gave up Venetia. The last step was to get Rome, and here too Prussia helped, though indirectly.

The Last Step. What kept Victor Emmanuel out of Rome was not the hostility of the Roman people but the troops which Napoleon III had stationed there to protect the Pope. In 1870, however, when the Franco-Prussian War broke out, Napoleon needed all the troops he could get and recalled the Roman contingent. Victor Emmanuel then marched in and took possession of the ancient capital on the Tiber.

The Italian Constitution. Thus in the 1870's the dream of Mazzini, Cavour, and Garibaldi had in large measure come true. Not only was Italy united, but she had (on paper at least) a government of the people, by the people, and for the people. Her king ruled under a constitution, and the constitution provided for a cabinet responsible to a popularly elected parliament.

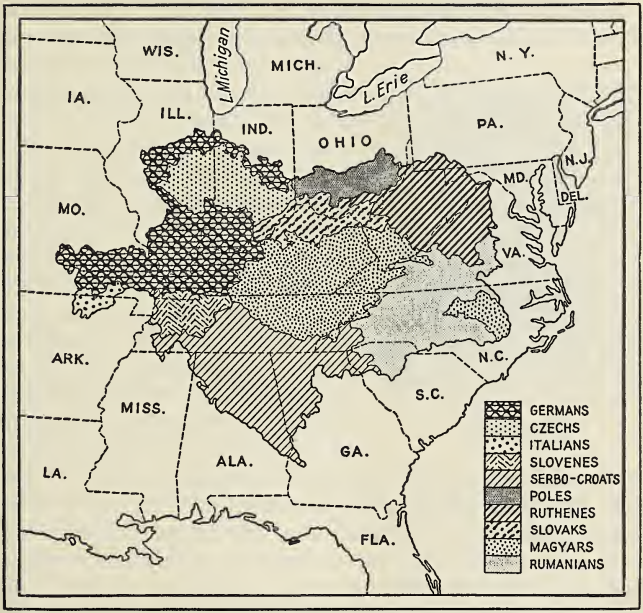
4. Austria (1815–1867)

Champion of a Dying Cause. We have already told much of the history of Austria in speaking of the new German Empire and Italy. It is largely the story of loss of prestige and of territory.

In 1815 Austria was the leading state on the Continent. Especially did she dominate Germany and Italy. But she stood for a losing cause. The French Revolution had loosed forces in Europe that could not be shackled by such reactionaries as Prince Metternich. Europe as a whole was done with the old régime of privilege, and Italy and Germany were done with being mere geographic expressions.

The Fall of Metternich. Metternich had his way pretty much until 1848, but the revolutionary movements of 1848 swept him aside. After having directed the affairs of the empire for almost forty years (1809–1848), the reactionary aristocrat, now an old man, fled into exile.

A Mixed Family. The Austrian emperor had a more motley array of subjects than any European monarch. The two main parts of his realm were Austria and the kingdom of Hungary. Austria was controlled by the twelve million Germans, and



Could You Have Ruled this CONFUSION *of* TONGUES *and* TEMPERAMENTS?

It may help you to realize Austria-Hungary's difficulties if you imagine her melting-pot problem transferred to the United States

Hungary by the ten million Magyars, or Hungarians; but these formed less than half the population. There were many other nationalities within the State, — Czechs, Slovaks, Serbo-Croats, Poles, Ruthenes, Rumanians, and Italians, — in all, twenty-eight millions (see map above). If the emperor could have brought these diverse peoples into peace and unity, he would have been one of the world's greatest benefactors. But unfair treatment kept them apart, and the non-German elements strove continually either for more rights or for independence and kept Austria in a state of turmoil.

The Dual Monarchy. In 1859 and 1866 Austria lost almost all her Italian possessions, and in the latter year she was barred from the newly formed North German Confederation. These disasters forced her to make some liberal reforms. The most important one had to do with Hungary, which was raised almost to the level of Austria. A new state, the Dual Monarchy of Austria-Hungary, took the place (1867) of the former Austrian Empire. The emperor of Austria,[1] of course, continued to be ruler of Hungary, but Hungary now had a separate parliament. Matters of common interest to both kingdoms, such as foreign relations and certain matters of taxation, were managed by ministers responsible to a joint committee made up of representatives of both parliaments.

FRANCIS JOSEPH I

Thus by the 1870's some measure of popular government had come to Austria-Hungary — not so much as in the lands farther west but much more than seemed likely ever to come in 1815.

5. RUSSIA (1815–1870)

The Holy Alliance. Russia continued as an autocracy throughout this period. There were only two gleams of hope: the Holy Alliance and the abolition of serfdom. Alexander I (reigned 1801–1825) was a very religious man, and after the defeat of Napoleon he persuaded the rulers of Austria and Prussia to join him in a "Holy Alliance" (1815), through which peace was to be preserved in Europe. The three rulers pledged themselves to rule as servants of God and according to the Christian precepts of justice, charity, and peace.

[1] Francis Joseph I (reigned 1848–1916).

Alexander was the only one who took the Holy Alliance seriously, and even he soon forgot all about it. About the only ones who profited by his pious streak were the Poles, who were granted a constitution.[1] This they lost, however, after their revolt in 1830.

Alexander I

Serfdom Abolished. The disasters of the Crimean War (1854–1856) made Alexander II (reigned 1855–1881) realize that Russia was no match for the more progressive powers of the West. Accordingly he introduced certain liberal measures. He established trial by jury, granted more freedom to the press, and abolished serfdom (1861). But a few years later a revolutionist tried to kill him, and this killed any liberal ideas Alexander may have had left in his head.

Many Dark Years. For the rest the years from 1815 to 1870 and long after were years of darkness and repression. The government was in the hands of selfish, rapacious nobles. The mass of the people were pitifully poor and densely ignorant and superstitious. They were little better than animals, even though they were no longer serfs.

However, Russia did have an educated class (the so-called intellectuals), who had absorbed Western ideals of liberty and equality. They were few in number but brave, and, at great peril to themselves, they secretly spread the gospel of the rights of man.

Russification. Besides trying to stamp out liberal ideas in Russia proper, the government tried to turn its millions of subject peoples into Russians. To stamp out the national

[1] Recall that Napoleon's duchy of Warsaw had been given to Alexander and changed into the kingdom of Poland (1815).

languages of the Ukrainians, Poles, Lithuanians, Finns, and the other subject peoples, Russian was made the language of the schools and the law courts. To make the Orthodox, or national, Church supreme, all sorts of obstacles were placed in the way of the free exercise of other religions. In some instances dissenters were forced to have their children brought up in the Orthodox Church. But the national spirit among the subject peoples proved too strong for even such an autocratic government.

Storing up Trouble. So the Russians, whether of native stock or of subject nationalities, lived under a heavy yoke in the 70's and long after. Spies were everywhere, and uprisings were ruthlessly repressed. Thousands upon thousands of those who sought reforms were killed or sent off to convict camps in far-away Siberia or driven into exile. Russian autocracy clamped the lid down tight on any liberal ferment. The time was to come (and that was just about the time you were born) when the ferment would blow off the lid. Then autocracy would come in for a terrible reckoning, worse than that which had come to the French autocracy during the Reign of Terror.

6. Great Britain (1815–*c.* 1870)

A Limited Democracy. In 1815 Great Britain was the only one of the great states of Europe that was governed by a popular assembly.[1] However, she was far from having a democratic government. While the House of Commons *represented* the people, only a very small proportion of the people (about one in two thousand) had a voice in the election of its members. The real power in British politics lay in the hands of the nobles who sat in the House of Lords. Through their influence as great landowners they practically dictated the election of a large part of the members of the

[1] Though the government set up in France by Louis XVIII was modeled on the English government, the French legislature had much less control over affairs than the English Parliament had.

House of Commons, and they held most of the important offices of state or appointed loyal commoners to them.

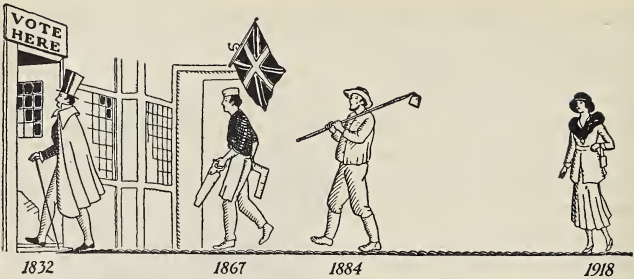
A New Class of Barons. However, during the years just before and after 1815, a new class grew up in Great Britain, which demanded a greater share in the government than it then had. This was a new capitalist class, made up of "industrial barons," or "captains of industry," created by the Industrial Revolution, which Hargreaves, Arkwright, and Watt had inaugurated (p. 619). These new capitalists, having acquired great wealth, now wanted political power, partly in order to get laws which would be favorable to their business enterprises.

A Plunge *in the* Dark

From *Punch*, August, 1867. The Conservatives thought that Britannia shuddered when Disraeli gave the vote to the workingman. It's certain that they shuddered

The First Reform Bill. After long agitation a parliamentary reform bill was passed in 1832. The details of the bill are rather complicated, but the general effect was to extend the vote to all fairly well-to-do persons — merchants, manufacturers, bankers, and the like — but not to the working classes. It also took away seats from many of the smaller boroughs and gave them to the new factory towns.

Two More Reform Bills. The wealth of the new class of capitalists had been made possible not only by the steam engine and the new kinds of machinery, but also by the new class of factory workers, crowded together in the new industrial towns. And just as the capitalists wanted representation in Parliament in order that they might get favorable legislation, so did the factory workers. The agitation for parliamentary reform therefore went on.



WINNING *the* BALLOT *in Great Britain*

A revolution wrought by intelligence and good will rather than by force

It took thirty-five years for the factory workers to reach their goal, but in 1867 a second reform bill brought them to it. This left only the agricultural laborers without the vote, and they got it in 1884. So by that date Great Britain had practically manhood suffrage.

A Peaceful Revolution. The three reform bills of 1832, 1867, and 1884 wrought a change in British political life that was every bit as marked as the changes on the Continent. In the course of about fifty years Great Britain had become as much a government by the people as republican France was, and much more so than the other countries were. And the striking fact is that this great change had been accomplished with practically no violence — a few riots and a few broken heads, that was all. Compared with the countries on the Continent, with their revolutions of 1830 and 1848, the British revolution was a bloodless one. The British people had successfully substituted discussion and the ballot for rifles and bayonets in solving their internal political problems.

Britain's Great Century. The nineteenth century belonged preëminently to Great Britain. She had done more than any power to save Europe from a Napoleonic dynasty. She

"ruled the waves" with scarcely a glimmering of a rival. Her statesmen could bear comparison with those of other lands; and the same was true of her writers, who reached a high level of excellence in many fields—notable poets like Wordsworth, Byron, Keats, Shelley, Tennyson, and Browning; novelists like Scott, Dickens, Thackeray, and, later, Hardy, Stevenson, and Kipling; historians and essayists like Carlyle, Macaulay, Cardinal Newman, and Matthew Arnold. In science Darwin (p. 700) alone was enough to secure her a place in history, but there were others, like Faraday, Lyell, and Wallace.

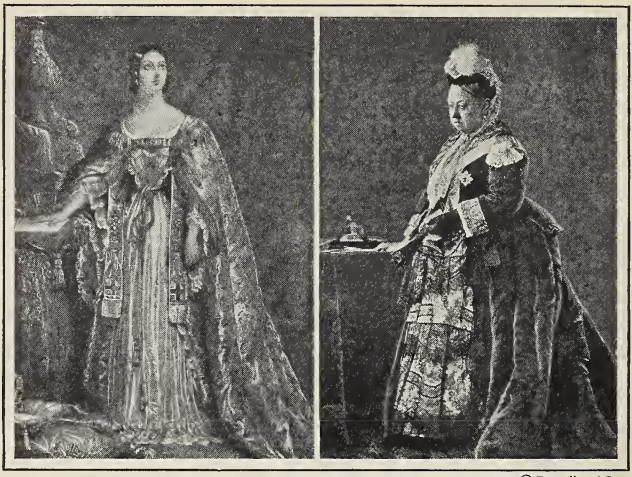
PRINCE ALBERT

He did more for England than introduce a style of coat such as your grandfathers used to wear on Sundays (see page 686)

What may interest you more than writers and scientists are the English schools and games. This was the time of *Tom Brown at Rugby* and of Rugby's famous headmaster, Dr. Arnold. It was the time, too, when school magazines and debating societies were begun and when games became so absorbing that teachers invented a new word, "athleticism," to describe the phenomenon. Interscholastic and intercollegiate meets began about the middle of the century. The first Anglo-American intercollegiate meet took place in 1894 between Yale and Oxford.[1]

A Wide-Flung Empire. What marked nineteenth-century Britain most of all, however, was her material prosperity, which she owed chiefly to her business men and her colonial administrators. Britain was the first land to become industrialized and the first one to develop on a large scale colonial markets for her manufactured goods and for raw materials.

[1] This meet was arranged by the famous Yale sprinter C. H. Sherrill, who invented the crouch start.



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VICTORIA *was* ABOUT YOUR AGE *when She was Crowned* (1837)

Fifty Years Later, as EMPRESS *and* GRANDMOTHER

Many of your grandparents and great-grandparents, whether English or not, modeled themselves on Victoria from her maiden days to grandmotherhood, for she was greatly beloved on account of her motherly and homely qualities.—"Victorian" is still a synonym for respectability. In recent years it has been used derisively, but there is a feeling nowadays that the world lost something worth while when it so scornfully abandoned the Victorianism of your grandparents

Her empire was the most widespread that the world had ever seen and perhaps the most successfully administered.

Britain's Longest Reign. Queen Victoria reigned during the greater part of the century (1837–1901), much beloved by her people for her good sense and for the propriety of her home life, which was in marked contrast to the scandalous home life of most of her Hanoverian predecessors. She married her first cousin, Prince Albert of Saxe-Coburg-Gotha, a man of refinement and cultivation, who counseled her wisely and who, by his breadth of interests, brought a richer note into English upper-class life.

Queen Victoria's recently published correspondence shows that she was not kindly disposed toward liberal reforms, but she was wise enough not to make her opposition known publicly. Influenced by Disraeli (p. 688), she became, after the death of Prince Albert, an ardent colonial expansionist and a strong advocate of the "white man's burden," especially if the white man was a Britisher. Her diamond jubilee in 1897 brought her homage from all quarters of that vast empire on which the sun never sets.

Parliamentary Government at its Best. Political wisdom sometimes crops up in most unexpected places, as, for example, in the following lines from *Iolanthe*[1]:

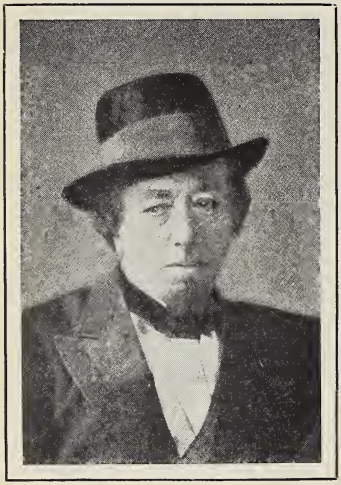
I often think it's comical
  How Nature always does contrive
That every boy and every gal
  That's born into the world alive
Is either a little Liberal
  Or else a little Conservative.

These lines contain an important truth; namely, that mankind in general may be divided into two groups — a conservative group, satisfied with things as they are and suspicious of change, and a liberal group, which believes things can be made better and wants to move forward. (Which group do you belong to?)[2] When the great majority of voters divide into two parties representing these two fundamental tendencies, parliamentary government finds the most favorable conditions for its successful operation. This was the situation in Great Britain through most of the nineteenth century, first with the Tories and Whigs, and later with the Conservatives and Liberals. The Liberal party, of course, was the one that was chiefly responsible for the extension of the suffrage.

[1] One of the Gilbert and Sullivan light operas, which took Europe by storm in the days when your grandparents were young.

[2] Extremes of these groups are (1) reactionaries, who want to go back to "the good old days," and (2) radicals and "reds," both of whom want to change things from the very roots (Latin *radix*), the one through the use of intelligence, the other through force.

Two Great Parliamentarians. England had probably more able men in public life during the nineteenth century than any other European nation. Here we can speak of only two of them. Both were in their prime in the 70's, and both were associated with the extension of the suffrage. They were Benjamin Disraeli (later the earl of Beaconsfield), who carried through the second parliamentary reform bill (1867), and William E. Gladstone, who carried through the Third Reform Bill (1884). These two men dominated the public life of England throughout the greater part of the second half of the century. They were about as different as it was possible for two statesmen in the same land to be.



DISRAELI

This photograph was made in 1878 by command of the Queen, which may account for the fact that it is more subdued than most of his pictures. (See Arliss's interpretation on page 716.) Disraeli was now at the height of his power and a leader in world affairs

Disraeli. Disraeli (1804–1881) was one of the most picturesque characters that ever appeared in the public life of western Europe. Though of Jewish ancestry, he had been brought up in the Church of England. He was very much of a poseur in dress, manner, and speech. He wore gaudy clothes, and rings outside his gloves. No one could have carried off such affectation unless he had ability, and Disraeli did have plenty of that. He had an almost uncanny faculty for telling how plans were going to turn out. He could stand up against the strongest debaters in Parliament, for though

he was not a great orator, his speeches were extremely clever. He had a brilliant wit and could overwhelm a foe with biting sarcasm. He could use flattery too when it counted. When the Queen wrote a very commonplace book, Disraeli, who had written some brilliant novels, linked their work together in the tactful phrase "We authors." And with voters he used a dodge which many a politician has copied since when confronted by someone who knew him but whom he had forgotten; he asked, "How's the old complaint?"

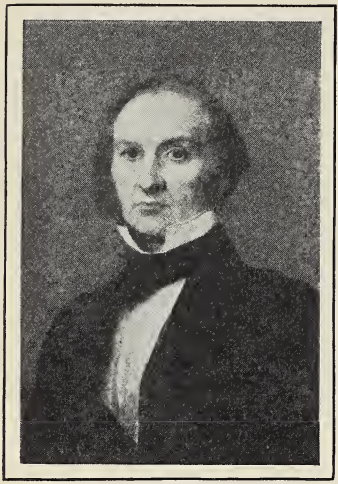
"New *Crowns for* Old" (*Punch*)

A Conservative and an Imperialist. Disraeli was a Conservative. His party was not in favor of extending the suffrage, but he realized that the workers were bound to get it and thought his party (rather than the Liberals) might better have their gratitude; so he put through the act of 1867 (p. 684).

His chief interest was in building up the British Empire. In 1875 he purchased from the Khedive of Egypt his shares in the Suez Canal and thus secured for Great Britain the control of that important trade artery to India. The following year he put through Parliament a bill which gave to Victoria the title of "Empress of India." In 1878 he was the British representative at the Congress of Berlin, which dealt with some questions growing out of the Russo-Turkish war. He was prime minister twice — in 1868 and from 1874 to 1880.

A Liberal and a "Home Ruler." Gladstone (1809–1898) was the son of a Liverpool merchant and was educated at Eton

and Oxford, where he distinguished himself by his scholarship. He entered Parliament at the age of twenty-three and was a member for almost sixty years. He was prime minister four times—1868–1874, 1880–1885, 1886, and 1892–1894. Next to his activities in connection with parliamentary reform, Gladstone's name is chiefly associated with various acts intended to improve conditions at home and in Ireland. He tried to get home rule for Ireland but failed.



GLADSTONE *in the 70's, by Watt*

No statesman of his day could equal him in matters having to do with the management of the nation's finances or in parliamentary debate and public speaking. His voice was melodious and his presence impressive. What gave him his great drawing power was the tremendous earnestness with which he threw himself into his work. But he was more successful in dealing with large groups than in dealing with individuals. Unlike Disraeli, he was not a good mixer. It was said of him that "he understood man but not men." He was an accomplished scholar, especially interested in the Greek classics and in theology.

Civil Service. Two measures of Gladstone's first ministry which showed his liberalism were the Education Act and civil-service reform, both in 1870. The former gave every child the chance to get an elementary education, a chance which up to that time only about half of the British children had. The latter threw open to public competition almost all

public offices in the civil service — that is, practically all offices in which the everyday work of the government was done, such as collecting taxes, purchasing supplies, collecting and distributing the mail, and scores of other things.

Too Often Left Out of History. Britain's civil service, local as well as national, deserves a place in history because it became very efficient and contributed greatly to the well-being of the nation. Prime ministers might come and go as the majority in Parliament changed; but these changes did not affect the ordinary man very much so long as he continued to get good police and fire protection, good mail service, and other adequate returns for the taxes he paid.

An American humorist once remarked that when you are sick it doesn't make much difference what school of medicine your doctor belongs to, provided you have a good nurse. It is probably just as true that for the average person it doesn't make much difference whether the Liberals or Conservatives, the Democrats or Republicans, are in office so long as there is a good civil service.

7. Europe after Sixty Years of Revolutionary Ferment

Little Effect in Russia. We have now dealt with the main Christian nations of Europe in the period from 1815 to about 1870. In all of them the ideas of the French Revolution had been at work to a greater or less degree. Even in Russia serfdom had been abolished; and while it is true that the ex-serfs had not been left with enough land to support them adequately, nevertheless they at least had more freedom than their forbears had had. Russia, however, was still an autocracy.

More Effect in Austria and Germany. In Austria-Hungary there was a constitutional government, but this was in the hands of the two dominant nationalities, the Germans in Austria and the Magyars in Hungary. The Czechoslovaks, Italians, Poles, and other subject peoples were not fairly represented.

In Germany national unity had been attained, and there was a constitutional government, though this was dominated by the princes rather than by the people — especially by the Prussian king, who was also emperor. Nevertheless the people did have some voice in the government. Both Germany and Austria had large non-German elements within their boundaries, which they tried to Germanize but without success.

Most Effect in Italy, France, and Great Britain. In Italy there was national unity and a constitutional government fashioned on that of Great Britain. Of all the great states in western Europe, however, Italy was the least prepared for self-government on account of the great amount of illiteracy which prevailed, especially in the south.

France was a republic, governed by a ministry responsible to a lower house (Chamber of Deputies), which was elected by manhood suffrage.

Finally, though Great Britain had a king, hers too was a government by the people. In the 1870's the agricultural laborers still lacked the vote, but they had not long to wait for it (1884).

Force still much in Fashion. Thus, from the point of view of liberty and equality, western Europe had traveled far since Metternich and his associates tried to restore the good old days of the old régime. Except in Great Britain, the overthrow of autocracy and the winning of popular rights took place for the most part in the good old-fashioned way — by the use of force. Those who were the privileged ones had not yet learned to use intelligence in solving the problems which confronted them. However, the main point we are interested in here is not how the common people got their rights, but the fact that they did get them, because next we want to consider what the winning of these rights meant.

What the Changes Meant. Taken by and large, the government of Europe after the 1870's was in the hands of the people. It wasn't thrust upon them; they had asked for it and had

even gone to the extent of shedding their blood to get it. They were quite sure that they could do the job better than it had been done, which meant that they were quite sure they could bring more happiness to themselves and to their children and their children's children.

The Story reaches You. That brings the matter very close to you, for those children's children are boys and girls of your age who, like you, are in school today in England, France, Germany, Italy, and elsewhere. They are the boys and girls who, together with you, will have much to do with running this world in only about twenty or thirty years. What do you suppose those young people, brought up in the misery and hardships which followed after the World War, think of their grandfathers, who took upon themselves so blithely the responsibility for running the affairs of a continent?

What do you think of them? Talk this over with your grandfather. Since your conversation will be about Europe, you need have no hesitation in approaching him. The World War was started over there and not by us; so you won't be casting any reflections on American grandfathers! But go easy; you may find that he will agree that his generation has made a mess of things, and then he may say, "Well, my child, I wish I might live to see how much better your generation is going to do the job."

Four Interesting Young People. From 1871, the year in which France became a republic and Germany became an empire, the story fairly races over the few years of a single lifetime to the great disaster of 1914. It is interesting to reflect that in 1871 the men who settled the affairs of the world after the World War (1914–1918) were already living. It may help you to realize how short that period was if you catch a glimpse in 1871 of the men in whose hands rested the destiny of the world at the end of that war. Georges Clemenceau,[1] French premier in 1918, was already in politics. David Lloyd George, the British prime minister, was a lad of eight, living

[1] klā mäN sō′.

If Dave, Tommy, *and* Vittorio *had Visited Paris in 1871, they would Probably have been Flattered by Being Taken in Tow by the Grown-Up* Georges

They went to Paris in 1919, and they were grown up, too (see page 787)

in Wales with an uncle who earned his living by mending shoes. Vittorio Orlando, prime minister of Italy, was eleven, and Thomas W. Wilson was about your age and, like you, was a high-school student.[1] What do you suppose those three schoolboys of 1871 were thinking about? Did they ever picture themselves as one day toppling over the thrones of emperors?

Before we take up the story of what the generation of your grandfathers did with the western-European world that was intrusted to their care, let us see what that world was like.

[1] Tommy Wilson did not become Woodrow Wilson until after his college days at Princeton.

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Some Key Words

Louis XVIII
July Revolution
Louis Philippe
Napoleon III
Archduke Maximilian
the Third Republic
Chamber of Deputies
Metternich
North German Confederation
Franco-Prussian War
Bundesrat
Reichstag
"Young Italy"
Mazzini
Cavour
Garibaldi
the Dual Monarchy
anarchism
Reform Bills of 1832, 1867, and 1884
Victoria
Disraeli
Gladstone
Irish home rule
Bismarck
Francis Joseph I

Questions

SECTION 1. How did Napoleon III demonstrate again that Americans could not be indifferent to what happened in Europe?

SECTION 2. If the new German Empire had been created earlier, how would that probably have affected the racial make-up of America?

SECTION 3. What was Austria's position in Italy? What does Italy owe to Cavour? How was Italian unity furthered by France?

SECTION 4. Why is it fair to say that if the Austrian emperor could have solved his political problems satisfactorily, he would have been well qualified to head a League of Nations?

SECTION 5. How much progress had the ideas of the French Revolution made in nineteenth-century Russia?

SECTION 6. What evidence can you give to show that the nineteenth century belonged especially to Great Britain?

SECTION 7. To what extent had the ideas of the French Revolution worked themselves out in Europe by the 1870's?

CHAPTER LI · Setting Forth some Economic and Cultural Changes (about 1800–about 1870)

1. The Industrial Revolution

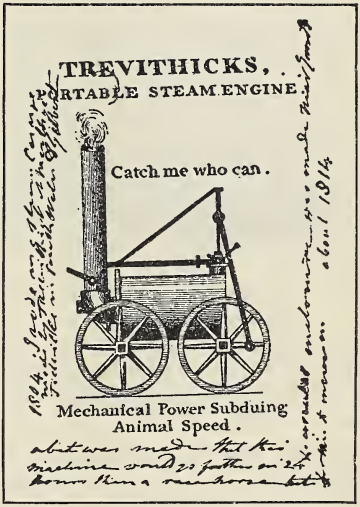
The Machine Age. If you were to be carried back to the Europe of the 1870's, you would feel, very likely, that you had been transported to a rather unprogressive community. Many familiar things would be lacking, such as automobiles, airplanes, "movies," and radios. However, you would find that the men of that day thought they lived in a marvelously progressive community. Certain it is that it was a very different one from the one their grandfathers had lived in.

England becomes Industrialized. We saw that in the eighteenth century England had begun to manufacture textile machines and steam engines (p. 619). This led to an increased demand for iron and steel, and this in turn led to an increased demand for coal. Fortunately for England she had a plentiful supply of both coal and iron, and these, too, were close together in the north and west. That was also the region in which the supply of water power was most plentiful; so the north and west became the industrial center of England. New factory towns, such as Birmingham, Manchester, and Leeds, grew up almost overnight.

Better Roads. The increased production of iron and coal and of textiles led to a demand for better transportation. Until late in the eighteenth century the roads of England were very poor, which, of course, made transportation expensive. Great improvements were now made by two engineers, Telford and Macadam. The type of road built by the latter, and called macadamized, was the common type in Europe and America until the automobile brought in the present types of pavement.

The Locomotive. But the greatest improvements in transportation were made when the new motive power was applied to wagons and to ships. The first resulted in what we call the locomotive, and the second in the steamship.

Like all other inventions, the locomotive and the steamboat were matters of gradual growth. George Stephenson was the first to make a locomotive that could do what was wanted, namely, pull not only itself but a load attached to it. The first railroad using locomotives was the Stockton and Darlington, in northern England, which was built in 1825.[1]



RICHARD TREVITHICK'S *Business Card Showing his* "PUFFER"

Trevithick (died 1833) was the first to devise a road locomotive to carry passengers by steam and the first to put locomotives on rails. (From Transactions of the Newcomen Society)

The Steamboat. A number of people claim the distinction of having invented the steamboat, but it was Robert Fulton, a young Irish-American, who first made it a practical affair. His paddle-wheel steamship, the *Clermont*, made its first trip between New York and Albany in 1807. But though the steamboat was perfected before the railroad, it did not come into its own until the second half of the nineteenth century. The railroad locomotive, on the other hand, came rapidly into common use. It

[1] There had been earlier railroads (that is, roads with rails), but on these horses had been used for power.

came too late, however, to affect the political make-up of Europe. Her boundaries had been firmly fixed in stagecoach days. If Charlemagne had had railroads it is not unlikely that Europe would long ago have become as unified as the United States of America is now.

The "Savannah," the First Steam-Propelled Boat to Cross the Ocean

From a model in the Philadelphia Commercial Museum. The screw propeller was introduced in the 40's, but the Cunard line continued to use sidewheelers into the 60's

Some Other Great Inventions. The age of invention, which the English textile workers of the eighteenth century began, went on with ever-accelerated speed in the nineteenth century, chiefly, however, in England and America. Here we can list only a few of the epoch-making improvements. (1) At about the same time an American named Kelly and an Englishman named Bessemer discovered a process for turning out cheaply a good grade of steel. Without a plentiful supply of steel the Machine Age would have been slowed up greatly. (2) An American named Cyrus McCormick invented a mechanical reaper and other machinery for the farm. Without these and similar improvements in agricultural machinery it would have been difficult, if not impossible, to supply food for the new industrial population.[1] (3) No one name can be assigned to the last invention we shall mention, the electric telegraph. Many men contributed to it, and, since the main value of the telegraph lay

[1] Population increased tremendously after the beginning of the Industrial Revolution. For example, the population of England and Scotland grew from 10,000,000 in 1800 to 26,000,000 in 1870; 37,000,000 in 1900; and 43,000,000 in 1930. (There are no satisfactory statistics before 1800.) (See map of London, p. 404.)

in linking peoples together, it is interesting to note that these men came from various lands — Denmark, England, France, Germany, and the United States. It was an American (Samuel F. B. Morse) who made the first workable telegraph (1844). In the 50's England and Ireland were linked by electric cable to the Continent, and in the 60's the Atlantic cable was laid.

Only a Beginning Made. Thus by the 1870's great changes had come in the making and distributing of goods. Mankind had in its machines the equivalent of millions of slaves, lifting from its shoulders a tremendous burden of work. There had never been anything like it in history. And yet the Machine Age was only in its infancy; it was only just beginning to show what it could do. England was the only nation that could have been called industrialized. France was only partly so, and Germany, Italy, Russia, and the United States were still almost entirely agricultural. However, there was in all these places at least the promise that the new source of power would soon be available there too. And with the new machines would come the possibility of easier lives and greater leisure for the mass of human beings.

2. Cultural Development

Public Education in France. By the 70's the opportunities for making rich use of leisure had greatly increased, even for the common man. It was easier to get an education than ever before, especially in France and Germany. France during the Revolution had been the first to start on a national program of education; but after Napoleon this program was allowed to lapse, and it was not until 1833 that the matter of public education was taken up seriously. Thus it happened that the Germans, especially the Prussians, were ahead of the French in providing schools for the common people.

Public Education in Germany. The cause of the movement in Prussia was the disaster brought to that land by Napoleon.

After the crushing defeat at Jena (1806) Prussia, guided by two able statesmen, Stein and Von Hardenberg, began a series of reforms which had for its goal the development of a happy and prosperous people with a strong national spirit, who would be ready when the chance came to rise up and throw off the French yoke. The reformers saw in education one of the surest ways to attain their purpose, and accordingly a system of schools was established. The schools, it is true, carried the pupils through only the elementary grades, but that was more than any other of the great European states did for its children at that time and for a long time after.

England and Italy. England began to give serious attention to popular education in 1870. Soon after, Italy, which had just attained unity, followed suit. So by the 1870's formal education, at least on the elementary level, was commoner over wide stretches of Europe than ever before.

Informal Education. The world in which western Europeans lived was, moreover, more educative than it had ever been, and even the common man after he finished school kept on learning at a rate unknown before. Intellectually he kept getting one jolt after another. Every new invention and discovery opened up a new world for him. The railroad, for example, made him believe in man's power to travel at a rate which he had hitherto thought impossible.

3. New Frontiers of the Mind

Learning to Think in Terms of Tiny Cells and Atoms. During this period the human mind was expanded in several directions. Since the days of Galileo (p. 527) men had become accustomed to think of the universe as being infinitely larger than their medieval ancestors had thought it, and so were familiar with the idea of vastness in space. Now, thanks to the development of the compound microscope, they were called on to go to the opposite extreme and grasp minuteness.

This instrument magnified a particle measuring a hundredth of an inch in diameter so that it could be seen as clearly as the naked eye could see an object measuring a foot in diameter, and revealed the fact that plant and animal life was made up of one or more tiny bits of substance called cells. This discovery led to other discoveries of the minutiæ of life, the best-known ones being those made by Pasteur (p. 709).

The Atomic Theory. Meanwhile an English chemist named Dalton put forth the theory that rocks and other minerals were also made up of tiny structures called atoms. This idea had been advanced long ago by the Greeks and Romans, but it had been a mere guess on their part. Dalton, however, was able by his experiments to satisfy scientists that his explanation was more than a mere guess, and they accepted his further pronouncement that the atoms grouped themselves in various patterns to form minute particles called molecules.

Learning to Think in Terms of Eons. In addition to thinking in terms of enormously large and incredibly small masses, men were called on to think in terms of vast stretches of time. Heretofore, when they had gone back about six thousand years in their thinking, they stopped because that brought them to the generally accepted date of the year of creation (p. 37). Now, however, Ussher's theory regarding the age of the earth was upset by the geologists, who showed that the earth was enormously older than had been thought.

Learning to Think in Terms of Continuous Change. The geologists got their data from rock formations; that is to say, they found the history of the world written (as it were) in the various layers of rock and soil. And they found more than rock and soil: they found traces of the plant and animal life of bygone ages. After many of these traces had been brought together and placed in what was thought to be their proper sequence, they seemed to point clearly to a rather steady development from a lower to a higher type of life. This gave support to the so-called evolutionary theory which was beginning to appear in scientific circles. Already in the

eighteenth century the French naturalist Buffon (p. 617) had noted such a development in plant life, and early in the nineteenth another French scholar named Lamarck had made the idea of development from lower to higher forms of life familiar to the scientific world.

What Every Farmer Knows. Here, then, we have still another new factor which men were called on to bring into their thinking. Not only was the universe immense (as the astronomers taught), and very old (as the geologists taught), and made up of tiny atoms and cells (as the chemists and biologists taught), but it was constantly changing. This factor of change got into the scientific mind chiefly through the writings of an English naturalist named Charles Darwin, in which he tried to explain how the changes which Buffon and Lamarck had referred to came about. His best known work is the *Origin of Species* (1859).

Changes in plant and animal life such as Darwin dealt with had long been known to farmers and stockbreeders. Virgil (p. 313) tells how Roman farmers of Augustus's day put aside the largest seed of the harvest for the next year's planting. In the eighteenth century Robert Bakewell (p. 618) made extraordinary improvement in the size and weight of sheep and cattle by breeding only from the healthiest specimens. The speed of horses was improved by breeding only from those that had greatest swiftness and endurance, and so on.

Stating it Scientifically. Note that in the instances mentioned above there were two factors involved: (1) There were differences between the members of the various groups, whether of grain, sheep, cattle, or horses; that is to say, there was what the scientist calls variation. (2) The farmer or stockbreeder used only the best specimens of each; or, to state it scientifically, there was selection.

Variation and selection were the two factors which Darwin seized upon as adequate to account for incessant change. He could not explain how it happened that there were variations, any more than the farmer or breeder could, and he

admitted the fact. For one reason or another, some seeds, some sheep or horses, turned out to be better than others, and that was about all that anyone could say.

But he had more to say about selection, namely, that nature determined by a process of selection which plants and animals should continue and which should not, very much as the farmer and stockbreeder did. This process, he declared, had been going on from the beginning, and in all sorts of subtle ways. When swamps became dry land, only those plants and animals that could get along with little water would survive; when dry land became swampy, the process of selection was reversed. When food became scarce, the stronger or more cunning survived, and so on; in other words, those plants and animals survived which, under the changed conditions, were best fitted for the struggle of life.

Man Profits by Imitating Nature. Naturally enough, scientists were stimulated to seek out desirable variations in plants and animals which might be developed for the well-being of man. The results read like a fairy tale. Americans are familiar with the stoneless plum, the spineless cactus, and other spectacular triumphs of Luther Burbank, but not so many know that the bread they eat was probably made from a kind of wheat which did not exist until the present century. In 1903 a Canadian scientist named Saunders experimented at Ottawa with wheat from India and central Europe. By constant selection and replanting of the most promising variations he had at the end of two years about an envelopeful of a kind of spring wheat which ripened early, was excellent for baking, and had other desirable qualities. Within fifteen years the yearly crop in North America of this so-called Marquis Wheat had grown from that first handful to 300,000,000 bushels! This is only one instance, developing almost under our own eyes, of the sort of change that most scientists believe has been going on from the beginning.

An Imitation that was Not so Profitable. A meaning read into the new theory was that wars (whether between nations

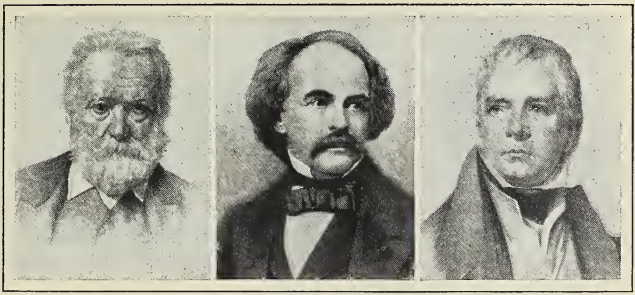
or social classes or rival business concerns) were inevitable and were nature's way of sifting out those that were fit to survive. It seemed clear to them that, if nature proceeded with plants and animals on the principle of the survival of the fittest (as Darwin said nature did), the same principle must hold true in business and politics. So "Look out for Number One" (whether number one was an individual, a nation, or a race) came to be regarded as the law laid down by nature. At first this had only a defensive aspect, that is, "Fight when you're attacked"; then it became offensive, "If there isn't an enemy at hand, go out and find one." Thus Darwin's teaching was used to justify the colonial empires which western Europe built up in Asia and Africa. Nowadays men are beginning to suspect that they had read too much into Darwin's theory and that more can be accomplished by intelligence and good will than by force.

4. Writers and Musicians

Opportunities for Culture. Many of the mental jolts which came in this period were pleasanter than the one caused by the Darwinian theory. With railroad and steamboat, men traveled more than before or at least had more frequent opportunities to talk with those who did travel. The cable, too, brought news from distant lands, and the newspapers spread it.

Books appeared at an ever-increasing rate, especially after 1814, when steam began to be used for running printing presses, and libraries multiplied. Of the three hundred great libraries of the world, almost half were established between 1789 and 1870. In the 1870's public libraries began to be established in the United States. Museums and art galleries too increased in number.[1]

[1] In 1761 the British Museum was opened to the public on certain days. Only about a dozen persons were allowed to go through at one time! During the French Revolution, the Louvre in Paris was made a national art gallery.



VICTOR HUGO HAWTHORNE SCOTT

Writers, Romantic and Otherwise. Not only were books numerous, but they covered such a wide range of subject matter that few who could read could fail to find their literary tastes gratified. Most popular of all were the works of the poets and novelists of the romantic school, which expressed the new interest in man and man's affairs that was so characteristic of the late eighteenth and the nineteenth century. It brought out the beauty that there was all about, in nature and in the homely commonplace things of everyday life.

First in time were two Scots — Robert Burns, poet, and Walter Scott, poet and novelist (*The Lady of the Lake*, 1810; *Ivanhoe*, 1820). Among the English poets were Wordsworth, Byron, Keats, and Shelley. From France came *Les Misérables*, the greatest work of Victor Hugo, and a whole flood of novels by Alexandre Dumas[1] (*Monte Cristo*, *The Three Musketeers*).

Some Victorians. During the middle of the century England had so many writers of such high excellence that the period is called the Victorian Age (after Queen Victoria). The three outstanding novelists were Thackeray, who portrayed the follies of the upper classes (*Vanity Fair*); Mary Ann Evans, whose pen name was George Eliot and who

[1] äl ĕg zäN′dr′ dü mä′.

wrote of the life of the middle classes (*Silas Marner*); and, most widely read of all, Charles Dickens, the champion of the poor (*David Copperfield, Oliver Twist*).

Some Americans. In this period the young republic on this side of the ocean began to produce writers who were widely read in Europe, as well as at home, and who showed that in letters, as well as in politics, this part of the world was beginning to come of age (see page 628). First in time and eminence was Ralph Waldo Emerson, philosopher and poet. Others were the poet Longfellow, the novelist Hawthorne, and the story-teller Poe.

How History got its Innings. The interest in man which was so marked in this period did not confine itself to the present but took in the past as well. One outcome of this has a special interest for you: it caused you to do what you are doing now, namely, study history. The romanticists may be said to have discovered time.

Newton and Development. If you regret this discovery, you should have been born in the days of Newton and his school. To them time was of no special consequence. God the Watchmaker had made the watch (the universe), had wound it up and set it going, and it had been going ever since and probably always would keep on going, very much as it was now. In such a view there was no place for change or development, and without change and development there can be no history.

The Romanticists and Development. But the romanticists thought of God as an indwelling spirit, and that altered the whole situation. If the universe was alive with the spirit of God, then it must be a changing universe because everything that is alive grows, and growth means change. As one result, therefore, of the romantic movement men became interested in tracing growth and development, that is, in studying history, whether it was the history of man or of plants, of animals, or of the universe itself.

The Historical Method. That interest is as strong today as it ever was. The historical method is so much a part of

GOUNOD (*French*) WAGNER (*German*) DVOŘÁK (*Bohemian*)

To a Chinese lad these men seem as much alike as all Chinese do to you

our thinking that wherever men are confronted by a problem, whether in government or industry or medicine or geology, they try to learn its history; or to express it more informally, they ask, "How did things get to be as they are?"

Music. The most widely spread cultural influence was music. Pianos, organs, and other musical instruments became common in the homes of the well-to-do. For these there were operas too and symphony concerts in all the large cities. Many more names had been added to the list of great composers. They came from many lands, proclaiming once more the familiar fact that in things of the spirit the Western world was one family.

A Wedding March and a Waltz. Among the great composers living in the 1870's were Richard Wagner and Johann Strauss and his sons. By that time Wagner, the greatest and most original writer of opera, had produced *Lohengrin*, and brides were beginning to march up to the altar to the stately measures of its wedding march, just as they do today. The Strauss family turned out tuneful melodies for the dance by the hundreds and raised dance music to a higher level than ever before. Probably their best-known creation is the "Blue Danube" waltz, by Johann Strauss the Younger.

Much of this secular music was heard by the common people in band concerts in the parks and other public places; but the Church, with its organ and choir, continued to furnish most of the music they heard. This, no doubt, was one reason why many of them went to church; for religion is primarily a matter of the heart, and anything that is beautiful, whether it be music, poetry, painting, or architecture, ministers to religion.[1]

PASTEUR

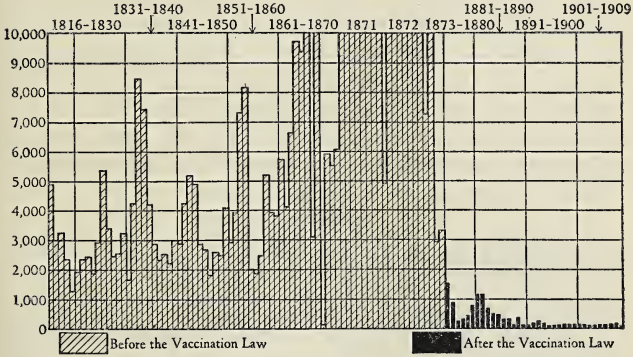
Widened Mental Horizons. These were some of the main forces at work in the mental and spiritual life of people in the first three quarters of the nineteenth century. They may seem very tame to you compared with the forces at work today; but compared with what the eighteenth century had had to offer, they were intensely thrilling. They extended the mental horizon of the common man and filled his mind with all sorts of new ideas. The world, therefore, held much greater possibilities for a full, rich life for all in the 70's than it had in 1800.

5. PASTEUR

Medicine. During the same years, too, much had been done to conquer disease and banish pain. The spread of vaccination, discovered in 1796 by an English physician named Edward Jenner, stamped out smallpox almost completely in

[1] In this period music gained a place in the curriculum through the pioneer efforts of Lowell Mason, who became supervisor of music in the Boston public schools in 1838.

regions where for ages it had been a scourge. The use of ether and chloroform (begun in the 40's) and of antiseptics (begun



A Graphic Representation of the EFFECTIVENESS *of* VACCINATION *in* REDUCING DEATHS *from Smallpox*

This chart is for Germany, where compulsory vaccination was introduced in 1875. (After Osler, *The Evolution of Modern Medicine*, Yale University Press)

in the 70's) made surgical operations less dangerous than before and turned what must often have been veritable agony into comparative painlessness. (Picture to yourself a battlefield before the days of anæsthetics!)

The Germ Theory. The diagnosis and cure of diseases were greatly furthered by the introduction of the stethoscope and the clinical thermometer and by a more accurate knowledge of drugs. But the greatest medical advance of the age was the discovery that certain diseases were caused by tiny living bodies called germs or bacteria. As with all other great discoveries, men from various nations made contributions; but the greatest worker in the field of bacteriology was the French scientist Louis Pasteur[1] (1822–1895). By the 70's he had accomplished marvelous things in animal medicine, but it

[1] pàs tûr′.

was not until 1885 that he applied his discoveries to human beings. Then he showed the world how to cure hydrophobia.

Only Getting Started. Marvelous as these changes in the conditions of life must have appeared to the generation of your grandfathers, we know now that they were mere beginnings. Not only has change continued to our own day, but it has been at an ever-accelerated pace. To bring out the contrast between the 70's and our own day, we shall continue briefly, in the next chapter, the story of the cultural changes of the last sixty years.

Readings

FAULKNER, *What we have in Music* (see reference on page 571). HAMILTON, C. G., *Epochs in Musical Progress*, chap. v. HART, I. B., *Makers of Science*, chaps. xii–xvi. LANSING, M. F., *Great Moments in Science*—Groups 6, 9, 10. LONG, *English Literature*, chap. x; *American Literature*, chaps. iii–iv. NITZE and DARGAN, *A History of French Literature*, Part III. TICKNER, *Social and Industrial History of England*, chaps. xxxvi–lxiii. VAN LOON, *Story of Mankind*, chaps. lvii–lviii. WELLS, *Outline of History*, chap. xxxviii.

Some Key Words

Macadam	**Stephenson**	**the Louvre**	**Bessemer**	**Hugo**
Darwin	**Pasteur**	**Kelly**	**Dickens**	**Morse**
Emerson	**Fulton**	**Scott**	**McCormick**	**Hawthorne**

Questions

SECTION 1. What were some of the great inventions of the early nineteenth century?

SECTION 2. Why was it reasonable to suppose that England's interest in public education was due to the fact that she had widened the suffrage greatly in 1867? What new ideas were people getting outside of school?

SECTION 3. In what field did Darwin get his theory of evolution? In what other fields did men apply it?

SECTION 4. Why in this period did history become a more important subject of study than it had ever been? What evidence is there in this chapter that no one people has a monopoly of music?

SECTION 5. What advances were made in medicine?

CHAPTER LII · A Further Setting Forth of Economic and Cultural Changes (since 1870)

1. An Industrialized World

The Spread of Machinery. In the 1870's England was still far ahead of every other country industrially, but from then on she met with more and more competition, especially from Germany and the United States, both of which have become converted from agricultural to industrialized nations since the days when your grandfathers were about your age. Similar transformations, though not so marked, took place in France, Italy, and the other countries of western Europe.

An Early Automobile

Probably the first gasoline automobile was the one built in 1875 by a German named Markus. In 1896 there were four automobiles in the United States. Thirty years later there were over seventeen million passenger cars alone. How many are there now?

Automobiles and Airplanes. Since the 1870's two new sources of power have come into common use — electricity and the internal-combustion (gasoline) engine. The gasoline engine was a compact affair and required little fuel; so it was not long before man fastened it to a wagon and made of the wagon an automobile. Both France and Germany claim the honor of having made the first automobile, but the United States soon took the lead in automobile production.

Next the gasoline engine was equipped with wings and made to fly. Here the Americans were pioneers, notably

Orville and Wilbur Wright of Dayton, Ohio. In 1927 Charles Lindbergh flew from New York to Paris in an American-built plane, the *Spirit of St. Louis*, covering 3610 miles in thirty-three and a half hours.

Locomotives and Steamers. Meanwhile larger and larger railroad engines, some driven by electricity, and larger steamers, some driven by a new type of engine (the turbine) and burning oil for fuel, have increased still further the world's means of transportation.

Factory and Farm Mechanized. Production, like transportation, has become more and more mechanized. Factory after factory has put in machinery driven by steam, electricity, or gasoline. The production of the necessities of life has increased a hundredfold and a thousandfold. Shoes and clothing of all sorts come pouring out in unheard-of quantities. Machinery has also transformed farm life and, together with scientific agriculture, has enabled the farmers to meet the growing demand for food from the new industrial cities. Thus the western-European world has fulfilled the promise of the 70's and has become a machine and technological world.

Machines and Leisure. What has that meant for the common man? It has meant, among other things, that hours of labor have decreased until an eight-hour day has become common, and it has been declared by competent engineers that the work of the world can be done in a five-hour day. Machinery has created as much power as would, if equally distributed, give to each of us the equivalent of the labor of about a hundred slaves.[1] Clearly the promise of more leisure which the 70's held out has been fulfilled. What opportunities were there and are there for making use of that leisure?

[1] This matter touches you so closely that it is worth stating in another way — namely, that if it were not for these "mechanical slaves," most of you would now be in the field, factory, or mine, working alongside your fathers and mothers instead of being in school. (See page 723, panel 8.)

2. Cultural Development

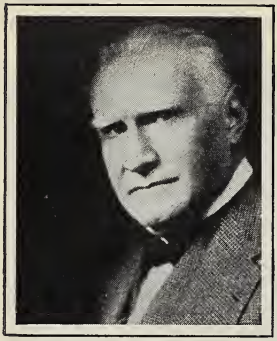
A Stimulating Environment. The greatest blessing that came to the common man after the 1870's was the increased opportunities of getting educated. Schools multiplied on all sides, — not only elementary schools but also high schools and universities, — so that the chances of getting a higher education were greater than ever before in the history of the world. But this formal education was only one of the forces at work and not the most far-reaching and insistent one. As in the past, the general environment in which a man lived day in and day out was the chief educative factor, and that environment was more stimulating than ever before.

Thomas Edison (*aged thirty-two*) *Demonstrating his* Speaking *Phonograph before the National Academy of Science, 1878*

More perhaps than anyone else, this modern wizard made the man in the street ready to believe that science could do anything it set out to do

"A Machine Age cannot be a Stupid Age." Increasingly the work of the world called for more intelligence, for, as Edison said, "A machine age cannot be a stupid age." For example, there are many more locomotives and automobiles in the world than ever there were wagons, and to keep these in repair calls for more intelligence than was needed to keep the wagons in repair. Unfortunately it is true that there is more monotonous work, especially in factories, than ever before, but this should not blind us to the fact that by no means all the work of our Machine Age is of that character.

Travel. Travel has become more common than ever, and travel is one of the pleasantest as well as most effective ways of getting educated. You, who think nothing of going a hundred or a thousand miles by rail or automobile, ask your grandfather how old he was before he got even ten miles away from home. "Armchair travel" too has increased at an astonishing pace. The "movies" and illustrated papers and books carry millions of people to places where formerly only the very rich or the very adventurous could go.



WALTER DAMROSCH

A pioneer in bringing good music over the air to homes and schools in America

Libraries and Museums. The telephone, telegraph, and radio gather news from all corners of the earth, and newspapers and radio bring it to us in our homes. Books have multiplied at an astonishing rate and through public libraries have been made accessible to all. Museums and art galleries have multiplied too and, through intelligent arrangement and adequate labeling of exhibits, have become educational establishments of the first rank rather than mere show places. Reproductions of great works of art are often on sale at prices which make it possible for every home to have some of them.

Music. There is more music in the air than ever before. Old types of instruments, like the piano and organ, or new types, like the phonograph and radio, are turned out with the rapidity to which mass production has accustomed us and bring to any who care to listen the whole range of musical composition — opera, symphony, band concert, dance music, hymn, folk song, and so on.

Over the radio music comes from every land and people,

and nobody bothers very much about which nation produced it. Paris "tunes in" on Berlin and hears Berlin playing Debussy; Rome "tunes in" on London and hears Grieg or Tschaikowsky; and so on. Thus the radio reveals the fact that in the intimacy of their homes, comfortable in smoking jacket or the more democratic carpet slippers and shirt sleeves, Western men, whether in town or country, in Europe and Australia and the Americas, are linked together by that most democratic of all the arts, music.

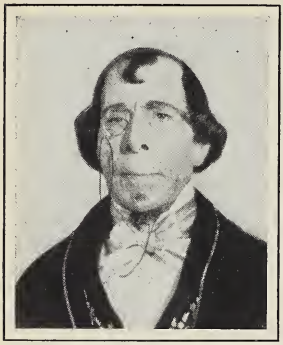
Two things which you would probably hear abroad you would recognize as from this side of the water — the lovely, haunting Negro "spirituals," which we ourselves have only recently discovered, and jazz, that wild, barbaric clamor which seemed at first as though it could have no meaning, but which now seems to express the noisy confusion of our present "speed age" and which has attracted the serious attention of musicians.[1]

3. A New Educative Influence

The Motion-Picture Theater. The "movie" theater is probably the most profound educative influence today. Together with eating, sleeping, and working, it makes up almost all that millions of men, women, and children the world over call life. It offers them an escape from the dullness and monotony of everyday life into the land of adventure and romance. But it is becoming more than an escape from reality; more and more it is bringing us face to face with reality. It takes us to the farm and factory, to the scientist's laboratory and the artist's studio. The current-events strip brings us news of the day from all parts of the world, sometimes with comments by men prominent in public affairs. What can

[1] If you ever become rich and wish to use your wealth to bring happiness to your fellow men, you can probably not do better than to duplicate the Elizabeth Sprague Coolidge Foundation, through which the Library of Congress is enabled to broadcast concerts given by musicians of the first rank.

best be learned by the eye is told in picture; what can best be learned by the ear is told by the human voice.



ARLISS *as* DISRAELI — *a* GOOD AUGURY

George Arliss (English), Emil Jannings (German), and other outstanding artists of the legitimate stage are reaching millions whom they never would have reached but for the film

Even the "feature" helps to bring us face to face with reality by showing us people who are very much like ourselves acting nobly or ignobly in situations that are not very different from those in which we often find ourselves. Thus we get, or at least we have a chance to get, more of a realizing sense of what life is like, of what we are like, and of what it means for others to have to live with us.

A Unifying Force. The film is perhaps even a greater unifying force than the radio, partly because most people learn better through the eye than through the ear and so are more likely to be influenced in their conduct and attitude (mind-set) by what they see rather than by what they hear. The pantomime of the silent film makes it understandable everywhere and carries it to the uttermost parts of the earth, with the result that millions of Chinese coolies and African Kafirs who never heard of a single one of the great statesmen named in this book know Charlie Chaplin, Douglas Fairbanks, and Harold Lloyd.

"Stars." The picture which these "movie stars" give of our civilization is not a fully rounded one, but it does include certain of our fundamental and rather appealing traits. Douglas Fairbanks does what all of us would love to do in high romance and high adventure. He embodies a combination of the spirit of the Knights of the Round Table and of

the Arabian Nights. Harold Lloyd is the hero of a class that nineteenth-century city and business life brought into existence, that of the humble clerk, chained for life to a monotonous task behind desk or counter. But most universal in his appeal is Charlie Chaplin, who has been called the hero of the poor, perhaps the first one they ever had. There are poor in China and central Africa as well as in our Western machine world; and wherever they are they laugh at the flat-footed, wrinkly trousered under dog who sometimes gets the better of his oppressors and who keeps on twirling his cane, even if he doesn't; and they go away refreshed because he has made them laugh.

ANONYMOUS?[1]

Being made Socially Agreeable. It ought to be clear from the above that the "movie" is a powerful force working in the direction of making everyone pretty much like everyone else, at least outwardly. Many forces besides the "movie" are working in the same direction. Through bulletin board, newspaper, magazine, and radio the common man is continually bombarded by highly paid experts who try to teach him how to be like the élite. He is told "what the well-dressed man will wear" and what he will smoke. He is coaxed to buy books or to engage teachers who will show him how to tell stories, how to talk intelligently on topics of the day, and, in general, how to become a social success.[2]

What does it All Mean? Thus through the whole gamut of big things which help to make life rich and fine, and little things which help to make life run smoothly and graciously,

[1] Millions who could not name a single other picture in this book could name this one.

[2] The next time you go to a "movie," analyze the situation with this account in mind. See if you can tell which men in the audience belong to the professional class, which ones are bankers, which ones are skilled laborers, which are unskilled laborers. To which of these groups do the wives and daughters belong? Note whether the picture changes your attitude in any particular.

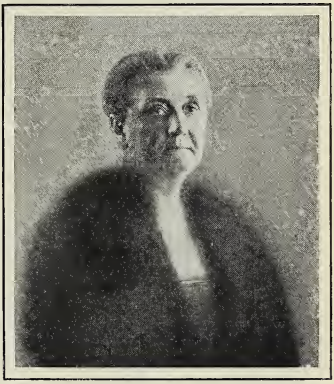
a varied and stimulating environment keeps beating upon the common man with an insistence that has never been equaled in the history of the world. What the final outcome of it all will be we can't tell; we are too much a part of it, and the process is nearer the beginning than it is near the end. Many have nothing but praise for what man has done and call it progress, but more thoughtful spirits declare that we have as yet only the instrumentalities, or "makings," of progress. They remind us once more that inventions are neither good nor bad in themselves; whether they prove a blessing or a curse depends upon how they are used. That answer to the question "What does it all mean?" tells us in effect that we can make these instrumentalities of progress bring progress if we make up our minds to do so.

Mary Wollstonecraft

4. The Position of Woman

Always in the Picture. Not many specific references have been made to women, but, of course, they were in the story all the time. They were the mothers of all the great personages we have talked about. They bore the countless generations of men that have come and gone since the beginning of time, and millions of them died in giving birth to their children. They shared most of the hardships of the men, while being deprived of many of the rights which men had. In the ranks of women are most of the real martyrs of history, even though they are not featured so prominently as the men in history books.

Women's Rights. Most of the rights which women have today are of very recent origin and can be traced directly to the doctrines of the American and the French revolutions. After men had claimed that liberty and equality and the pursuit of happiness were rights which could not, in justice, be taken from them because they were born with these rights, the question followed naturally "Weren't women likewise born with the same rights?"



JANE ADDAMS

The founder of Hull-House in Chicago, who has devoted over forty years to good works and who shared with President Butler of Columbia University the Nobel Peace Prize for 1931

To this question there was only one logical answer. But men are not always logical, especially when dealing with women; and women had to wait a long time and struggle too before the principles of the eighteenth-century revolutions were fully applied to them. The story of their fight to get a higher education, to be admitted to the legal and medical professions, to get the ballot, and even to retain their property after they were married is every bit as interesting as the story of man's fight to get the ballot. Here we have space to note only a few landmarks.

A Few Landmarks. We saw (p. 629) that the eighteenth-century ideal for the women of the upper classes was that of a doll-like person, fragile, simpering, sentimental, submitting herself in all things to her husband. But the road began to turn in 1794 when Mary Wollstonecraft wrote her *Vindication of the Rights of Women.* The first women's rights convention in history was held in 1848 at Seneca Falls, New York, where an interesting paraphrase of the Declaration of

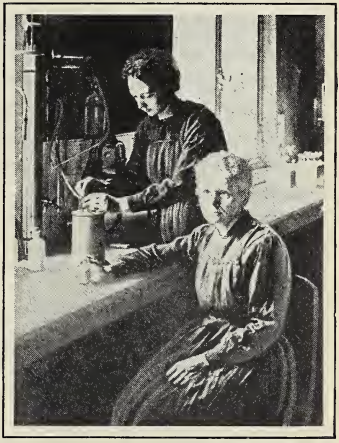
After Six Hundred and Twenty-four Years of PURE MASCULINITY *the House of Commons Admitted a* WOMAN *to* MEMBERSHIP (1919)

Lady Nancy Langhorne Astor is here shown being escorted to the Speaker's chair by the Conservative leader Balfour and the Liberal prime minister Lloyd George. Lady Astor was born and bred in Virginia. (Painting by Sims)

Independence was drawn up, showing how neatly that famous document lent itself to the feminine cause. The first victory for woman suffrage came in Wyoming in 1869.

A Few Accomplishments. Nowadays women are on an equality with men to such a degree as they have not been since the days of the Roman Empire. Throughout the European world they are free to develop their personality, with few restrictions or none. In many countries they may vote. In England and the United States, as well as elsewhere, they

have seats in the national legislatures. England has had a woman as a member of its cabinet too. One of the most outstanding scientists of our day is the Polish-French physicist Madame Marie Curie,[1] who first got radium from pitchblende. Many women have achieved distinction as scholars and artists and as business executives.



Madame Marie Sklodowska Curie

The Polish-French scientist and her daughter

What will it mean? Before the ballot was granted, the slogan of the antisuffragists was "Woman's place is in the home." Today woman's place is very nearly anywhere that she wants it to be. What the change will mean in terms of world history cannot yet be told. We are too near the event to be able to evaluate it. However, he would be a rash man who, looking at the mess the world is in, would declare that women could not have managed the affairs of the world as well as men have managed them during the last twenty years or so.

5. Magic Outmagicked

Medicine. To mention only one other development which has had a profound effect on the life of the common man, the advances in medicine and surgery and in public-health service have added twenty years to the average life of man at the same time that they have cut down enormously pain and

[1] kü rē′.

suffering. Many diseases, like typhoid fever, diphtheria, tuberculosis, and yellow fever, are much less likely to be fatal now than they were only a few years ago. Free clinics continue to multiply in our cities, and the poor now get medical care such as even kings could not have had fifty years ago.[1] Thus science (which is nothing but the patient study of nature), together with democracy (which has no meaning if it is not humanitarian), have outmagicked magic.

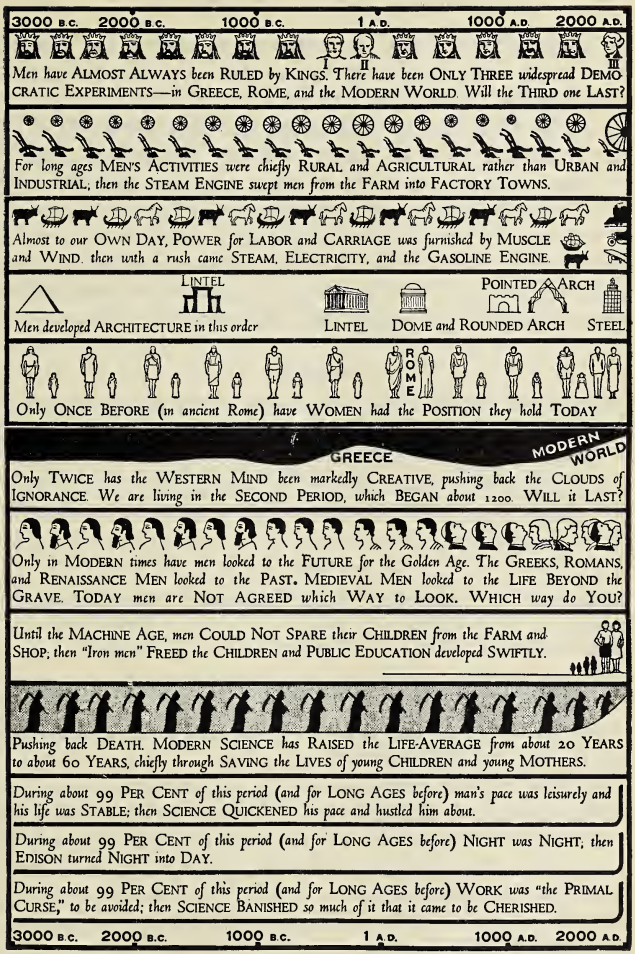
Heroes for Humanity. From the ranks of the medical scientists has come a new type of hero and nobleman, risking a martyr's death to learn the secrets of human suffering. They come from all nations and thus proclaim anew that intelligence and good will are no one people's monopoly.

Shadows. If we could call up some great-grandfather of ours who had lived under the old régime and tell him the story that has barely been touched on in the preceding pages, he would marvel at our tale. So much drudgery gone, so much pain wiped out! So many opportunities to live a full, rich life! Surely, he would say, our world must be a world made up only of happy, contented people.

Then we should have to tell him that we had shown him only the high lights. We should have to add that our world had just come out of the most terrible war known to history, which left it burdened with war debts about which we should probably be hearing all our lives and which disorganized our whole economic life so completely that vast numbers of men who wanted to work couldn't find work to do, with the result that millions of men, women, and children were living in poverty and distress.

How did all these shadows get into the picture? We shall try to shed some light on this question in the following chapters. It might be worth while, however, to say here that you already have the key to the answer. You know, for example, that chloroform is useful to doctors, but so it is

[1] See page 453 (Prince Charles and Erasmus).



Some HISTORICAL THREADS *in* PICTURE

Note the many striking changes since about 1800 A. D.

to bank robbers; that an airplane is useful for carrying food to a famine-stricken town, but so it is for carrying poison bombs with which to wipe out a town; and so on. In other words, great inventions and discoveries in themselves do not mean progress. *Whether they bring happiness or misery depends upon how they are used.* And the secret of all the shadows in the picture lies in the fact that the discoveries of the last hundred years, marvelous as they were, left men much as they had been, each seeking what he thought would bring happiness to himself without bothering much about the effect this might have on others.

Readings

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Some Key Words

automobile	**Lindbergh**	**Negro "spirituals"**	**Mary Wollstonecraft**
airplane	**Edison**	**jazz**	**Marie Curie**
Wright brothers	**radio**	**"movie"**	**Damrosch**

Questions

Section 1. What were some of the main steps which transformed Europe into a machine world?

Section 2. What new opportunities were there for cultural development for the common man? What new evidence does this chapter offer of the fact that no nation has a monopoly in culture?

Section 3. Do you agree with the remarks made about the influence of the "movie"?

Section 4. What are some of the landmarks in the history of "woman's rights"?

Section 5. What were some of the advances made in medicine? What in general was the basic cause of the shadows in the picture?

CHAPTER LIII · Disclosing Some Problems of the Machine Age

1. Every Man for Himself

Conflicting Tendencies. During the nineteenth century the various peoples of Europe became more conscious than ever before of the fact that they belonged to distinct national groups, and each national group sought to further its own interests without regard to the interests of the other groups. Likewise, within each national group men became more conscious of themselves as individuals, and each sought to further his own interests without regard to the interests of others. There was thus little coöperation either among the nations or among the individuals within the nations; on the contrary, within the nations there developed a good deal of friction between employees and employers over the question of wages and working conditions, and among the nations there developed a rivalry for colonies and markets.

At the same time the development of the factory system tended to make employers and employees dependent upon each other, and the development of the railroad, steamboat, cable, and other means of rapid transportation and communication tended to pull the various nations of the world closer together than they had ever been. There were thus two sets of forces at work, one tending to hinder unified action and the other tending to further it. These forces often came into conflict and resulted in wars or threats of war between nations; within nations they resulted in strikes, which sometimes developed into fair-sized civil wars. Looking back, we can see that there was woefully lacking anything like an intelligent plan; but before we condemn the men of the nineteenth century for not having made such a

plan, we ought to realize that the situation was a very difficult one.

The Old Order Disturbed. About 1700 the economic situation in Europe was fairly stable and had been so for a long time. Each national region knew pretty well what it could raise or manufacture, and it had known this for a long time. The same thing was true inside the national areas. Then England upset the existing order by developing textile machinery, run first by water power and then by steam. This development had a double effect, internal and external. Internally it shifted the mass of workers from the south and east of England to the northwest, where the mountains supplied water power and coal and iron. Besides shifting the workers from the south and east to the northwest, it took them out of small towns and villages and crowded them into huge, hastily built factory towns. Externally the new development brought English textiles, which could now be manufactured more cheaply than before, into greater competition than heretofore with textiles made in other parts of Europe. The same thing was true of other commodities, such as shoes, hats, cutlery, and so on, as these came to be manufactured under the factory system.

The Process is still Going On. If England had been the only place to have the factory system, the world would probably soon have adjusted itself to the new state of affairs. But there was water power in France, Germany, the United States, and elsewhere; also iron for making machinery, and coal for making steam. Moreover, England could not keep other peoples from learning how her machinery was made or from inventing newer and better machines. So one after another the various nations of the world became industrialized; that is to say, they built factories in which the new forms of power and machinery were used. Herein lay one reason why it was difficult for the nineteenth-century statesmen to plan. Since each nation was politically independent, it was free to become industrialized if it wished to do so. And as each nation became

industrialized, it entered into competition with those that were so already and hence disturbed the whole economic system.

Changes you may see in your Time. The process is far from complete even today. You will probably live to see several large regions become industrialized that are not so now, for example, China and parts of Africa and South America in which there are vast supplies of water power with which to generate electricity. No doubt sometime the world will learn which the best places are in which to raise or manufacture this or that commodity, and then it may have something like the economic stability that western Europe had a few hundred years ago; but we shall probably all be dead long before that happens.

Perhaps enough has been said to show you some of the difficulties that stood in the way of an intelligent planning of the business life of the nineteenth century and to convince you that there will still be plenty of chances for your generation to plan an intelligent economic order if your generation is inclined to do so. Now we shall consider briefly how the men of the nineteenth century handled some of the economic problems within their national boundaries, chief of which was the problem of capital and labor, that is, to say, the problem of the relations of employer and employee.

The Dead Hand of the Past. When trade and industry were revived in the later Middle Ages, they came to be regulated, often very minutely, by the town guilds; and as national states developed, the system of regulation continued, only now the rules were made by the central authorities rather than by the individual towns.

As long as the old business methods prevailed, the system of governmental regulation worked fairly well; but when, as a result of increased over-sea trade and of eighteenth-century inventions, new business methods came in and business operations were conducted on a much larger scale than ever before, merchants and manufacturers found themselves hampered by

it. It was almost impossible for them to strike out along new lines without running up against some restriction or other and getting involved in all sorts of red tape. They therefore began to work for the abolition of government control of business, and they found an ally in a place where you would hardly think to find one, namely, in the teachings of the great mathematician Newton.

Freed by a Scientist's Theory. We saw that Newton had convinced the learned world that our universe worked according to certain definite laws, which were never interfered with by an outside force, and that this universe was a wonderfully harmonious place. When in the later eighteenth century certain learned men turned their attention to the business world, they proclaimed that it too was governed by certain laws and that if it were not interfered with by outside forces (meaning, of course, the government), it would be as wonderfully harmonious as the universe. They therefore argued that government ought to adopt a hands-off policy toward business and give it a free hand.

These men were the founders of a branch of learning which since then has become very prominent in the Western world — economics. The policy they advocated was called *laissez faire*,[1] a French phrase meaning "give a free hand" or "hands off."

Big Profits. In time, the business men had their way; and the results were all that they could have hoped for, especially in England, where the Industrial Revolution had made its start. Production was enormously stimulated, and wealth poured into their laps.

But poorly Distributed. But too much of the wealth stayed in their laps. While they lived in luxury the multitude of slaving men, women, and children who produced this wealth lived in squalor in hastily built factory-town tenements. It was not long, therefore, before it became obvious that a government could go too far in taking its hands off business, that

[1] lĕ′sā fâr.

English Children *and their Cruel* Factory Bosses

By Cruikshank

there was a point where the gain to the State was more than offset by the loss. Champions of the workers appeared, declaring that the purpose of the State was not to provide wealth for the few but to provide the highest possible level of well-being for the many, and urging that the State interfere once more in business affairs.

Lots of Misery. Before much was done, however, more than one generation had come and gone, dragging out a weary existence under the new conditions of life. Imagine what it must have been like for men who once had lived an outdoor life, doing a variety of things on their bits of land, to be forced now to spend all their days in dark, damp mines or in poorly lighted and ventilated factories, doing one monotonous job over and over.

The worst of it was that not all the workers were men. Women and children worked, too, both in mine and factory. The hours were cruelly long. Boys and girls no older than

Women in Coal Mines

you had already had six or eight years of factory life, working from sunrise to sunset. By fifteen they were already old, with all the joy of life squeezed out of them, never having known what happiness youth could bring. Never had there been greater misery among people in a Christian land.

Unsung Heroes. Such were the conditions which the new Machine Age brought to England during the Napoleonic era and long after. Under such conditions was produced much of the wealth which enabled England to overthrow Napoleon. The workers were not counted among the heroes and heroines of the war, but we can see now that they contributed as much to the final victory as Wellington's soldiers and Nelson's sailors did, and they suffered a lot more.

The Problem was New. The governing classes in England were no more heartless than the governing classes elsewhere. Conditions in factories and mines in many other countries, including our own, were wretched enough in the beginning. If they were worst of all in England, it was because the changes came rapidly there and came there first. The English people had no other people's experience to draw on; they had to solve the problems from the ground up.

Beginning to deal with the Problem. Presently the public conscience became aroused, and Parliament was forced to take action. The first important measure was the Factory Act.

of 1833. See what you think of its provisions: If you had been living then, you would not have been allowed to work until you were nine years old, but between the ages of nine and twelve you could have worked eight hours a day and then have had two hours of school. (How much should you learn in school after you had worked eight hours in a factory?) Then, until you were eighteen, you could have worked ten hours, and after that, if you were a man, you could have worked as long as your employer could make you.[1]

This wasn't very much, but it was a start. Even so, many factory-owners objected because they now had to employ more grown persons, whose wages were higher than children's. But presently they found this paid on account of the better quality of the work done by the grown-ups.

Progress made Slowly. Thus the British government intervened on behalf of the working classes, and it has done so more and more down to the present day. The same became true of the governments in other states as the Machine Age spread over Europe. But changes were made slowly and grudgingly because of the selfishness of factory-owners, who often controlled the governments, and most of all because of their blindness to what was taking place within their nation and in the world at large.

2. A New Interdependence

The Disappearing Individual. The French Revolution with its Declaration of the Rights of Man had got men into the habit of thinking in terms of an individual who was free to order his life almost as he chose, very much as our early pioneers had done. But as a matter of fact, as Europe became more and more industrialized, the individual tended to disappear more and more in the group. For example, as men were drawn into factory towns, they found there infinitely less chance of acting as free individuals than when

[1] Women's work in factories was limited to ten hours.

they had lived out in the country. Every moment of their waking hours was influenced by what someone else was doing, to a degree unknown in earlier ages. They did not raise their food or often even prepare it, but bought it "ready to serve" at the shops. In the factory their time was not their own: they worked according to bells or whistles. Whether or not there was anything for them to do depended on matters entirely beyond their control.

All Part of a Whole. In like manner the whole world was becoming interdependent. An example from a later period will illustrate how various parts of the world were becoming interlocked. The poverty caused by the Russian Revolution of 1917 cut down the Russian consumption of China tea, which cut down Chinese consumption of British manufactures, which cut down British consumption of Australian meat, which cut down Australian consumption of American radios and phonographs, and so on. Each of these "cut downs," of course, involved a decrease in the demand for workers and emphasized the fact that men the world over had come to be bound together into a single group.

Workers' Groups. The increased interdependence of men was borne in upon the workers through the crowded and wretched conditions under which they lived and worked, and they began to organize themselves into groups called trade-unions, in order to bargain more effectively with their employers. Their demands were, in the main, three: shorter hours, a living wage, and better conditions under which to work.

Socialism. Various plans were proposed for bringing a happier lot to the workers, such as Robert Owen's communist plan, where everything was to be owned in common, and Louis Blanc's plan for workshops owned by the State. The most widely favored plan, however, was that of Karl Marx (a German of Jewish parentage), which is called Socialism.

The heart of the Marxian teaching is that the State should take from private owners the factories, mines, railroads, and

land and make them the common property of the people as a whole. Note that Marx did not aim to abolish *all* private ownership of property, but only private ownership of what are called the means of production.

Socialism in Germany. The Socialists, as Marx's followers were called, grew in numbers most rapidly in Germany, where they alarmed the governing classes with talk of revolution. This enabled Bismarck to pass stringent laws against them (1878), and many of their leaders were driven into exile. However, in order to counteract their influence Bismarck himself put through a program of social legislation which included much that the workers had asked for. Labor exchanges were established to help men to find employment, and a national system of insurance made provision for them in case of accidents, illness, or when they became too old to work.

Socialism in Great Britain. Meanwhile the teachings of Marx had spread all over Europe; and as they spread they were modified. Marx had predicted the early collapse of capitalism, but, in spite of this prediction, capitalism grew stronger and stronger. Socialists, therefore, began to look for changes in the social order through peaceful evolution rather than through bloody revolution. They sought to make the general public see the reasonableness of their demands and to win these demands by the ballot. This was especially true in Great Britain, where the growth of the Labor party led Parliament to carry through a series of laws providing for old-age pensions and for insurance against sickness and unemployment (1906–1911).[1]

[1] Up to that time England had had for the most part only two parties: first the Whigs and Tories and then from about the middle of the nineteenth century, Liberals and Conservatives. This was in marked contrast to the situation on the Continent, where parliaments were (and still are) often made up of six or more groups. These form coalitions, or alliances, with one another until one group gets a majority and so can take charge of the government. This system is much less stable than the two-party system because if any one group breaks away from the coalition and votes with the opposition, it can generally upset the government.

A Persistent Problem. Throughout the later nineteenth and the early twentieth century the lot of the working classes of Europe, except in Russia, was progressively improved, though not so rapidly as the workers desired. Then came the World War (1914–1918), which destroyed billions of dollars' worth of property and left Europe impoverished and staggering under the burden of huge war debts. Her people could no longer buy as they had bought before the war; so millions of men who had left the factory to join the army found no jobs waiting for them when they were demobilized. Europe is now trying to get back on its feet but is finding it anything but an easy thing to do. Meanwhile the problem of capital and labor is far from having reached a satisfactory solution.

That problem is not quite the same as it was even a few years ago. Then the workers demanded higher wages, shorter hours, and better working conditions. The last two demands have been largely met, through improved machinery and governmental regulation. What the worker is chiefly concerned about today is a steady job. How this can be provided for him when improved machinery is continuously making it more and more difficult to find anything for him to do is a problem which your generation will in all likelihood still have on its hands.

The Situation in Russia. In dealing with the problem of capital and labor, your generation will have an experience to go on that your father's generation does not have. You will know better than we do now whether the great economic experiment going on in Russia is likely to be successful or not.

The Russian workers of the nineteenth century, whether in factory or on farm, did not share in the general improvement that took place among the workers in western Europe. They lived and labored under wretched conditions. Uprisings were frequent, but they were put down with terrible severity. Finally, however, they became so serious that the Czar heeded the demands of the reformers and established a representative assembly (the Duma, 1905). Even so, there was no sincere

desire on the part of the controlling nobles to make reforms, and by using their influence in the elections they soon got a Duma that did only what they wanted it to do. Thus they managed to stay in control for a while longer. Through an elaborate system of spies they sought out those with liberal ideas and punished them ruthlessly.

The Reckoning. Then the World War came (1914), and the Russian people responded to the appeal of the Czar to be loyal. But presently the terrible mismanagement of the war, which brought great and needless suffering to the troops, brought on a revolution that swept away the old autocratic system of the Czars (1917) and substituted for it a system controlled by the workers' party, called the Communist party. We shall speak of Communist Russia again (p. 816).

Now we shall take up the expansion of Europe in the nineteenth century. It was closely related to the industrial development, for Asia and Africa supplied markets in which a considerable part of European manufactures was sold and where necessary raw materials were bought.

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Some Key Words

laissez faire	trade-union
Socialism	Duma
Factory Act of 1833	Karl Marx
Labor party	Communist

Questions

SECTION 1. What conflicting economic and social tendencies were there in the nineteenth century? How did England disturb the existing economic order? Has the economic order settled down yet? Why? How did Newton the theorist help the business man? Why did not the great increase in wealth prove a blessing to Englishmen in general? What "unsung heroes" were there in the wars against Napoleon? What do you think of the Factory Act of 1833? Why did the measures to improve the condition of the workers come so slowly?

SECTION 2. What idea drawn from the French Revolution no longer fitted conditions in the lands that were becoming industrialized? What were Marx's teachings with regard to private property? From whom did the German workers get important social legislation? Do you think they would have got it if it had not been for Socialist agitation? What is the Socialist party in Great Britain called? How did the Socialists change their idea as to how changes in the social order were to come? How have the demands of the workers changed in recent years? What economic experiment is being tried in Russia today? What will the next chapter deal with?

Things to Do

1. Continue your time chart.

2. It is a common saying that "the radical of one generation is the conservative of the next."

(*a*) Ask your parents if there are any things which they think it proper for you to do but which their parents (your grandparents) thought it improper for them to do. (*b*) See if there are any generally accepted ideas of today which in your parents' grandparents' days were frowned upon as "socialistic."

3. It has been said that British Conservatives stand for measures which in America are regarded as being very radical. See if you can find out whether this statement is true or false.

4. It has been said that the Socialist party would poll a much larger vote if it changed its name, because many people who like what the party stands for associate that party with the use of violence. Do you think this is true?

5. Take any picture and make it reveal its Living Past (p. 11).

CHAPTER LIV · Following Europeans about during a New Era of Expansion

1. Africa

A Barren Period in Colonial Expansion. We saw that in the seventeenth century England, France, and Holland had made great inroads into the colonial monopoly which Spain and Portugal had established. Then for a period of about one hundred and fifty years there was a great slump in colonial development except on the part of England. The Dutch continued to hold, as they still do, the islands to the southeast of Asia, and the Portuguese held Brazil until 1822. France lost most of her colonial empire in the eighteenth century to England, and Spain lost most of her American possessions through revolution early in the nineteenth century.

England alone continued to add to her colonial possessions. Soon after the Seven Years' War she began to take an active interest in Australia, and after the Napoleonic wars she got Ceylon and the Dutch colony in South Africa. Meanwhile she had been spreading her influence in India.

Machines and Colonies. This was the situation when Europe entered upon a second period of colonial expansion. It was brought about by a number of factors, chief of which were those that grew out of the Industrial Revolution. (1) When the industrialized nations of Europe began to produce more goods than they could sell at home, they had to find markets for their surplus products abroad. (2) When these nations began to consume more raw materials than they produced at home, they had to find supplies of raw materials elsewhere. These two needs were largely responsible for the carving up of Africa and the increased interference of Europe in the affairs of Asia. The rest of the world, of course, had been appro-

priated by western Europeans. Australia and New Zealand belonged to England, and there was no unclaimed land in America, as President Monroe had made clear in his message to Congress as early as 1823.

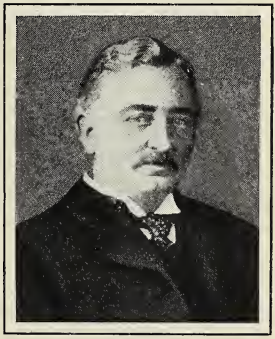
Plenty of Open Spaces in Africa. When in the latter part of the nineteenth century the rush for colonies began, the situation in Africa was as follows: Egypt, though a part of the Turkish Empire, was practically independent of Turkey and under the control of England. The ruler of Egypt, the Khedive, had borrowed huge sums from England and other European countries, and in order to make sure that the interest would be paid on the loans, England was given control of Egypt's finances. Early in the 80's she became practically ruler of the land.

At the other end of the African continent England held Cape Colony, which she had captured from the Dutch in 1805. The only other European country with important holdings in Africa was France, who had conquered Algiers in 1830 and Tunis in 1881.

Quickly Taken Up. Within thirty years almost all the rest of that vast continent was appropriated by western Europe. The chief holders were the ones who had got there first, namely, England and France. These two powers nearly came to blows because England wanted to build up an Anglo-African empire extending north and south from the Cape of Good Hope to Cairo, and France wanted to build a Franco-African empire extending east and west from the mouth of the Congo to the Gulf of Aden. However, in 1904 the two powers came to an understanding. France agreed to give up her plans for an east-and-west empire and not to oppose England in Egypt, while England agreed to give France a free hand in Morocco, in northwest Africa. This agreement marked the beginning of the *Entente Cordiale*,[1] or "Cordial Understanding," between the two countries, which grew in strength as the years went by.

[1] äN täNt' kōr dyàl'.

Morocco. France acted promptly on the new agreement, but found herself blocked by Germany (1905), who suddenly appeared as the friend of Morocco. Backed by England, France took a firm stand, and in 1911 she and Germany came to a settlement. Germany was given part of the French Congo and withdrew her opposition to France's plans for getting control of Morocco.



CECIL RHODES

A British empire-builder and promoter of Anglo-American understanding (see footnote)

The Boer War. Meanwhile England had had trouble with the Boers, as the South-African Dutch were called. These people had moved north from Cape Colony and had established two republics — the Transvaal and the Orange Free State. After a hard-fought war (1899–1902) the Boers were conquered, but they were treated generously and soon were granted representative assemblies. In 1910 the four British colonies in South Africa were organized into the Union of South Africa.[1]

Huge Holdings. Besides England and France, the other countries to get large holdings in Africa were Germany, Portugal, Italy, and Belgium. When the World War broke out (1914), each of these four possessed an area about a third the size of the United States, while France and England each held an area larger than that of the United States (see colored map No. II at the end of the book).

[1] In British South Africa are the greatest diamond mines in the world. A link between that region and the United States and Canada was established by the British miner and statesman Cecil Rhodes, who had made a huge fortune in diamond-mining. He bequeathed most of his fortune to the establishment of scholarships in Oxford University for students from the British dominions (60), Germany (15), and the United States (96). The scholarships run for three years and carry an annual stipend of about $2000. Do you know any Rhodes scholars?

2. India

A Harder Problem. It was a comparatively simple matter for Europe to take possession of Africa. Much of the north of that continent was a desert, and the central part was inhabited by uncivilized peoples who could not successfully resist the advance of the white man. The situation in Asia, however, was quite different, for Asia was more densely populated than Africa and had an advanced civilization, which was already old when our European ancestors were still barbarians.[1]

A Great Trading Company. European penetration had begun almost four hundred years before, when soon after Da Gama's voyage (1498) the Portuguese got control of the Spice Islands. We have already seen that these islands passed to the Dutch in the seventeenth century and that, after Clive's victories in India, England, through her East India Company, became the dominant European power there. After Clive's time the company spread its control over all India and beyond. This, however, was not done without many a hard-fought war.

A New Royal Title. In 1857, just one hundred years after Clive's victory at Plassey (p. 580), a serious rebellion, called the Sepoy Mutiny, broke out. After the rebellion was suppressed, the possessions of the East India Company passed to the British crown, and Parliament bestowed upon Queen Victoria a new title, "Empress of India" (1876).

In Disunion there is no Strength. There were (and still are) native princes in large parts of India, but they were under British control. Taken all together, India presented the extraordinary picture of a population three times as great as that of the United States being controlled by a population less than a quarter of that of the United States and living nine thousand miles away from England. What made this possible was the lack of unity. The Indians had no common

[1] See colored map No. V for this and following sections.

language or religion or culture. About two hundred millions were Hindus, divided into a great number of distinct social classes, or castes, which kept rigidly apart. About sixty millions were Mohammedans. Besides these there were a number of smaller religious groups, of which the main ones were the Buddhists and the Christians.

Western Innovations. The British brought in western-European ways. Through improved transportation (railroads and highways) and improved agricultural methods they sought to wipe out the scourge of famine which frequently swept over large areas. They sought to improve the administration of justice, and they did something to develop a system of education.

Big Profits. If all the British innovations had been of this character, all might have been well, but the British were in India primarily for their own sake and not for the sake of the Indians. The latter bought vast quantities of British manufactures and supplied vast quantities of raw materials and manufactured goods, which the British sold elsewhere. That the British found it profitable may be judged by the fact that they stayed. That the Indians were not entirely satisfied with their rule may be judged by the fact that there has always been unrest in India. We shall speak of the situation in India again. Here we shall note only one point, which applies not only to India but to other regions in Asia and Africa where the western European has entered.

It was Bound to Happen. Wherever the western European went, western-European ideas went with him — all of them. He could not take some and leave the others at home. He could not, for example, take his economic ideas with him and leave his political ideas behind. The latter followed him inevitably. So it was only a matter of time when the conquered peoples should come to know not only western-European business methods but also western-European ideas of nationalism. When that time came they began to grow more and more conscious of themselves as a distinct people, with a his-

tory and a distinct culture which they wished to preserve (just as Europeans do), and then they began to ask, "By what right are these foreigners here?"

3. China and Japan

Taking the European down a Peg. From India British merchants smuggled opium into China. Here was another civilization which most Europeans failed to understand. They still do. They regarded China very much as the American pioneers regarded the West — as a place to exploit. There was one great difference, however, between the two regions; for whereas the American West held only a small number of Indians, whose culture was primitive, China held a vast population with an ancient advanced culture. How the Chinese regarded the Europeans is shown by the reply of the Emperor Chien Lung when the British tried to establish trade relations:

> If you assert that your reverence of our Celestial Dynasty fills you with a desire to acquire our civilization, our ceremonies and code of laws differ so completely from your own that, even if your Envoy were able to acquire the rudiments of our civilization, you could not possibly transplant our manners and customs to your alien soil. Therefore, however adept the Envoy might become, nothing would be gained thereby.
>
> Swaying the wide world, I have but one aim in view, namely, to maintain a perfect governance and to fulfill the duties of the State; strange and costly objects do not interest me. I have no use for your country's manufactures. It behooves you, O King, to respect my sentiments and to display even greater devotion and loyalty in future, so that, by perpetual submission to our Throne, you may secure peace and prosperity for your country hereafter.
>
> Our Celestial Empire possesses all things in prolific abundance and lacks no product within its own borders. There is therefore no need to import the manufacture of outside barbarians in exchange for our own produce.[1]

[1] John Langdon-Davies, *The New Age of Faith*, pp. 113–114. Permission of the Viking Press.

You and most other Westerners will probably smile at Chien Lung's claims, but a contemporary philosopher who knows China (Bertrand Russell) has declared that "no one understands China until this document ceases to be absurd."

Emperor CHIEN LUNG [1]

He was satisfied with things as they were

Opened by Opium. When Chinese officials tried to prevent the pernicious opium trade, the British declared war (1840). They captured a number of the cities on the coast without much difficulty, and after two years the Chinese made peace. Britain received the island of Hong Kong, and five ports were opened to her traders. Within a few years other foreigners were allowed to settle in these five "treaty ports." Thus as a result of the Opium War the door which China had for hundreds of years closed upon the "barbarians" and "foreign devils" of Europe was forcibly opened.

An Old Compromise. A second war (1856–1860), in which France joined Britain, grew out of an insult to the British flag and the murder of a French missionary. This resulted in the opening of six more ports to the "barbarians," through which as odd a combination as one could well imagine was allowed to enter into the interior of China — opium and Christian missionaries! The European statesmen who were responsible for this settlement were not trying to be funny, though you might be pardoned for thinking that they were. They were merely making what is the oldest compromise in

[1] From Sir George Staunton's *Lord Macartney's Embassy to China.*

Can You DATE *this Picture?*

Japan first modeled her army on the French army; later, on the German army. (After a contemporary print from Hammerton, *The Universal History of the World*)

history, and one which almost all of us make now and then, the compromise between God and Mammon. Like other institutions set up by man, European imperialism had its selfish side and its altruistic side. On the one hand, there were those who wanted to make money out of the "backward" regions of the world; on the other hand, there were those who wanted to give the benefits of what they regarded as their superior civilization to these regions. And since neither would withdraw in favor of the other, the statesmen let them both go in.

Opened by United States Guns. To the northeast of China there was another people who, like the Chinese, had an old civilization of which they were very proud and who looked with scorn on the upstarts from the West. These were the Japanese. Shortly before the second Chinese war Commodore Perry had induced them by a display of force to open up two ports where ships of the United States might put in for supplies when in distress (1854). Soon after, Americans and other peoples were permitted to reside in Nagasaki and Yokohama and to engage in trade.

Quick at Sizing Up. The reaction of the Japanese to the situation was in marked contrast to that of the Chinese. They recognized that a new age had begun for Asia, so they set to work to take over all those elements of European civili-

zation which were necessary to enable them to keep their place in the world. They remodeled their government and laws and army on European patterns. They also introduced the factory system and built railroads and steamships. Soon they were competing in the markets of the world with Europeans.

Emperor MUTSUHITO

A Progressive Leader. Much of their success was due to the energy and the farsightedness of the Mikado (emperor) Mutsuhito.[1] He was hospitable to foreigners and foreign ideas. He sent commissions abroad to study Western institutions and introduced those which he thought suitable for Japan as rapidly as seemed advisable. With the consent of the nobles he abolished feudalism (1871), thereby wiping out serfdom and strengthening the power of the central government. In 1889 a constitution was granted, which gave the vote to the middle and upper classes and which provided for a parliament and cabinet. The cabinet, however, is responsible to the emperor and not to parliament, and the army and navy are less under parliamentary control than is customary in Europe.

An Apt Pupil. What progress Japan had made was shown in 1894–1895, when in her attempt to get control of Korea (Chosen) she came to blows with China. Japan won every battle and forced China not only to give her a free hand in Korea but also to give up some territory near by.

Europe becomes Active in China. Japan's success alarmed not only the Chinese but the western-European powers as well,

[1] mōōt′ sōō hē′tō.

and the latter forced her to give back part of her gains. Then these powers proceeded to carve out "spheres of influence" in China, wherein their own capitalists were to have the monopoly of building railroads, opening up mines, and engaging in other large-scale business enterprises. The United States tried to counteract this policy by advocating that China should be open on equal terms to business men of all countries. This "open door" policy, however, met with little success.

HSUAN TUNG, *the Last Manchu* EMPEROR

He ascended the throne in 1908 (aged 2) and abdicated in 1912, and probably hadn't any idea that he ever did either. In 1932 the Japanese made him ruler of Manchukuo, and in 1934 he became emperor, taking the name Kang Teh. (From *China under the Empress Dowager*. Reproduced by permission of the authors, J. O. P. Bland and E. T. Backhouse)

A Chinese Reaction. Meanwhile a hatred of foreigners was smoldering in the breasts of many Chinese, and in 1900 an attempt was made, by patriotic bands known as the "Boxers," to drive them out. The uprising was put down ruthlessly by the foreign powers, and China had to pay heavily in money and privileges. The United States gave up part of her share of the indemnity, with the provision that it be used for educating Chinese students in American colleges and for founding a national university in China.

A Surprising Victory. In 1904–1905 Japan and Russia went to war over Korea (Chosen) and Manchuria. Japan was as decisively victorious as she had been ten years before over China. Korea and southern Manchuria were now a Japanese

sphere of influence, and Japan stood out more than ever as the one Asiatic nation that was a world power.

China falls into Confusion. The remarkable exploits of the Japanese finally induced the Chinese emperor to embark upon a policy of Europeanization. Before the movement had gone very far, however, a revolution was started by a group of Chinese republicans (1911). Since then China has been in constant turmoil. As far as the outer world is concerned, China is a republic with a capital at Nanking; but large parts of the republic are controlled by contending generals who, to all intents and purposes, are independent rulers. It will probably be many years before she settles down as a peaceful member of the family of nations.

4. Persia and Turkey

Russia in Asia. Russia's vast possessions in Asia stretched along the northern border of China and reached from the Caspian to the Pacific. Her power of expansion seemed limitless. Her progress toward India caused England to form Afghanistan and Tibet into buffer states between India and Russia, and, since she could not keep Russia entirely out of Persia, she arranged for a partition of that kingdom.

The Partition of Persia. Persia was divided into three parts (1907). The northern part became a Russian sphere of influence, the southeastern part became a British sphere, and the middle part was left under the control of the Persian Shah, or king. Meanwhile Western ideas of constitutional government had come in, and the Shah was persuaded to grant reforms; but these reforms, together with Russia's desire to keep Persia weak, merely added to the confusion.

Turkish Asia. West of Persia stretched the Turkish Empire, including Babylonia, one of the first cradles of civilization, as well as Asia Minor, Syria, Palestine, and the western coast of Arabia. This region had for ages been one of the richest in the world, but Turkish rule had been as a blight

on the land. It was terribly misgoverned. However, it had great possibilities both on account of its location and on account of its natural resources. (1) A railroad from Europe across the Turkish possessions to the Persian Gulf would tap the resources of India and the Far East. (2) Modern scientific methods of irrigation could make Mesopotamia again a great granary, and modern methods of business applied to the oil and mineral resources would yield great returns.

German business men saw these possibilities, and early in the twentieth century they got a concession (that is, permission) to build a railroad across Turkey.[1] The plan, though first approved by the British, was later opposed by them and also by the Russians, neither of whom wanted a powerful third party in that region. The attempt on the part of the Germans to develop Turkish resources, therefore, helped to create an unfriendly atmosphere in Europe, which ultimately brought on the World War.[2]

The Suez Canal. The Turkish possessions included Egypt,[3] and here a great enterprise was undertaken by Europeans early in the second half of the nineteenth century. This was the cutting of a canal across the Isthmus of Suez, thus connecting the Mediterranean Sea and the Red Sea.

De Lesseps. Napoleon I had thought of building such a canal, but it was not until the reign of his nephew Napoleon III that the project was actually accomplished. The moving spirit in the enterprise was a French engineer named Ferdinand de Lesseps. Work was begun in 1859 and completed ten years later.[4]

[1] The Germans planned to link up Germany and Turkey by the so-called Berlin-to-Bagdad Railway.

[2] Two regions in Asia remain to be mentioned, Siam and Indo-China. The latter was a French possession, parts of it having been so since the time of Napoleon III. Siam very early adopted European ways and has managed to maintain itself as an independent state.

[3] Turkey's control over Egypt was very slight.

[4] De Lesseps tried to build a Panama Canal, 1881.

The Ditch *that Opened a* New Era *for an* Old Sea

A New Era for an Old Sea. The year 1869, therefore, is an important one in the history of the Mediterranean Sea. It marked the end of the chapter which began in 1498, when Vasco da Gama found the water route to India. Now the Mediterranean began to resume the position it had had all through the ancient and medieval periods as the link between the Far East and Europe. The voyage from western Europe to India was cut down three quarters (from three months to three weeks). England profited most by the canal on account of her Far Eastern trade.

5. American Expansion

On Land and Sea. While Europe was expanding, the United States was doing the same thing; but whereas Europe expanded oversea, all the new possessions of the United States until 1890 were in North America, and until 1867 they were contiguous. In that year (1867) she completed her North

American possessions by the purchase of Alaska from Russia. Meanwhile western Canada had been partially settled and organized into provinces, and in 1867 all the Canadian provinces except Newfoundland were organized into the Dominion of Canada, with a capital at Ottawa.[1]

The over-sea expansion of the United States began in 1898 with the annexation of the Hawaiian Islands. Not long after, as a result of the brief Spanish-American War (1898), she acquired Puerto Rico and the Philippines, and in 1917 she acquired the Virgin Islands by purchase from Denmark.

Meanwhile she had built a canal across the Isthmus of Panama (1904–1914) and thereby greatly shortened the water route from New York to San Francisco and to the Far East.

America faces Both Ways. Trade between America and Asia by way of the Pacific now began to increase rapidly. Until the opening of the canal America had faced eastward, and China and Japan had faced westward, each, therefore, turning its back on the Pacific. Now, however, all three look toward the Pacific; the two Eastern countries and the United States face each other. The twentieth century, therefore, is likely to see a tremendous development in transpacific trade and consequently a great growth in the importance of the American states along the Pacific.

"Bearing the White Man's Burden." In all this European expansion into Asia and Africa there was a good deal of altruism. Many of your parents and grandparents will tell you how they contributed to mission funds for the "heathen Chinee" or the "little black brother" in Africa. Many noble Catholic and Protestant missionaries from this land and from Europe sought to spread the Gospel, and many high-minded laymen, as colonial governors and judges, sought to carry the blessings

[1] The Dominion has a British governor-general, whose relation to the Canadian parliament is much like that of the king to the British parliament. Canada is to all intents and purposes an independent state. She has a diplomatic representative at Washington.

of Western civilization to the farthest corners of the earth. That was called "bearing the white man's burden," and there was a great deal of sincerity and honest endeavor in it.

Bearing the White Man. But there was also a great deal of selfishness in it and cruel exploitation, and early in the history of the colonizing movement the natives of these exploited lands, whether brown or black or yellow, became only too well aware of the fact that, far from the white man's bearing them as a burden, they were bearing the white man. About the best that can be said for the European colonizers is that they did not exploit the Asiatics and Africans any worse than the European factory-owners and mine-owners exploited the men, women, and children of their own race. That, however, was small comfort to the natives of Asia and Africa. Today in those regions the ideas of nationality and the rights of man are spreading more and more. What the outcome will be, you can tell as well as anyone else.

The Situation in 1914. In some instances we have run beyond the year 1914, when the World War began; so it may be well to point out that the situation in 1914, as far as the problem of expansion is concerned, was as follows: (1) England and France had been in accord for some years; (2) England and Russia, long suspicious of each other, had been drawn together by Germany's plan for a railroad across Turkey; (3) Germany, having entered the race for colonies late in the day, had comparatively few holdings and not very good ones at that. But colonies formed only a part of the situation.

In the next chapter we shall take up (1) the problem of "subject nationalities" in Europe and (2) the relations of the leading European states to one another.

Readings

CHEYNEY, *Short History of England*, chap. xx; *Readings*, chap. xx. GIBBONS, *The New Map of Africa*; *The New Map of Asia*. HAYES, *Political and Social History of Modern Europe*, II, chaps. xxvii–xxix. LATOURETTE, K. S., *The Development of China*; *The Development of Japan*. MUIR, R., *The*

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Some Key Words

exploitation	**Entente Cordiale**	**De Lesseps**	**Mikado**
East India Company	**Sepoy Mutiny**	**Cecil Rhodes**	**Morocco**
"treaty ports"	**Boxer Rebellion**	**Hong Kong**	**opium**
"spheres of influence"	**Suez Canal**	**Commodore Perry**	**Korea**
Berlin-to-Bagdad Railway	**buffer state**	**Manchuria**	**Shah**

Questions

SECTION 1. What brought about the second great period of European expansion? When was it? What regions were open for European exploitation? What was the situation in Africa about 1870?

SECTION 2. How did the problem which confronted the Europeans in Asia differ from the problem in Africa? What made it possible for Great Britain to control India?

SECTION 3. What do you think of Emperor Chien Lung's reply? Change the word "manufactures" to "ideas"; now how many more changes are necessary to make this such a reply as England or France or Germany might send today to Soviet Russia?

SECTION 4. What buffer states did Great Britain establish in Asia? Who sought to develop Turkish Asia? What new era opened for the Mediterranean Sea in the nineteenth century?

SECTION 5. How did the expansion of the United States differ from European expansion? Why is the west coast of North America likely to become more important than ever before?

Things to Do

1. Draw a map of Africa showing Europe's possessions in 1914.

2. Prepare an illustrated talk on the "Cape-to-Cairo Railway." (See files of the *National Geographic Magazine*.)

3. Draw a cartoon to show the changes mentioned in the paragraph "America faces Both Ways" (p. 750).

CHAPTER LV · Concerned with Europeans at Home (about 1870-1914)

1. Subject Nationalities

Two Kinds of Problems. While Europe was spreading her influence over the world, she was not at peace with herself. There were serious problems within the states themselves, and there were serious problems having to do with the relations of one state to another. One of the internal problems, the problem of capital and labor, we have already touched upon. Now we shall take up the problem of the subject nationalities.

A Stupid Answer. The new spirit of nationality which was aroused by the French Revolution raised a very important question, namely, What is a nation? But Europe made no intelligent effort to answer that question. The only answer she gave was "Try to win your independence and you'll find out. If you succeed, you're a nation; if you don't, you aren't."

The trouble with this answer was that it did not settle anything, especially because it did not indicate how many times it was worth trying. So those subject peoples who tried and failed — like the Poles, for example — always looked forward to trying again.

The Disturbed Areas. The three areas in which the movement for independence (or self-determination, as it came to be called) was most active in the nineteenth century were Austria-Hungary, Russia, and the Turkish Empire. Almost 60 per cent of the population of Austria-Hungary were subject peoples (Czechoslovaks, 16 per cent; Yugoslavs, 14 per cent; Poles, 9 per cent; Ukrainians, 8 per cent; Rumanians, 6 per cent; and Italians, about 1 per cent). The per-

centage of subject peoples in Russia was smaller than in Austria-Hungary; nevertheless it totaled up to over fifty millions — Ukrainians, Poles, Lithuanians, Finns, and many other nationalities.

Both Austria-Hungary and Russia were able to hold their subject peoples down, but Turkey was not.

Turkey in Europe. We saw (p. 481) that about the year 1500 the Turks were showing great expansive power. They had conquered Constantinople in 1453 and had continued to move westward both in Europe and Africa. In 1571 they had received a serious setback in the Mediterranean at the naval battle of Lepanto, but on the European mainland they had continued to move westward until 1683. In that year they came very near taking Vienna. That was as far west as the Turks got, and Europe thought it was quite far enough.

The Turks Expelled. The Turkish Empire was an autocracy of the Oriental type, which was infinitely worse than the western-European type. Not only had the Sultan power of life and death over his subjects, but he often exercised this right freely and for trivial causes. This was especially true after the empire began to decline in the eighteenth century. In the nineteenth century the government became very inefficient and corrupt. There were grafting officials everywhere, and where these failed to get what they wanted by graft, they used oppression and extortion. Needless to say, the subject peoples were often driven to revolt, and by 1914 Turkey had lost most of her European possessions. There were then four independent Christian states in the Balkans,— Greece, Serbia, Rumania, and Bulgaria, — while most of the remainder of what had once been Turkey's European empire was in the hands of the Russians or the Austrians.

New Balkan Problems. The expulsion of the Turks did not, however, settle the question of self-determination in the Balkans. For example, Serbia was a Yugoslav state, but it included only a fraction of the Yugoslavs. Most of these were under the rule of Austria-Hungary, where they were not much

happier than they had been under Turkish rule. Serbia, therefore, aimed to bring them all together in one large national state. In this she was encouraged by Russia, who posed as the "big brother" of all Slavic peoples. This friendship of Russia for the Serbs caused great alarm in Austria, and, as we shall see (p. 774), it was an important factor in bringing on the World War (1914).

The Balkan States *before the Outbreak of the* World War (1914)

Subject Minorities in Germany. The subject minorities in Germany did not present so serious a problem as in Austria and Russia; nevertheless they produced an element of discord within the State. In the west were the conquered provinces of Alsace-Lorraine, which sought equal rights with other German states; in the northwest were the Danes in Schleswig-Holstein,[1] and in the east were the Poles. Attempts to Germanize the Danes and Poles met with no more success than did the attempts of Russia to Russianize her subject populations.

A Rare Way of Settlement. We have already seen that the Belgians, who had been joined to the Dutch in 1815 without being consulted, gained their independence by the old-fashioned way of fighting for it (1830). In marked contrast was the separation of Norway and Sweden, seventy-five

shlās'vĭk hōl'shtīn.

years later (1905). Norway had been transferred from Danish rule to Swedish rule in 1814 without being consulted. In 1905 her citizens voted to become an independent state, and Sweden accepted the decision. This generous-minded act on the part of Sweden has rarely, if ever, been paralleled in history.

DANIEL O'CONNELL

The famous Irish orator who was largely responsible for the passage of the Catholic Emancipation Act (1829), which admitted Catholics to Parliament

2. IRELAND

The Irish Union. Ireland had been conquered by the English in the Middle Ages, but it had been governed as a separate state and had had a parliament of its own until 1800. The situation, however, was not so satisfactory as that statement might lead one to suppose, for the Irish parliament represented only the Protestants, and they formed but a small part of the population. They were the conqueror class and were of Anglo-Norman stock. The great mass of the Irish were Catholics and were of Celtic stock.

The relations between conqueror and conquered had rarely been good, and they were not improved when in 1800 the parliament in Ireland was induced to abolish itself and to unite Ireland with England in a parliamentary union. The native Irish felt that they were now more than ever under the control of their English conquerors. It is true that after 1829 Catholics could be elected to the Parliament in Westminster, but this did not seem to help matters much because the Irish Catholic members were never more than a small minority.

Illustrated London News

A Common Scene in Ireland during the POTATO FAMINE

In many places burial was more informal because there were not enough coffins

"Absentee Landlords." Most of the Irish were peasants, and they suffered from harsh treatment at the hands of their landlords. The latter were chiefly Englishmen, who lived in England most of the time and regarded their Irish estates chiefly as places from which to get an income. If they had taken an intelligent interest in their tenants instead of being "absentee landlords," the feeling of the peasants toward them would not have become so bitter as it did.

The Potato Famine. In 1845 the Irish suffered from a terrible famine, caused by the ruin of the potato crop, on which the peasants depended for the major portion of their diet. After the famine vast numbers of Irish peasants migrated to America, many taking with them their bitterness toward England.[1]

Home Rule. Those who remained sought to better their lot by demanding home rule, that is, control of Irish affairs

[1] No doubt some of you who read this book are descended from those famine sufferers of the 1840's. If there had been no potato famine, you might now be living in the old Emerald Isle.

through an Irish parliament. Agitation for home rule kept the land in a turmoil for many years. A settlement had almost been reached by 1914, but the World War caused it to be postponed several years.

IRELAND *Today*

An Endless Problem. The situation in Ireland illustrates well the difficulties which are tied up with the question of self-determination everywhere. When Ireland was a part of the joint kingdom of Great Britain and Ireland, the Irish were clearly in the minority in Parliament and were ruled by the Anglo-Scotch majority. Under such circumstances it seemed reasonable that the Irish should have asked for home rule. But if this were granted, it would create another minority problem; for there were many Protestants in Ireland, especially in Ulster in the northeast, and these would now be ruled by the Catholic majority. Would it not be reasonable now for the Protestants in Ulster to demand that there should be home rule for Ulster?

But not everyone in Ulster was a Protestant; many Ulsterites were Catholics. Would you grant the Catholic Ulsterites a sort of home rule within Ulster? If so, how far would you carry the process?

Where the Irish Stopped. We shall complete our brief account of Ireland by saying here that when in 1922 Britain granted home rule, Protestant Ulster broke away from the rest of the island and retained its connection with Britain. Ireland, therefore, is divided into two parts, the Irish Free

State and Northern Ireland. Each has its own parliament, but in addition Northern Ireland has thirteen members in the House of Commons at Westminster (London).

3. Foreign Affairs (*c.* 1870–1914)

A New Leader on the Continent. After the Franco-Prussian war (1870–1871) the newly created German Empire stepped into the rôle of leader on the Continent. It was dominated by Prussia, and Prussia was dominated by a military aristocracy which exercised an influence on the government and the army out of all proportion to its numbers and wealth. This was resented by many, but the malcontents could make little headway against a government which took an intelligent interest in the welfare of the people. It provided an educational system which, in the elementary grades, was free to all and which, from the elementary grades to the university, was one of the best in the world. The rapidly growing industries received encouragement and aid from the State, and the working classes were protected against sickness and accidents and old age by a national system of insurance. So Germany presented to the world a strong and fairly united front.

Satisfactory Foreign Relations. Her relations with her neighbors were on a satisfactory footing, except, of course, in the case of France; and from France she had nothing to fear, for the present. It took that nation some time to get over the effects of the crushing defeats of 1870 and 1871, and meanwhile she was alone in Europe without a single ally. Germany, on the other hand, had an alliance with Russia and a triple alliance with Austria-Hungary and Italy, and she was on friendly terms with England (see "The Parable of the Balance that Broke," pp. 768–769).

Two is One too Many. Bismarck, who was responsible for this satisfactory state of affairs, guided the destinies of the empire from its beginning in 1871 to 1890; then he was

dismissed from office or, to be more exact, the resignation which he had handed in in a moment of irritation was accepted. He probably had not the slightest idea that this resignation would be accepted any more than his earlier ones had been; but two years before, the old emperor William I had died, and Bismarck now had a different sort of person to deal with. This was William II, the grandson of the first emperor.[1]

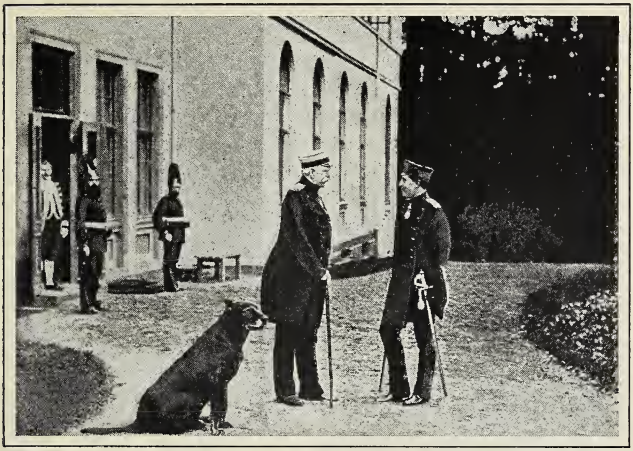
William II was twenty-nine years old when he came to the throne. He believed that he was the divinely appointed ruler of his people, and he had no doubt as to his ability to rule them. So it came about that the imperial council chambers were not big enough to hold two such decided personalities as the young emperor and the old empire-builder, and the latter had to go.[2]

An Old Situation. In some respects the situation was almost as old as man and was one that you yourselves are likely to encounter. On the one side was an elderly but still energetic man who had built up a successful enterprise (the German Empire), who had dominated it from the start, and who was quite convinced that he was the only person who knew how to run it. On the other side was a young man of some ability and plenty of faith in it, who had his own ideas about how the enterprise ought to be run. In this conflict of the older generation with the new you have the setting for most of the dramas in political history as well as in family history.

It is Hard to Predict. If Bismarck had had his way, young William II would have become as much of a rubber stamp as William I had been, affixing his name docilely to any state paper that Bismarck might place before him. Perhaps the results would have been better for the world if William II had been like the earlier William. Looking back, we can now see that they could not have been much worse. But when the young William came to the throne, it looked as though he had more to offer to the German people than

[1] William II's father died in 1888, too, after reigning only three months.

[2] Bismarck retired to his estate, where he died in 1898, at the age of eighty-three.



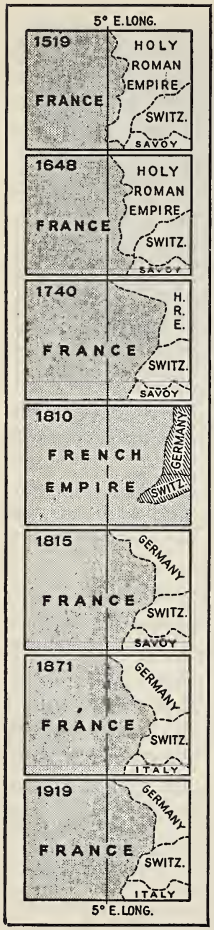
BISMARCK *Receives a Visit from Young* WILLIAM II

The one attended the birth of the German Empire, guided her through youth, and would have ridden with her down to death; the other fled from her as she died (see page 783)

Bismarck, for he then had some rather liberal ideas about government. It was only later that he became autocratic.

Needlessly Noisy. William never measured up to Bismarck as a statesman, nor did he ever find a minister who could. He talked too much, often blusteringly and with rattling of saber, and thereby led men to regard every move on the part of Germany with suspicion.[1] In the 1890's, when Eng-

[1] This lack of tact was reflected in his ministers. For example, the German delegates to the First Hague Conference (called at the suggestion of the Russian Czar Nicholas II, 1899) were unnecessarily outspoken in their opposition to peace plans. It has recently become known that the plan for the peace conference originated with the Russian war department, which felt at the time that its army was in no position to compete on equal terms with Germany's. That, however, was unknown in 1899; so "Nicky" (as the Czar Nicholas signed himself in his correspondence with the Kaiser, who in turn signed himself "Willy") was prayed for as a prince of peace, and "Willy" was set down as the world's bad boy. The opposition to peace plans even today ought to help you to see that there might easily have been greater opposition before the World War.



Four Hundred Years at the Franco-German *Frontier*

land was having trouble with the Boers in South Africa, he alienated the English by sending a telegram to the Boer leader, assuring him of Germany's good wishes for success. About the same time he alienated the people of the United States by his pro-Spanish attitude during the Spanish-American War (1897–1898).

All Nordics were Noisy. William II, like all of us, was influenced by the intellectual atmosphere of his day, and, like most of us, he could not rise above it. One important factor in that atmosphere was the so-called Nordic doctrine that the only people who amounted to anything were North Europeans and North Americans who had in their veins the blood of the old Teutons and Vikings. Some went so far as to declare that Da Vinci, Columbus, and any other Southrons who had ever gained distinction must have had a Teutonic ancestor some time. They were anything but subdued in proclaiming their superiority; and William differed from most of them only in being a little noisier.

The Nordic "complex" serves as another excellent example of the relativity of things. To the Nordics their doctrine was a terribly serious matter; to the Southrons, and especially to the French, it was terribly funny. While Nordics ranted, Frenchmen smiled and looked at the map. On one, which

you encountered in your study of the Hundred Years' War, they saw their forbears driving the English out of France. Another, which you will find on page 762, showed them encroaching rather steadily on German territory. The Nordics had this map, too; but their fixed idea (that no one but Nordics had any aggressiveness) made them so nearsighted that they thought they had been doing all the pushing.

Visiting GRANDMAMMA

When William II visited England in 1889 the British staged a naval review for his benefit, and he saw the greatest armada that had ever been assembled. So, in Sir John Tenniel's cartoon in *Punch*, Grandma Victoria is saying, "Now, Willie dear, you've plenty of *soldiers* at home; look at these pretty *ships*, — I'm sure you'll be pleased with *them*!"

Victoria was Unimpressed. William II suffered from another mental handicap. He tried to impress his grandmother; and that is often very hard to do, as you probably know. After she has seen you through your childhood trials and ailments, in which you often appeared as anything but a hero, you are always "Sonny" to her, even if in the meantime you have got to be president or emperor.

William's grandmother, Queen Victoria, presided over an empire which was a grandmother as compared with the very youthful German Empire. Against such a combination William was helpless from the start; Grandmamma Victoria refused to be impressed. The situation improved somewhat when Victoria's son (Edward VII) succeeded her in 1901; for it is not so hard to impress an uncle as a grandmother.

The Triple Entente. His failure to keep up the alliance with Russia which Bismarck had made was probably another error

in judgment. It resulted in a Russo-French *entente*, or understanding (1894), and this was followed by an Anglo-French (1904) and an Anglo-Russian (1907) entente, thus forming what was called the Triple Entente.

WILLIAM II *and President* ROOSEVELT

Two of the most colorful Nordics of their day. On his way home from a lion hunt in Africa, Roosevelt lectured to Europe on world affairs in a way that William envied, for William had recently been taken to task by the Reichstag for some of his utterances. He is saying to T. R.: "Really, Teddy, you oughtn't to try to be emperor. You couldn't stand it if they were suddenly to make you stop talking." Note the gay abandon of the pony. (From *Simplicissimus*, July 1, 1912)

Against this Triple Entente there was still the Triple Alliance of Germany, Austria, and Italy, which Bismarck had formed earlier (1882); but that was not so strong after 1902 as it appeared to be on paper, for in that year Italy had come to a secret understanding with France.

An Even Balance. Nevertheless the two sides were so evenly balanced that each spent every penny it could spare on building up its military power for fear that the other would get ahead (see the parable, pp. 768–769). The five states on the Continent had compulsory military service. England was spared that burden, but she had as great a one in the maintenance of her huge navy. Europe was thus an armed camp, and people's nerves became keyed up almost to the breaking point. A conflict seemed inevitable, and, as the strain increased, many were ready to welcome the conflict for the sake of getting it over with.

The Dangers of Prosperity. Undoubtedly the chief factor in bringing about the strained relations in Europe was the

remarkable commercial, industrial, and naval development of Germany. For one thing, this alienated the English, who disliked seeing their trade and naval supremacy challenged by anyone. For another, it aroused the hostility of the Russians, who saw in Germany's friendship for Turkey a great obstacle to Russia's ever getting Constantinople. Finally, Germany's prosperity did not make it any easier for the French to forget that they had lost Alsace and Lorraine to her in 1871. As a result of Germany's development, therefore, Europe was confronted by a number of serious problems, all of which came down to this one: What are you going to do when one power becomes stronger than it used to be and so imperils the situation to which you have become accustomed?

No Legal Way to Settle Problems. Recall what was said on page 172 about nonjusticiable cases, and note that the case in Europe in 1914 was of that sort. That is to say, there was no law which forbade Germany to increase her fleet or her trade; neither was there any law which forbade England to check Germany's development, if England didn't like this development. Likewise, there was no law which forbade Germany to make friends with Turkey, even though this lessened Russia's chances of getting Constantinople; nor, on the other hand, was there any law which forbade Russia to weaken Germany, if she thought this would improve her chances of getting Constantinople.

Not a New Situation. The situation in Europe, of course, was not a new one. It was the same that had existed ever since the beginning of history. Through all that period no adequate means had been devised for dealing with it. What was needed now was the disposition on the part of all concerned to be decent and reasonable. But that was asking too much. Nations have rarely grown up gracefully. If they are making rapid progress, they are apt to be arrogant and bumptious toward those who are lagging behind. It they are losing a leadership they once had, they are apt to be resentful toward those who are pulling ahead. Sweden's example of let-

ting Norway go her own way peaceably is one of the few cases in history where we find a nation accepting a new state of affairs gracefully — as gracefully as we expect an individual to accept a new state of affairs.

War Inevitable. The German-French-English-Russian factors were not the only ones in the situation in 1914. Italy wanted to get some bits of Italian-speaking territory which Austria still held; Austria wanted to weaken the Serbian movement in the Balkans; Serbia wanted to strengthen it; and so on. Europe was one mass of jealousies, old grudges, and conflicting interests.

And since there was no machinery of government through which this unfortunate state of affairs could be remedied, nor any general disposition on the part of the nations to settle their problems by the use of intelligence, sooner or later the settlement would have to be made by the use of force.[1] There were serious "war scares" in 1905, 1908, 1911, and 1913, but the final outbreak did not come until 1914.

Summing Up in Two Parables. Much of the history of Europe from 1871 to 1914 may be summed up in two parables. The first one (pp. 768–769) is intended to show you the steps which led to war; the second (p. 770) is intended to bring out the chief underlying forces which determined those steps. There were other forces at work; but if you remember the two that are mentioned in the second parable you will have the key to the situation, for it is probably safe to say that if there had been no rampant nationalism and covetous commercialism there would not have been a world war.

[1] At the peace conferences of 1899 and 1907, held at the Hague, little had been accomplished except the establishment of an international court of justice, and this court had not been given the powers necessary to make it effective.

Readings

BARNES, H. E., *The Genesis of the World War.* COLLIER, P., *Germany and the Germans,* chap. iii. DAVIS, W. S., *The Roots of the War.* EARLE, E. M., *Turkey, the Great Powers, and the Bagdad Railroad.* FUETER, E., *World History,* chap. xxxiii. GIBBONS, H. A., *The New Map of Europe,* chaps. iv, vii, xi. HAYES, *A Brief History of the Great War,* chap. i. HAZEN, C. D., *Europe since 1815,* II, chap. xxxv. SEYMOUR, C., *The Diplomatic Background of the War.*

Some Key Words

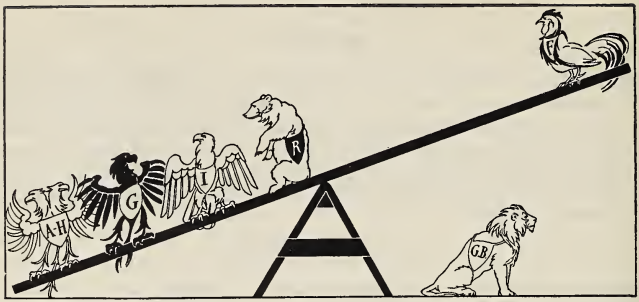
subject nationalities	**self-determination**	**Celtic**
Balkan	**Anglo-Norman**	**home rule**
absentee landlord	**potato famine (1845)**	**Westminster**
Alsace-Lorraine	**William II**	**Ulster**
O'Connell	**Nordic**	**Hague Peace Conference**
Triple Alliance	**Nicholas II**	**Bismarck**
Triple Entente	**Czechoslovak**	**Yugoslav**

Questions

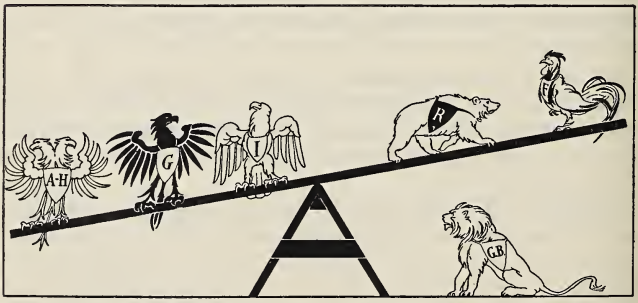
SECTION 1. What is a nation? How did Europe answer this question in the nineteenth century? What happened to European Turkey in the nineteenth century? What new Balkan problems developed after the expulsion of the Turks? What subject minorities did Germany have? What unusual settlement was made between Sweden and Norway?

SECTION 2. What happened to Ireland's parliament in 1800? How does Ireland illustrate the difficulty of the problem of self-determination? Did the forbears of any of your classmates come to America as a result of the potato famine? (Make inquiries.) How is Ireland governed today?

SECTION 3. How was Germany governed after 1870? Why were the Germans content with this government? What was Germany's position in Europe under Bismarck? How did it change under William II? (See parable, p. 768.) If you had been emperor of Germany in 1890, would you have accepted Bismarck's resignation? Why did the Russian Czar suggest a peace conference in 1899? How did William II alienate the British? the Americans? Do you think war was inevitable about 1914? Why?

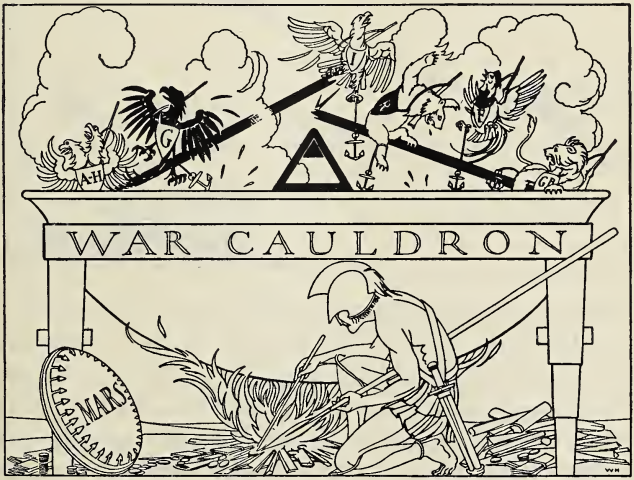


IN 1879 *the* Black Eagle (Germany) *made an Alliance with the* Double-Eagle (Austria-Hungary) *and in* 1882 *with the* Roman Eagle (Italy), *thus forming a* Triple Alliance. *It also made an Alliance with the* Bear (Russia, 1887). *The* Lion (Great Britain) *was Friendly to the* Black Eagle; *Moreover, its chief Interest lay outside of Europe, in its Colonies. Thus the* Cock (France) *was left quite Alone.*



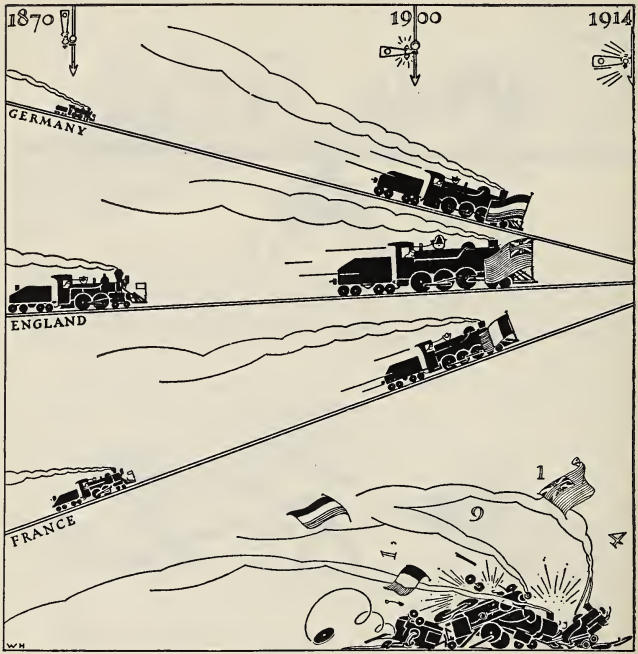
Presently the Black Eagle *Abandoned the* Bear; *so the* Bear *moved over to the Side of the* Cock (Franco-Russian Alliance, 1894), *while the* Lion *began to take Notice of what was Happening to the* Balance.

Next the Lion *got behind the* Cock (1904) *and the* Bear (1907), *thus forming a* Triple Entente *and Making the* Balance *Even.*



But because Both sides believed that the Best way to Avoid War was to Prepare for it, they Armed themselves so Heavily that the Balance *Broke and Hurled them All into the War Cauldron.*

THE PARABLE OF THE ENGINES THAT GREW LARGER AS THE ROADBED GREW SMALLER



ONCE *there were some* ENGINES *that Started out to Trade with those Parts of the World that did Not have* ENGINES. *As they went along they grew Larger and Larger until Each became Quite Convinced that it was The* HEAVEN-APPOINTED SALESMAN, *so Each Stuck a* BIG FLAG *out in Front in order that Everyone should know it Was Heaven-appointed. But the Flags got to be So Large that the* ENGINE-DRIVERS *could not see that the* ROADBED *was growing Smaller, and so they Failed to Use their Intelligence. You can Guess what Happened in 1914.*

CHAPTER LVI · Disclosing a World at War (1914-1918)

1. Foreword

Some History of your Own Times. The World War will probably be more real to you than any previous topic in this book has been, because, though you can't remember it as one who lived through it, you have had first-hand contact with those who can and even with some who actually took part in it. You will therefore approach this topic with a greater fund of ideas than you had for any other, and you ought to be able to read this part of the book more critically than you did any earlier part.

The World War affords an excellent example of a fact which we might have brought out earlier, namely, that as events recede more and more into the past the accounts that are written of them change. For example, the accounts that are written today of the Protestant Revolt or the American Revolution are quite different from the accounts that appeared a hundred years ago. What makes the case of the World War stand out with special sharpness is the fact that the accounts have undergone such a marked change in such a short time.

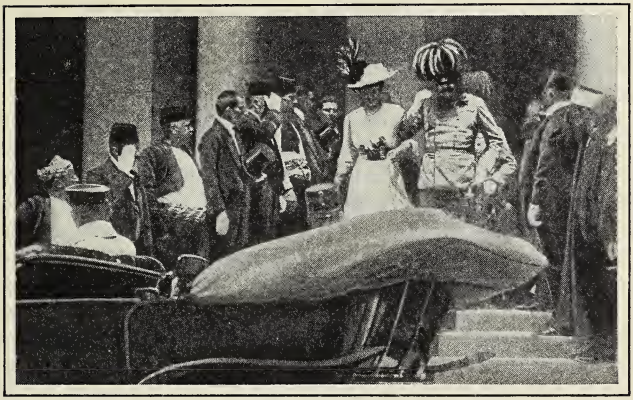
Conflicting Accounts. The early accounts, which were almost universally accepted by the peoples that went to war with the so-called Central Powers (Germany and Austria), unreservedly put the responsibility for starting the war upon the shoulders of these powers. Here it remained until well after the war, and here most people thought it would remain forever. Soon after the war, however, other accounts began to appear, and, because they were written by men who were known for their honesty as well as for their knowledge of affairs, they received serious consideration.

Some of these so-called "revisionist" accounts went much farther than others in lifting the burden of responsibility from the shoulders of the Central Powers, but all of them agreed that to put all the blame for the war on one side was too simple a solution to be the correct one. They were more inclined to say either that both sides were in part responsible or that neither side was so much responsible as were conditions that had been allowed to develop beyond human control.

Glimpses into Secret Archives. How are we to account for the revisionist view? For one thing, since the war the evidence has been studied more critically than was possible during the excitement of the conflict. For another, since the war a great deal of new evidence has come to light, much of which, in the normal course of events, would not have been available to historians until the days of your grandchildren, long after the leading actors in the war had passed away.

This was notably true in Russia, where the revolutionists, who had overthrown the old czarist régime, published many important state documents which dealt with the period immediately preceding the war and which shed new light on its origins. The Germans followed suit, and then the British, the Austrians, and the French in the order named. Meanwhile many memoirs had appeared, written by statesmen and soldiers who had been active in that early period. Not all that can be told has probably yet been told; nevertheless, much more has already been told than even well-informed persons ever suspected that there was to tell.

A Matter of Practical Politics. This matter is one of practical politics. It illustrates well how those things which we call "history" link up with the present. In this instance the "history" of "Who started the war?" has a bearing, some people think, on the question "Who is to pay for the war?" You will encounter a great variety of answers to that question not only in the books you read but also in current periodicals. You can scarcely pick up a newspaper or magazine without running into the terms "reparations" and "war debts."



The Last Ride

Archduke Ferdinand and his wife at Sarajevo, June 28, 1914

The burden of this foreword is that you ought to check up as carefully as you can on any accounts you read of the World War. (This remark applies, of course, to this book as much as it does to any other.[1])

2. The Four Longest Years in History

A Shot heard round the World. On June 28 of the year 1914 the archduke Francis Ferdinand, heir to the Austrian throne, and his wife were assassinated as they were driving through the streets of Sarajevo, a little town in the province of Bosnia. The shots were fired by a young Bosnian Serb, a member of a Pan-Serbian society. Europe was horrified by his act.

[1] As the publication of state documents dealing with the war continues, new books dealing with the origins will continue to pour from the press. Up to date the outstanding revisionist work is that by an American, Professor Sidney B. Fay, of Harvard University (*The Origins of the World War* (1929), The Macmillan Company). The "nonrevisionist" view is presented by an equally able scholar, Professor B. E. Schmitt of The University of Chicago, in *The Coming of the War*, (Scribner's, 1930).

Though nothing so terrible as this had happened before in her relations with Serbia, Austria had long had trouble with that state, and now she was determined to settle matters once and for all.

If the affair could have been confined to Austria and Serbia, it would not have been especially serious; but back of Austria stood Germany, and back of Serbia stood Russia, who was likely to be supported by both France and Great Britain.

Harsh Terms. Austria's first move was to ask the German emperor, William II, if he would back her up in her dealings with Serbia. Without inquiring carefully into Austria's plans, the emperor gave a favorable reply. How rash he had been he was to learn when the Austrian ultimatum to Serbia appeared. Europe was thunderstruck by the harshness of the terms.[1] Austria demanded, among other things, that Serbia should suppress Pan-Serbian papers and societies within her borders, dismiss anti-Austrian agitators from office, and allow Austrian officials to assist in finding those who had plotted the murder; and she gave Serbia only forty-eight hours within which to accept her terms.

A Fair Answer that was Rejected. Serbia, after consulting with Russia, answered within the time limit, and agreed to all the terms except the one which would allow Austrian officials to enter Serbia and hunt for the conspirators. It looked as though the crisis had passed. Even the German emperor (who by now had regretted the free hand he had given to his ally) urged in the strongest terms that the answer be accepted at least tentatively and that the issues between the two states be settled by diplomatic negotiations rather than by war. Austria, however, was not satisfied and ordered her troops forward (July 28).

[1] From recently published archives it appears as though Austria might have made a better case than she did in her ultimatum if she had taken more pains with it. Apparently she had shown a great deal of patience in dealing with Pan-Serbian and Russian intrigues.

Too Late for Diplomats. The diplomats of the various powers now strove to keep the war from spreading, but that proved impossible. One power after another was drawn into the conflict.

Serbia, if left to herself, would have been crushed by Austria, and this, of course, would have been a blow to Russian influence in the Balkans. Russia therefore mobilized her army (July 30).

Austria, if left to herself, would have been smashed by the combined power of Russia and Serbia, and this would have weakened Germany's position in Europe. Moreover, the Russian mobilization was a danger not only to Austria but to Germany as well; so Germany declared war on Russia (August 1).

Now the advantage rested with Germany and Austria (the Central Powers). Whether it would remain there depended on Russia's ally, France. If France joined with Russia, Germany would find herself between two fires.

Germany declares War on France. To find out where she stood, Germany had asked France (July 31) to state within two days whether or not she would keep out of the war. France replied (August 1) that she would do what she thought was best for her interests. Germany interpreted this to mean that France had made up her mind to enter the war and was merely waiting for the Russians to get well under way before she declared her position. (Was that a fair interpretation?)

Now it was a toss-up as to which side had the advantage. If Germany's interpretation of France's intentions was right, her only hope of victory lay in putting the French army out of the running before the lumbering Russian army became aggressive on her eastern frontier. France's only hope of victory lay in keeping out of the fight until the Russian army did become aggressive in the east. Germany therefore declared war on France (August 3).

In order to avoid the strong French fortifications and come to grips with the French army quickly, the Germans

invaded Belgium; but the Belgians put up a valiant fight and thereby gave the French army some precious days in which to get ready.

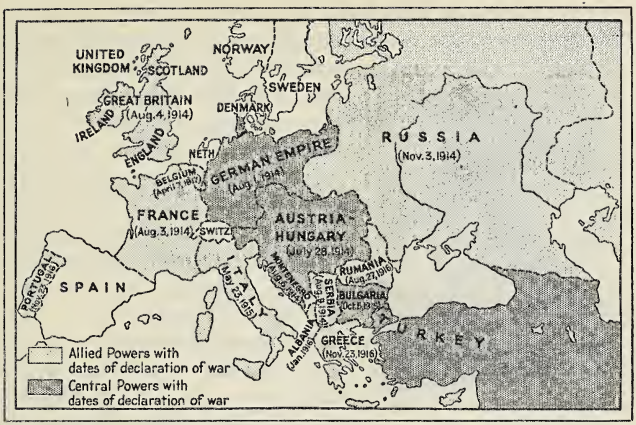
Great Britain declares War on Germany. By invading Belgium Germany broke a treaty which she, together with other powers, had made to respect the neutrality of that tiny state. Whatever military advantage she might have gained by this move was more than offset by the righteous indignation it aroused in the western-European world. Public opinion there seems finally to have reached a point where it believed that the solemn pledges in treaties ought to be strictly observed.

Doubtless the German government was taken by surprise to find that public opinion in the rest of the world had developed to this point; for almost every nation had been guilty some time or other of breaking treaties, and there seemed to be little in the conduct of these nations to guarantee that they would not be guilty of it again. What had been done in the past, however, did not make Germany's course any less blameworthy or any less costly to her. By invading Belgium she made it possible for the British government to declare war on her with the assurance that it had the support of the British people (August 4). Great Britain would probably have entered the war anyway because her ministers had certain secret understandings with France and Russia, but the danger of having Germany in possession of rich lands and harbors so near to England caused her to act promptly.

Thus step by step Europe became involved in a war which (according to the best historical opinion today) not one of the governments involved wanted, however much some military factions here and there might have welcomed it.[1]

Britain's ally, Japan, also joined the war in August.

[1] It has been said that on both sides many factory workers, bored with their monotonous tasks, welcomed the war as ardently as the militarists did. This suggests an aspect of the general problem of war and peace which may be worthy of earnest consideration.



EUROPE *at War, Showing the* COMBATANTS *and* NEUTRALS

Italy, who had treaties with both sides, remained neutral until 1915, when she joined the Entente Powers. She claimed that, since the Triple Alliance was only a defensive alliance, she was not bound to come to the aid of Germany and Austria because they had not been attacked but had done the attacking.

The Chief Combatants. The war lasted over four years (from July 28, 1914, to November 11, 1918) and brought in all the leading countries of the world and many of the lesser ones. Only fourteen states (all in the latter class) remained neutral. The chief combatants were Germany, Austria, Bulgaria, and Turkey, known as the Central Powers; and France, England, Russia, Italy, Japan, known as the Allies, and, later, the United States of America.

A Wide Field of Operations. Japan's main contributions consisted in driving the Germans out of China and off the Pacific and in supplying the Allies, especially Russia, with munitions of war. England's activities were most varied.

Besides furnishing the Allies with vast amounts of money and munitions, she destroyed Germany's commerce on the seas, blockaded Germany's ports, and, aided by her colonies, seized the colonial possessions of the Germans. Together with her colonies, she also put a large army in the field, chiefly in France, where the decisive struggle took place. The brunt of battle in France, however, was borne by the French themselves.

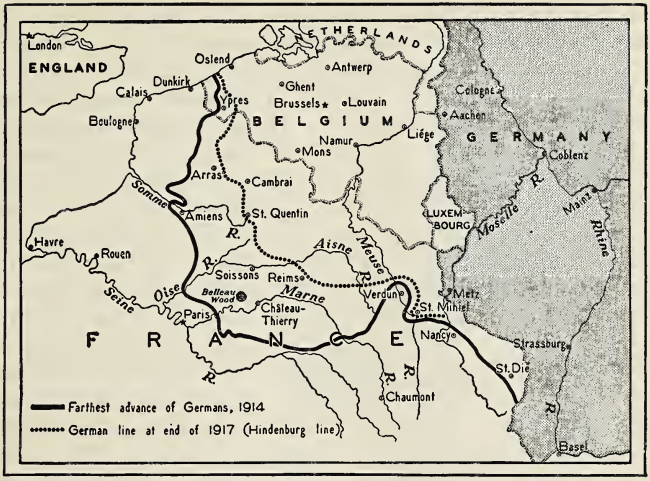
Marshal JOFFRE

He turned back the Germans at the Marne, 1914

The Battle of the Marne. It took the Germans seventeen days to fight their way through Belgium into France. There, during the first two weeks, they swept everything before them and were almost at Paris before they were checked. At the river Marne, however, they were stopped effectively. After trying vainly to break through the French line, they settled down to trench warfare.

Trench Warfare. Soon the northeast of France presented the extraordinary spectacle of hundreds of thousands of men in two parallel systems of trenches, extending for hundreds of miles. Here they spent their days and nights, always on the alert, one side or the other ever trying to break through the opposing line. This was the situation in 1914, and it remained much the same for four of the longest years that the civilized world has ever known.

Downfall of Russia. The successful resistance of the French made it impossible, of course, for the Germans to send as many troops against Russia as they had hoped to. Nevertheless they were able to spare enough to cause such disaster that the Russian people rose in rebellion against the Czar and his inefficient autocratic régime and swept them both out of



The WESTERN FRONT, *1914–1917*

existence (1917). The new government made peace with the Germans on terms which left the latter in possession of a large part of western Russia (Treaty of Brest-Litovsk[1]). Meanwhile Germany's allies were winning victories or at least were holding their own, so that during the first three years of the war it seemed probable that the Central Powers would emerge victorious.

3. THE UNITED STATES ENTERS THE WAR

War on the Sea. The prospect of victory, however, was destroyed by what took place on the sea. First the English drove the German navy and merchant marine off the seas and blockaded German ports. This caused great hardship to the Germans, who were dependent upon imports for much of their food and for various raw materials needed in industry,

[1] brĕst′ lyē tôfsk′.

such as cotton, rubber, and copper. The British, however, needed imports, especially food, even more than the Germans did; so the Germans planned to starve the British into submission. To do this, it was necessary to keep not only British ships but all ships from reaching England, and this meant that the Germans would have to interfere with neutral shipping. This they did and thereby turned some of the neutral states against them.

Middle Europe *in* 1917

Submarine. The only effective weapon that the Germans had, moreover, was the submarine, now employed in warfare for the first time, and the civilized world was horrified at its cruel effectiveness.

Among the victims of the German submarine campaign were many citizens of the United States, whose fate greatly increased the American feeling against Germany, of which there had been much from the start. The government of the United States, therefore, had the nation back of it when it declared war on Germany (April 6, 1917) and on Austria (December 7, 1917).

Why the United States entered the War. The reasons which led the people of the United States to support the Allies were various, but they were in general singularly free from selfishness. To some the war offered an opportunity to repay the debt owed to France for aid given in the American Revolutionary War. Others were interested chiefly in maintaining the right of neutrals to the use of the sea in time of war. But

perhaps what influenced most Americans was the belief that the Germans alone were responsible for the war and the fear that the future of democratic institutions everywhere would be endangered if the autocratic Central Powers were to win.

A Terrific Race. The war now became a race between the Germans and the Americans to see who could reach western France first. The whole manhood of Germany was already in the army, superbly efficient and flushed with the recent victories in Russia. The manhood of America was in factory and office or on the farm or in college. Could it be trained for battle and transported across the sea before the weary French-and-British line broke? It could, though it had to rely chiefly on the British for transport.[1]

Family History. The story is too long to tell here. Ask your parents about that thrilling, feverish time; they lived through it. Many of them got into the army; most of them, even your mothers, did some sort of war work, if it was nothing more than rolling bandages or knitting socks or limiting the amount of sugar used in cooking or the amount of white flour used in baking, so that there would be more of these things for the "boys" when they reached the French trenches.

"Over there" in Time. So while the Germans were launching some terrific "drives" against the Allied line in the spring of 1918, the hastily trained American soldiers were pouring into France. It was none too soon. The endurance of the Allied forces was near the breaking point, and the atmosphere in the Allied countries was one of gloom.

Pershing's Plan. The arrival of the American army did more than revive the drooping spirits of the Allies: it changed the character of the war. The Allied commanders seem to have become convinced that the war had reached a stalemate and that the best they could hope for was to stick to trench

[1] Remarkable as were the things accomplished by the United States, they would have been of little avail if it had not been for aid from the Allies. British shipping transported a large part of her army and its equipment, and British and French foundries equipped it with heavy artillery. The war taught the United States that an army cannot be created and equipped overnight.

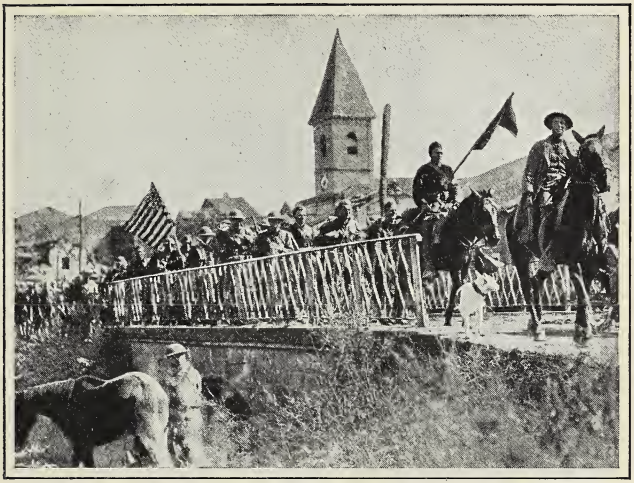
warfare and wear down the enemy bit by bit. Against such a war of attrition the American chief in command, General John J. Pershing, took a firm stand; he insisted upon an offensive campaign which would drive the Germans from their trenches and out into the open, and he carried his point.

FERDINAND FOCH, *French Marshal and Allied Commander, and General* JOHN J. PERSHING, U.S.A.

President Wilson. Almost as important as the men and the guns which General Pershing directed *against* the Germans were the words which President Wilson sent *to* them, notably his "Fourteen Points." This was a statement of terms of peace (made before Congress, January 8, 1918) which aimed to establish a world order based on principles of justice. At the time President Wilson's political enemies made fun of what they called his "rhetoric," but after the war the exiled Kaiser bore testimony to the fact that this "rhetoric" weakened greatly the morale of the German people. They were just as tired of the war as the French and English were, and the hope that President Wilson held out to them of a square deal at the Peace Conference made them eager to have done with the terrible business of slaughter.

Marshal Foch. In the spring of 1918 the Allies made the French marshal Ferdinand Foch [1] commander of all their forces. Foch let the Germans wear themselves out in ham-

[1] fōsh.

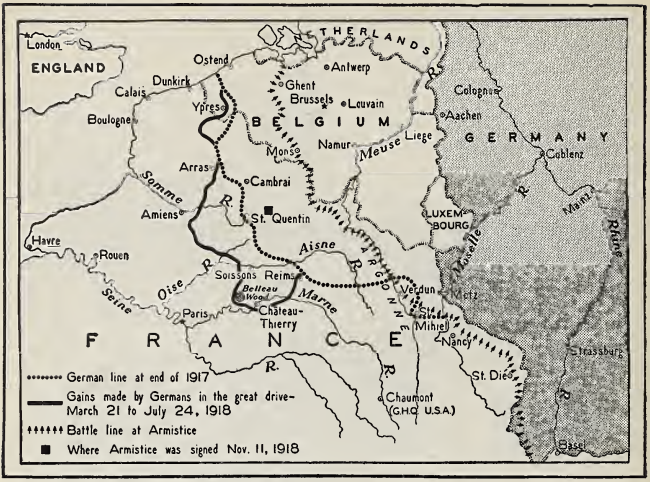


Imperial War Museum

DOUGHBOYS *Passing through the Village of Nonsard with Flags Flying, after having* CAPTURED *a Salient in the* ST. MIHIEL SECTOR

mering against the Allied line until July, 1918, by which time more than a million American "doughboys" were "over there" and had had some months of intensive training. Then the Allies took the offensive. That was the beginning of the end.

The Central Powers Crumble. While the Germans were being driven out of France and Belgium, their allies were meeting with disaster elsewhere. Bulgaria was the first to quit, on September 30, 1918. Turkey and Austria-Hungary followed a month later. Meanwhile those Germans at home who had always been opposed to the control exercised by the Prussian military caste became bolder in their demands for peace and for certain reforms. The discontent spread to the army, and soon Germany was in the turmoil of revolution. The Kaiser fled to Holland (November 9), and a republic was proclaimed.



The Western Front, 1918

The Armistice. On November 11, 1918, an armistice was signed, and the four years of terrible warfare came to an end. Germany was down and out. Not only had the Allies driven her from Belgium and France, but they advanced and occupied her territory west of the Rhine.

4. Science and Warfare

A New Kind of War. The World War was the first chance that the new age of science and invention had had to show what it could do in war, and it did quite enough to convince mankind that one or two more such wars would put an end to our civilization. This war would have made Cæsar or Alexander the Great think that he had been playing marbles.

Far-flung Battle Lines. The battle lines extended for hundreds of miles. In France, from Belgium to Switzerland, the

The British General ALLENBY *Entering Jerusalem, December, 1917*

line was six hundred miles long; in Russia it was eight hundred miles long. The war was fought all over the world, on land and sea, wherever the combatants could get at each other.

New War Engines. Many new engines of war were used for the first time or were used on a larger scale than ever before — huge guns that could hurl shells seventy-five miles; machine guns that could mow down a regiment in a few minutes; moving forts called tanks, with the caterpillar tread which enabled them to move over trenches; bombs and mines of all kinds; poisonous gases; scores of submarines; squadrons of airplanes.

Huge Numbers and always on the Job. There were vastly greater numbers of soldiers involved than in any previous war. The Central Powers had enrolled over twenty millions,

the Allied Powers over twice that number — a total of over sixty million men in arms.

The armies were on the job continuously. Fighting was not a matter of an occasional one-day or two-day battle, as in the wars of Alexander or Napoleon; once the opposing forces had dug themselves in, there was a continuous series of attacks and counterattacks. Many engagements that will never be mentioned in history would have been considered major battles in any previous war.

A Ruinous Luxury. The war shot away more wealth than anyone would have thought possible. If you had started on the day when Jesus was born and had coined a gold dollar every second of the time up to the present, working day and night, Sundays as well as week days, you would not have enough even yet to pay for one fifth of what was destroyed.[1]

The whole affair was on such a stupendous scale that the human mind fails to grasp it.

5. The Peace of Paris

The "Big Four." Diplomats from the Allied countries now gathered at Paris to set the world to rights again. This peace conference, like the one held in Vienna about a hundred years before, was dominated by five powers — in this instance France, Great Britain, Italy, Japan, and the United States. The outstanding personages there were Clemenceau, Lloyd George, and Orlando, prime ministers of France, Great Britain, and Italy, respectively, and Woodrow Wilson, president of the United States — the "Big Four," of whom we had a glimpse long before they ever dreamed that they would one day meet to settle the affairs of the world.

Changes since 1815. Nothing marks better the changes that had come over Europe since the Congress of Vienna (1815) than two simple facts: (1) not one of the four was of the

[1] The total immediate economic cost of the war has been estimated at more than three hundred and thirty-five billions of dollars.

The Big Four *Grown Up*

Lloyd George, Orlando, Clemenceau, Wilson (see page 694)

nobility; all were commoners. Clemenceau had started out as a physician, Lloyd George and Orlando as lawyers, and Woodrow Wilson as a professor of history and politics. (2) All four of them came as representatives of the people.

There was one other striking contrast between the Congress of Vienna and the Peace Conference at Paris in 1919: at Vienna, though she had just been crushed, France shared in the deliberations and helped to reconstruct Europe; at Paris the defeated Central Powers were not admitted.

The Treaty of Versailles. After some months of deliberation, the conference concluded a statement of terms on which Germany might have peace and presented it to the representative of the new German Republic, who signed it on June 28, 1919, though not without protest against its severity. The ceremony

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Signing the TREATY *of* VERSAILLES, *1919*

Perhaps the most interesting thing about this event is that so many men want to forget it. The man in the street celebrates Armistice Day, not Peace Day. He knows there was an armistice. — Dr. Johannes Bell signing for Germany. Opposite him, seated: Henry White, Robert Lansing, and Woodrow Wilson (U. S. A.); Clemenceau (Fr.); Lloyd George, Bonar Law, and Balfour (G. Br.). From a painting by Sir William Orpen, R. A.

was staged in the palace at Versailles, where about fifty years before the newly created German Empire had dictated terms to France (p. 670). In the following year treaties were made with Austria, Hungary, Bulgaria, and Turkey. These treaties together form the Peace of Paris (1919–1920). (See colored maps Nos. III, VI, VII.) The treaty you will hear most about is the one made with Germany and known as the Treaty of Versailles.

A New World. As a result of these treaties the map of the world was remade. The most important changes were those in Europe, and of these the most important were those which affected Germany.

German Losses. Germany lost her non-German provinces (p. 755), her colonies,[1] and her navy permanently, and the

[1] Most of her colonies and protectorates went to the British and French under the so-called mandate system; that is to say, they were to be held in trust for all the states in the League of Nations, to which reports were periodically to be made.

control of the Saar valley (rich in coal) for fifteen years. She was forced to agree to make good all civilian damages; the amount of these was not fixed, but as a start Germany was to pay five billion dollars. She was to reduce her army and navy very materially and to surrender the ex-Kaiser for trial.

What was left After *the* World War *of the Proud Austrian Empire, over which* Metternich *had Presided Less than a Hundred Years Before*

In fairness to a fallen foe, recall that for long Austria had been part of the bulwark against the Turks. Only the future can tell whether as independent states the various parts of her former empire will have greater well-being than they had when they were part of the Hapsburg dominions

Other Losses. Austria, like Germany, lost those of her territories which were inhabited by non-Germans and became a small, weak state.

Hungary lost her non-Hungarian territories.

Turkey lost Egypt, the Arab state of Hejaz,[1] Palestine, Mesopotamia (all of which became more or less independent states, under British protection), and Syria, which was to be administered by France acting under a mandate from the League of Nations.

Though Russia was not a party to the treaty, we might note here that she lost Finland, Estonia, Latvia, and Lithuania, as well as her Polish provinces.

New National States. These territorial changes aimed to solve, among other things, the problem of "oppressed nationalities" in Austria, Hungary, Germany, Russia, and Turkey.

The Russian Poles were joined with the German and Austrian Poles to form a new and independent state. The Austro-Hungarian Czechoslovaks were formed into an independent

[1] hĕ jäz′.

republic (Czechoslovakia). The Austro-Hungarian Yugoslavs were joined to Serbia to form the new state of Yugoslavia, the Austrian Italians were joined to Italy, and Alsace-Lorraine was reunited to France. (See colored map No. VII.)

OPEN SEASON *for* KINGS

Beginning with France in 1870, thirteen monarchies have been overthrown. The topmost crown is that of Spain, cast there in 1931. It has been there before and recovered. Watch it

Allied Gains; Japan and Italy. Japan improved her position greatly by getting some of Germany's islands in the Pacific and by taking Germany's place in China. Italy completed her national unification by acquiring Trent and Trieste[1] from Austria.

Great Britain. Great Britain added considerably to her empire, at the expense of Germany and Turkey (pp. 788, 789). She profited, too, by the destruction of the German navy, merchant marine, and industries; at least she thought so at the time.

There was one change in Britain's position, however, that was not at all to the good. Owing to the remarkable development of the airplane during the war, the English Channel had lost much of its value as a protection. A navy is of no great value as a protection against air raids.

France. France not only regained her lost provinces of Alsace-Lorraine, but she also got control of the rich German coal mines in the Saar valley (for fifteen years), of Syria, and of a part of the German colonies in Africa. She could count on the support of the newly created states in eastern Europe, and she had the most efficient standing army in Europe. France was once more the dominant power on the Continent.

[1] trē ĕst′.

6. The League of Nations

A Discredited System. If the settlement of 1919 had gone no further than has been outlined above, the prospect for the future of Europe would not have been very bright. Europe had had frequent experience with a power in the dominant position that France now held and it had not brought her peace. So it is of tremendous interest to note that the Peace Conference sought to establish a different system.

Economic and Cultural World Unity. During the preceding fifty or a hundred years, especially after the development of the railroad, steamship, cable, and wireless, the world had become so closely knit together that it was now virtually a neighborhood. It was easier to get from San Francisco to Berlin or Rome than it had been in colonial days to get from New York to Boston. Trade and finance had become international; science and invention, scholarship, literature, and music knew no national boundaries. Only in political organization had the world lagged behind. Politically it was still in a condition of anarchy; every state was a law unto itself.

The War made Men World-Minded. By 1914 there were more free citizens and more free minds in the world than ever before, but these for the most part had failed to perceive that a world community had gradually come into being, and they had gone on thinking in terms of national units. But during the terrific four years' holocaust millions of men all over the world had come to see the need of thinking in terms of a world community, and now they sought to find a political substitute for international war. For these Woodrow Wilson became the spokesman.

The Spokesman of World-Minded Men. What gave the movement promise of success was the fact that nations already had a political substitute for internal wars. In their parliaments or congresses votes took the place of bullets; intelligence took the place of force. It was for the purpose of bringing about a similar condition in world affairs that President Wil-

WOODROW WILSON, *the Spokesman of World-Minded Men*

Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

TENNYSON, *Locksley Hall*

son went himself to Paris[1] and there proposed the establishment of a League of Nations.

With his prestige as president of the nation whose entry into the war had turned the tide in favor of the Allies, he was able to have his proposal embodied in all the major treaties made in Paris. He himself wrote a large part of the Covenant, as the constitution of the League is called.

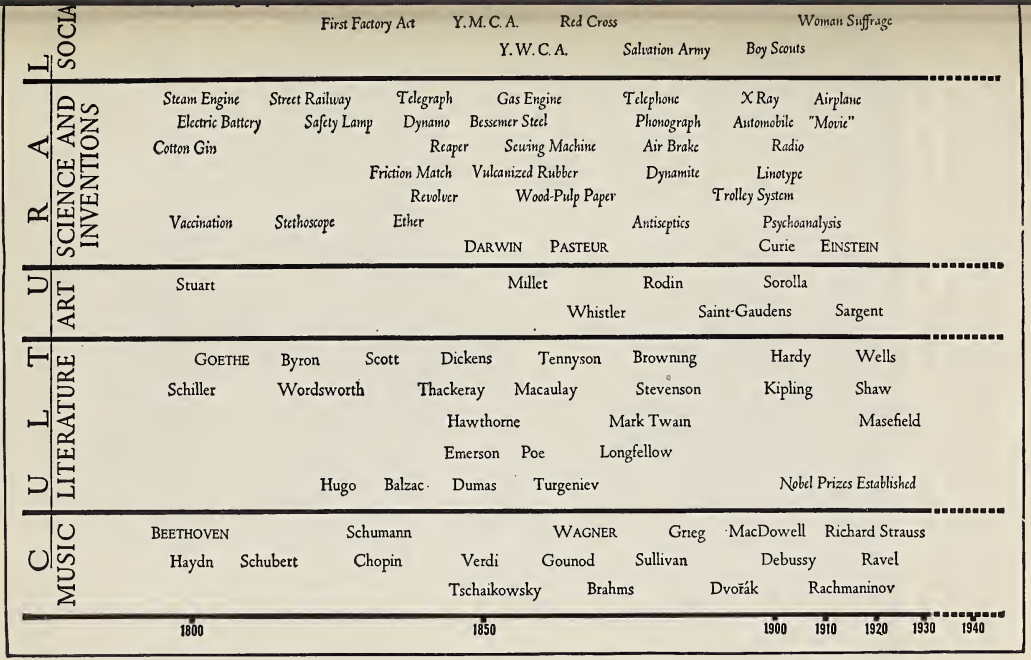
His Advantage as an American. It was not an easy task to get the leaders at the Peace Conference to agree to substitute intelligence for force as a means of settling future disputes, and probably the representative of no other country could have got the proposal accepted. The reason for this is that, though the Allies had only recently been fighting shoulder to shoulder, they had not always been allies. They had often been enemies. Europe was (and still is) dominated by fear such as it is almost impossible for us, surrounded by friendly neighbors and wide oceans, to appreciate. A proposal like the one President Wilson made would therefore undoubtedly have been viewed with great suspicion if it had been made by a European statesman.

Fortunately, however, the United States had long been on friendly terms with all the powers. Moreover, she asked for none of the spoils of the war. Finally, the war had revealed her tremendous wealth and potential military power.

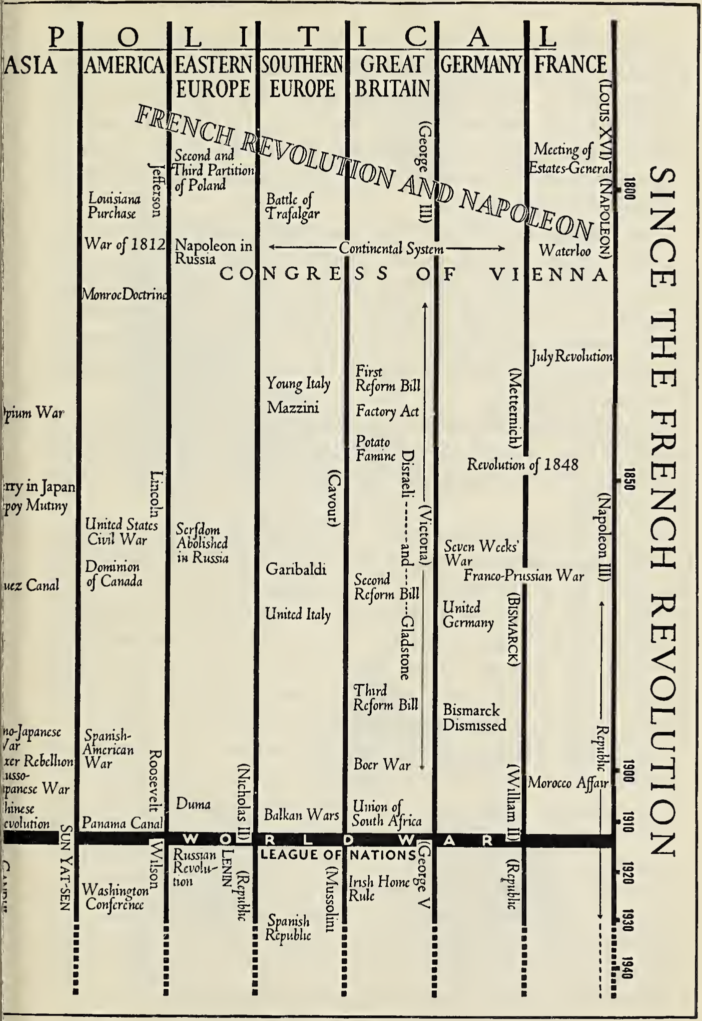
Forced to make Concessions. Even with all the advantages of his position, President Wilson had difficulty in getting his proposal accepted. He had to bargain and to give up certain points which he had hoped to embody in the treaties of peace. For this he was bitterly criticized by many. Only the future can tell whether he was right in thinking that in the long run the League of Nations was the most important factor in the whole situation and that anything else might well be sacrificed for it.

The Machinery of the League. The Covenant provided for (1) an Assembly in which each country belonging to the

[1] He was the first president of the United States ever to go abroad during his term of office.



Time Chart of the MODERN HALF-MILLENNIUM since the French Revolution (about 1800 to date)



SINCE THE FRENCH REVOLUTION
POLITICAL
ASIA
AMERICA
EASTERN EUROPE
SOUTHERN EUROPE
GREAT BRITAIN
GERMANY
FRANCE
FRENCH REVOLUTION AND NAPOLEON
(Louis XVI)
Meeting of Estates-General
(Napoleon)
Second and Third Partition of Poland
Jefferson
(George III)
Louisiana Purchase
Battle of Trafalgar
War of 1812
Napoleon in Russia
Continental System
Waterloo
CONGRESS OF VIENNA
Monroe Doctrine
July Revolution
Young Italy
Mazzini
First Reform Bill
Factory Act
(Metternich)
Opium War
Potato Famine
Disraeli -- and -- Gladstone
Revolution of 1848
Perry in Japan
Sepoy Mutiny
Lincoln
(Cavour)
(Victoria)
(Napoleon III)
United States Civil War
Serfdom Abolished in Russia
Seven Weeks' War
Franco-Prussian War
Dominion of Canada
Garibaldi
Second Reform Bill
Suez Canal
United Italy
United Germany
(BISMARCK)
Third Reform Bill
Bismarck Dismissed
Republic
Sino-Japanese War
Spanish-American War
Roosevelt
Boxer Rebellion
Boer War
Russo-Japanese War
(Nicholas II)
(William II)
Morocco Affair
Duma
Chinese Revolution
Panama Canal
Balkan Wars
Union of South Africa
SUN YAT-SEN
WORLD WAR
LEAGUE OF NATIONS
Wilson
Russian Revolution
LENIN
(Republic
(Mussolini
Irish Home Rule
(George V
(Republic
Washington Conference
Spanish Republic
1800
1850
1900
1910
1920
1930
1940

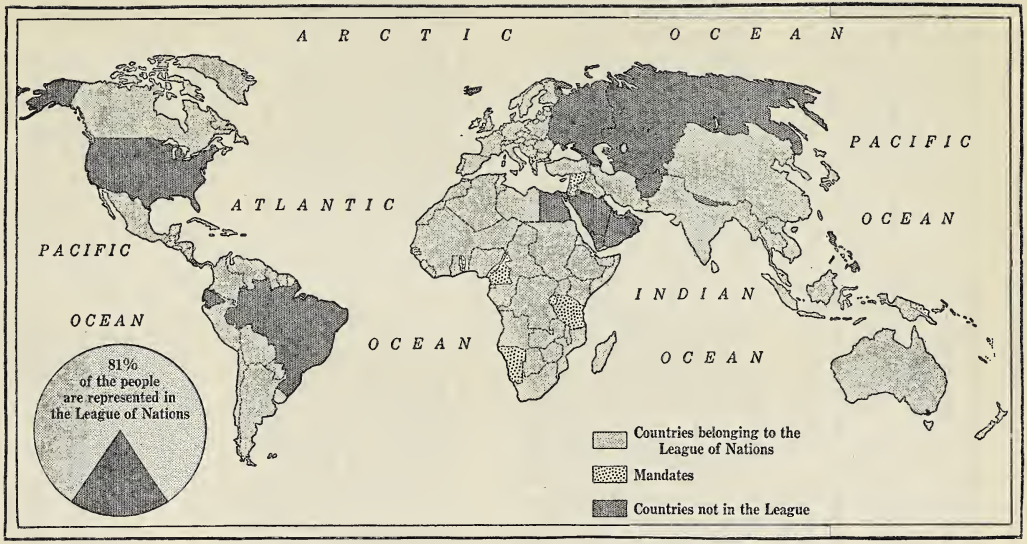
League had one vote and (2) a Council composed of representatives of the Big Five (the United States, England, France, Italy, and Japan), together with four (now nine) representatives elected by the Assembly. (3) There was also to be a Secretariat, or permanent body of officials in charge of various international bureaus, at the League's headquarters in Geneva, Switzerland.

The League and War. The Covenant pledged the members to submit their disputes to arbitration before resorting to war and to take collective action against any state that refused to do so. All existing treaties that ran counter to the Covenant were declared null and void. All future treaties made by the members were to be filed with the Secretariat and published.

Administrative Functions. The League was given charge of several areas, such as the Saar valley, and it was to keep an eye on the "mandated" territories taken from Germany and Turkey.

It was empowered to study the problems of international health, disarmament, and labor. The standards laid down for labor give an insight into the fine humanitarian spirit of the Covenant and show what an advance the Western world had made since the terrible days of the beginning of the factory system. They call for the abolition of child labor, a forty-eight-hour working week, and a wage which makes possible a reasonably decent standard of living.

The United States does not enter the League. The League of Nations fared better everywhere else than it did in the United States. The opposition to it there was due to a variety of causes; perhaps the main one was the feeling that by joining the League the United States would constantly be drawn into European entanglements and might be forced into measures which would be against her best interests. The Senate refused to ratify the treaties in which the Covenant was embodied, and the League went into operation (1920) without the United States as one of its members.



Map of the League *of* Nations, *Showing how Misleading a Map Can be*

In 1932 the United States, which is not in the League, nevertheless sided with it in urging the League member Japan to settle her differences with China by amicable measures rather than by war. Brazil was in the League until 1926, when she dropped out because she was not made a permanent member of the Council

The United States makes Separate Treaties. Since President Wilson had insisted upon making the Covenant of the League a part of the treaties made at Paris, it followed that the treaties could not be ratified without the Covenant's being ratified at the same time. Since the Senate refused to accept the Covenant, it was therefore necessary for the United States to make separate treaties with the Central Powers. This was done in 1921.

"Thus ended the War." It seems the natural thing to say now, "Thus ended the war" or "Thus peace was made," but such a statement would be misleading. It would be more exact to say, "Thus treaties of peace were made," which is quite a different matter. No one knew then whether a lasting peace had been made, nor do we know even yet. So don't think of the Peace of Paris as ending a chapter which you can consider completed and put behind you; it forms part of a chapter which is still being written.

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Some Key Words

Sarajevo
Pan-Serbian
ultimatum
the Central Powers
the Allies
battle of the Marne
Russian Revolution
Brest-Litovsk
Pershing
Woodrow Wilson
"Fourteen Points"
Foch
"doughboy"
November 11, 1918
the "Big Four"
Treaty of Versailles
mandate
League of Nations
"Covenant"
Secretariat

CHAPTER LVII · Recounting Some Things that have happened since the World War

1. The Allies try to collect from Germany

What did the War Mean? The World War no doubt seems very far away, farther away than your earliest memory, but no one knows yet what that war meant. This probably does not surprise you, because you have seen that the same thing was true of earlier great upheavals. It took Europe many years and many wars to learn what sort of new world the Protestant Revolt had ushered in; it took Europe many years and many wars to learn what sort of new world the French Revolution had ushered in. And you may be old men and women before you know much about the new sort of world that the war of 1914–1918 ushered in. Looking back, you undoubtedly will see great changes, and you will probably date many of these changes from this war, but you cannot predict them with any more certainty than Prince Metternich in 1815 could have predicted the Europe of the 1870's.

A War that didn't run True to Form. About the only thing that can now be said with certainty about the World War is that it meant all sorts of things that no war was ever intended to mean. That the vanquished should come to ruin seemed right and proper, but that the victors too should reap the same harvest seemed all out of keeping with prevailing ideas as to how wars ought to behave.

Since the Allies dictated the terms of peace, we shall have to call them the winners. Here is what happened to their side:

1. *Russia* — millions killed or crippled; the Baltic provinces lost; the imperial family murdered; the social order turned topsy-turvy; years of a reign of terror.

2. *Italy* — millions killed or crippled; huge debt; millions of unemployed; parliamentary government lost.

3. *Great Britain* — millions killed or crippled; huge debt; loss of markets; millions of unemployed; loss of leadership in the banking world.

4. *France* — millions killed or crippled; huge debt; loss of millions invested in Russia; disliked now by some of her former allies almost as much as by her former foes.

Creating a Difficult Situation. The World War gives point to the remark of the Irishman on seeing the Winged Victory (p. 222), "Sure, if that was the winner, I'd like to see the other fellow." The "other fellow," of course, was even worse off, and yet the Allies expected him to make good all their losses. Austria was so completely out of the game that nothing could be expected from her; the only hope, therefore, was Germany. Everything that could be taken from her by force was taken — her colonies, frontier lands which held non-German elements, her merchant ships, great quantities of arms, coal, chemicals, cattle, agricultural machinery, and so on.

The items above, however, covered only a small part of the damage sustained by the Allies, and accordingly Germany was required to pay a huge indemnity. The exact amount was not named in the treaty; but an initial payment of $5,000,000,000 was to be made by 1921, by which time it was thought that the Interallied Reparations Commission would have determined what the total amount should be. That commission fixed Germany's reparations bill provisionally at $33,000,000,000, with the understanding that this amount would be raised if it appeared at any time that she could pay more.

The Germans objected to the report on two counts: first, that the amount was too large, and, second, that it was unfair to ask them to accept any increase which the commission might see fit to impose upon them in the future. The Allies replied with threats of military occupation, whereupon the

German government accepted the conditions and made the first payments.

Troubles at Home. Meanwhile the young republic had been having heavy sledding at home. The vast number of unemployed offered a fertile field for the spread of Russian communist doctrines, and this led to uprisings among the working classes. At the opposite end of the social scale the members of the old aristocracy hoped, and even worked, for the downfall of the republic and the restoration of the old order.

Between these two groups stood the upper middle class — doctors, lawyers, teachers and officials, and men who had retired and who were living on the income from investments. These various groups depended for their economic well-being upon the stability of the monetary system, and that system failed them utterly during these years. Before the war the German mark had been worth twenty-five cents in American money, but during and after the war the government had printed so much paper money that in 1923 the mark was worth one five-hundredth of an American cent.

The Occupation of the Ruhr Valley. The general situation became so desperate that the German government asked permission to postpone reparation payments for several years, hoping that with a breathing spell German industry and trade could be revived and the monetary system stabilized. Great Britain favored granting the request, partly because she too was suffering from the burden of unemployment and hoped that a revival of industry in Germany would result in a similar revival in Britain. France, however, was opposed to a suspension of payments, and in 1923 French and Belgian troops invaded Germany and occupied her chief industrial area in the Ruhr valley.

The occupation of the Ruhr aroused bitter resentment on the part of the Germans, who regarded it as a virtual renewal of war and an infringement of the Treaty of Versailles. The situation, indeed, had all of the uncertainty of war time, so that what little faith the people still had in the value of the

mark now dwindled to the vanishing point. After the Franco-Belgian invasion of the Ruhr you could have bought a couple of billion marks for a cent. In other words, German paper money wasn't worth the paper it was printed on. As a result the economic life of Germany became more disorganized, and she was less able (and less willing) to pay reparations.

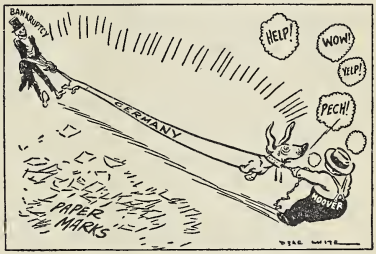
Two Further Revisions. After some months of strained relations the matter of reparations was referred to a committee of financial experts, and a new settlement, known as the Dawes [1] Plan, was made (1924). This provided for a loan of $200,000,000 to Germany to enable her to restore the mark to its old value. The amounts which Germany was to pay were again fixed only provisionally and might be raised or lowered with the passing years, depending upon her ability to pay.

Germany accepted the Dawes Plan, and the French and Belgian troops withdrew from the Ruhr (1925). Within a few years, however, it was again clear that the payments demanded were higher than Germany could meet, and accordingly they were again revised by the Young [1] Plan, made in 1929. The payments which were stipulated seemed such as Germany would be able to pay, and she might have been able to do so if there had been any perceptible improvement in business conditions. Instead of that, however, business conditions grew worse, affecting even the United States, which, almost overnight, was plunged from the heights of unprecedented prosperity into a morass of bank and business failures.

Saving Europe from Chaos. The situation in Germany now became so desperate that it seemed as though every mill and factory there would have to shut down and that the millions of unemployed would rise in rebellion and throw Europe, if not the whole world, into chaos. You no doubt went your way, not realizing what critical days you were living in; so

[1] Charles G. Dawes, an American banker, and Owen D. Young, an American engineer and business man, were leading members of the Allied commissions charged with reaching a reparations settlement.

did most other people, but some statesmen knew. That the crisis passed was due to the action of President Hoover in proposing a year's moratorium; that is to say, he proposed that payments on all the intergovernmental debts be postponed for one year, beginning June 1, 1931. This attempt "to give the world a chance to catch its economic breath" was to apply not only to the reparation payments from Germany but to the so-called war debts — the huge sums which the Allies had borrowed from one another and from the United States during and immediately after the war.



The Great Tug *of* War

Glasgow Daily Record

But though the crisis of 1931 passed, that year did not settle the question of how much Germany was to pay to the Allies. The same was true with regard to the question of how much the Allies were going to pay to the United States.

2. The United States tries to collect from the Allies

A New Leader in World Affairs. If it did not seem dramatic, at least it seemed "history" to you when you read about Rome taking the lead in pre-Christian days, or Spain taking the lead under Charles I (V), or France under Louis XIV and again under Napoleon, or Great Britain under Queen Victoria. This ought to help you to realize that history has been made in your own day, for in your day the United States has come into a leadership as marked as any that has gone before. This was another trick the World War played. It may have been inevitable that in time the United

States should become the world's greatest power, but the events of 1914–1918 greatly hastened the day and thrust this country almost against her will into a position which other powers had gained only after long years of striving.

Given a Hearty Welcome. When in 1916 the Allies were fighting with their backs to the wall, they began to pin their hope on winning the American republic to their side. After that hope was fulfilled, Washington, D. C., became as much of a European capital as Paris, London, or Rome, while everywhere in Allied lands the American uniform or even the American accent was as good as an intimate letter of introduction and assured the bearer of a hearty welcome. America reveled in an orgy of Allied hospitality.

Learning not to take War Enthusiasms too Seriously. Then came the "peace" and with it the very sobering problem of squaring accounts. This process gave Americans a new slant on war enthusiasms. Where only a short time before they had heard "Uncle Sam" proclaimed as a savior, they now saw him caricatured as a Shylock, demanding the uttermost farthing of what had been lent. Their failure to enter the League of Nations added to their unpopularity. All this they took more to heart than Europeans would have because the latter have a long history back of them, in the course of which they have been enemies of their recent allies as often as they have been friends, and so they are likely to take war enthusiasms with a grain of salt from the very start.

Two Views of the War Debts. There are various ways of looking at the loans which the United States made to the Allies. Whichever view you incline toward, be open-minded enough to see that some other view might strike others as being quite as reasonable as yours, because it *does* strike millions of others in just that way.

One view declares that when the American people handed those billions over to the Allies, they made loans and not gifts; that without these loans, together with the military aid of the Americans, the peace might have been dictated by

the Central Powers rather than by the Allies; and that therefore the Allies ought to be glad to repay the loans.

A second view agrees that the Central Powers might have won but argues that in that case the United States might at some future date have had to fight it out with the Central Powers single-handed; that the Allies, therefore, were fighting America's battle from the start, sacrificing millions of their sons for her sake, and that she ought to be glad to regard her monetary advances not as loans but as contributions to the general Allied war fund.

A Third View. A third line of argument disregards what might have happened or what might happen in the distant future and tries to take a common-sense, business-man's view of what is happening now and what is likely to happen in the near future. Those who hold this view consider that the main problem is not what to do with some billions of dollars of indebtedness, but how to preserve the confidence that has gradually been built up between the nations of the world. They remember that it was Germany's disregard of her pledged word (when she invaded Belgium in 1914) that turned public opinion against her, because the average man believes that pledges ought to be kept. If now all intergovernmental pledges are to become mere scraps of paper, the nations of the world might just as well destroy all their international railroads, steamship and air lines, cables and radio systems, etc., erect high walls along the frontiers, and go back to the self-contained economic order of the early Middle Ages.

Unless they are prepared for such a step, the debtor nations, on the one hand, must be willing to acknowledge their debts, and, on the other hand, the creditor nations must be willing to acknowledge that these debts form such a burden as to hamper for a long time to come the return of normal business conditions. Furthermore, all parties concerned must recognize that during the last fifty years they have been trying to run a complex industrial civilization with the ideas of an eighteenth-century farming community; that this has

landed them all in a terrible mess; and that the one and only thing to do now is to strive for enough intelligence and good will to work out a settlement which will distribute the burden upon debtor and creditor alike and leave each party satisfied that the other parties will play fair. How should you settle the matter of the war debts?[1]

3. The United States and World Peace

The Washington Conference. We saw that the United States did not join the League of Nations. This, however, did not mean that she was not interested in world peace. From that point of view her record since the war is one of which her citizens may well be proud.

The war convinced the United States that she needed a bigger navy, and she had the resources to build one; indeed, if she had wished, she might have started a naval race that would have brought financial ruin to any of her possible rivals. Instead of doing that, however, President Harding called a conference at Washington (1921) to try to put an end to just such wasteful struggles for naval superiority. It would be hard to find any measure in history to parallel this first serious effort to bring about disarmament by international agreement. It did not accomplish all that was hoped for, but at least it showed the world how the great American republic felt on the matter of world peace, and it pointed the way along which the nations of the world might move in order to make world peace more certain.

A Refreshing Sign of Intelligence and Good Will. Perhaps the most important result of the conference was the agreement of Great Britain to give up the supremacy on the seas which she had held for over a hundred years, and to accept naval equality with the United States. Think back over the

[1] The problem is very complex. For example, Germany cannot pay Great Britain or the United States in gold because she has no gold; and to the degree that she pays in goods, she increases the unemployment among those British and American workmen who could produce those same goods.

pages of history (Greece and Persia, Rome and Carthage, Venice and Turkey, Spain and England) and see if you can find another instance of a great power's having enough intelligence and good will to recognize a change in the state of affairs without having had this fact pounded into its head by war.

According to the settlement Great Britain and the United States were to be on a par as far as capital ships (battleships and aircraft-carriers) were concerned, while Japan was to be three fifths as strong as these two, and France and Italy were to be about half as strong as Japan. No settlement was reached in regard to auxiliary craft (cruisers, submarines, and aircraft) until some years later, though such a settlement was urged by President Harding's administration at this conference and again at a conference in Geneva in 1927 by President Coolidge's administration.

Affairs in the Pacific. Other settlements at the Washington Conference had to do with the relations between the powers in the Pacific. The United States, England, France, and Japan bound themselves to respect one another's insular possessions there. They also agreed to give China a free hand in settling her affairs. Another matter of special interest to the United States was the decision of England and Japan to end the alliance which they had made some years before.

The World Court. In the same year (1921) the League of Nations established a Permanent Court of International Justice, commonly called the World Court. Though closely associated with the League, the World Court is independent of it, and nations which are not members of the League may join it.

Forty-eight nations have become members. In February, 1926, the United States Senate voted in favor of joining, provided certain changes were made in the rules of the court. These so-called reservations have not yet been accepted.

A World Bank. Besides settling the amounts that Germany was to pay, the Young Plan of 1929 provided for a Bank for International Settlements which was to act as financial agent and receive and distribute the payments made

by Germany. Since these payments are to come in until 1988, and since the bank is empowered to engage (with certain limitations) in general banking business, this new supernational structure may, through its control of funds, prove to be one of the strongest forces in keeping nations from going to war.

The Locarno Conference. In 1925 a conference was held at Locarno, where a treaty was made between Belgium, France, Germany, Great Britain, and Italy, guaranteeing the boundaries between the three first-named states. If any one of these states violates the agreement, Great Britain and Italy will take up arms against the offender. One important outcome of the Locarno settlement was the entrance of Germany into the League of Nations with a permanent seat in the Council (1926).

The Kellogg Peace Pact. In 1928 the United States, Japan, Czechoslovakia, and Poland, together with the five powers named in the preceding paragraph, renounced war and pledged themselves to settle "all disputes or conflicts of whatever nature or of whatever origin they may be" by pacific means. This Pact of Paris (commonly called in the United States the Kellogg Peace Pact, after the then United States Secretary of State) was submitted to forty-eight other states, and many of them, including Russia, signed it. Like many earlier peace documents, the Pact of Paris looks well on paper, but the force of its declarations against war has been very much lessened by the "reservations" or "interpretations" which some of the leading powers have made. Some of these reservations give the states a good deal of leeway in matters of war and peace; time alone will tell whether they will take advantage of that leeway.[1] Nevertheless the Pact

[1] The Kellogg Peace Pact grew out of a proposal made by the French minister of foreign affairs Briand for a treaty "to outlaw war" forever between the United States and France. Briand also proposed to the nations of Europe that they join together and form a United States of Europe, another indication of the fact that men are thinking more than ever before in terms of organizations larger than their national state.

does at least form a center around which public opinion in favor of peace can rally.

The London Conference. The Kellogg Peace Pact came in President Coolidge's administration. The interests of world peace were furthered in the next administration (President Hoover's) by the moratorium, of which we have already spoken, and before that by the participation of the United States in the London Naval Conference (1930). When President Hoover came into office Great Britain and Japan were suffering from economic depression, while the United States was on the crest of a wave of unprecedented prosperity. Again the United States had the chance to outdistance her rivals in an armament race, but at the London Conference she joined with Great Britain and France in putting a limit on auxiliary war craft. Italy did not share in the settlement, because she demanded equality with France, and this France refused to grant.

4. Through French Eyes

France and Italy. Whenever a nation gets to the head of the line, it is more likely to become a target for unfriendly criticism than when it was farther down the line. Therefore, since France is now the dominant power in Europe, it behooves you to try to see world problems through her eyes. If France had an ocean between herself and Italy, she would probably be willing to let Italy have as large a navy as the Italians wish. But she and Italy are close neighbors. Moreover, she has great holdings in northern Africa and western Asia, which demand that she have sufficient control of the Mediterranean to safeguard communication with them. Still further, she has an Atlantic as well as a Mediterranean coast line to defend.

France and Germany. In the same way, if France had an ocean between herself and Germany, she would probably be as glad as any other power to see Germany restored to her old position. But France and Germany are close neighbors, and

so, as in the case of Italy, the factor of security enters into all French thinking to a degree that it is hard for Americans to appreciate. France has a population only about three fourths that of Germany, and she remembers her treatment at the hands of the Germans in 1871.[1]

Starting to retell a Parable; how will it End? Offhand it might seem that the matter of security had been settled by the League of Nations, but that institution did not win the confidence it would have won if the United States had joined it. France consequently has felt it necessary to supplement such security as the League affords by maintaining a large army and by making alliances, as in the pre-war days. The situation now is singularly like that of the 1880's, with the position of France and Germany reversed. Now Germany stands alone, while France has alliances with Belgium, Poland, Czechoslovakia, Yugoslavia, and Rumania.

The most serious question in the world today is whether your generation is going to see a repetition of "The Parable of the Balance that Broke" (p. 768). No sane person wants to see such a repetition; the question is how to prevent it. On the one hand, there are men of the highest integrity who maintain that it can be prevented only by universal disarmament, that is to say, who maintain that disarmament *will bring* security. On the other hand, there are men of just as high integrity who maintain that security must *precede* disarmament. They believe that scrapping all the armaments in the world won't bring security unless national groups are willing to act decently toward one another, and, like most men the world over, they believe that their own national group is the only one that is willing to act decently; so there you are. To which side do you incline?

[1] The Germans, on the other hand, remember their treatment at the hands of Napoleon and, earlier, at the hands of Louis XIV. It is easy to see how a Frenchman and a German could very soon get into a violent argument as to which people had the cleaner record in the matter of territorial aggression (see map, p. 762).

Readings

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Some Key Words

reparations	the World Court
"revisionist"	the World Bank
Dawes Plan	Locarno Conference (1925)
Young Plan	Kellogg Peace Pact
moratorium	Briand
Hoover	London Naval Conference (1930)
Washington Conference (1921–1922)	the Ruhr valley

Questions

SECTION 1. Do *you* know what the World War meant? What reasons are there for thinking that some years will elapse before we feel sure that we know what it meant? Who tried "to give the world a chance to catch its economic breath"? When? Why? How? Was the attempt successful?

SECTION 2. What did the Americans learn about "war enthusiasms" in the years immediately following the war? Why did they have more to learn in this respect than the Europeans did? In what various ways do people regard the moneys advanced by the United States to the Allies? How would you settle the matter of war debts?

SECTION 3. What was unusual about the action of the United States in calling the Washington Conference? about the action of the British at that conference? Does the statement in the text regarding the relation of the United States to the World Court still hold true? (See the latest issue of the World Almanac or some other yearbook.) When was Germany admitted to the League of Nations? Why had she not been admitted earlier?

SECTION 4. What is France chiefly interested in attaining? Why did not the League of Nations provide her with that? How does the Franco-German situation of today resemble that of about fifty years ago?

CHAPTER LVIII · Viewing briefly our Fundamental Institutions, especially the One in which you are most Active

1. The Home, the Church, and the Vocations

A Familiar Outline. You have been reminded from time to time that events have effects which move out in all directions, so you are prepared to hear that the World War did more than affect the relations of states to one another. It affected every aspect of life. But there were other forces at work at the same time. To try to unravel all of these would take too much space; hence we shall content ourselves with a few general remarks about our fundamental institutions (the home, the Church, the vocations, the State, and the school), chiefly to bring home to you again the widespread results of great events.

The War and the Home. The war reached into almost every home on the globe. To many homes it brought pride in heroic accomplishments; to some homes it brought added comforts and luxury through successful business deals in war supplies. But to millions of homes it brought only disaster, the main breadwinner having been killed or (what was often worse) having come back wrecked in body and mind. As for the young people, millions of them, especially in Europe, had had four years of disorganized family life. Robbed of the guidance and companionship of their fathers, many ran wild and came through those years with a juvenile-court record instead of an excellent school record, which they might have had if there had been no war. Many came out of those years with another sort of handicap — a weakened constitution caused by long months of undernourishment.

After the war unemployment brought new misery to countless homes, especially in England and Germany. Even those who once were counted well-to-do found their standard of living reduced by high prices and high taxes — and so on. You can probably add to this list of war and post-war changes in the home from your own experience.

However, perhaps the most important fact to note is that the home (that is to say, the family) weathered the storm and persisted as the normal unit of human association. Alike in city slum, city palace, village cottage, and country farmhouse, people continue to be more than mere citizens of the State: they stand in a unique and intimate relation to one another as father, mother, sister, or brother, just as they had for ages before.

Woman Suffrage. More than ever the war took women out of the home and put into their hands many duties which heretofore had been intrusted to men. After the war most of these duties went back to men, but the effective way in which women had discharged them destroyed the last lingering doubt there might have been in men's minds regarding the fitness of women to have the vote. Soon after the war they were given the ballot in England and the United States, as well as in many of the newly established states.

The War and the Church. The war gave our foreign missionaries a great deal to explain away. As the news of the long-drawn-out slaughter kept pouring into Asia and Africa, it became harder and harder for non-Christians there to make the doings in Europe agree with what they had been told about the Christian teaching of the Prince of Peace and the brotherhood of man. They had been told "By their fruits ye shall know them," and the tragic harvest of European civilization was only too apparent (see page 812).

Science and Religion. During and since the war the cause of religion received a setback in Russia (p. 817), but at the same time it received a powerful reënforcement from an unexpected quarter, namely, science. One after another some of the greatest men of science have "gone metaphysi-

By their Fruits *ye shall* Know Them
Courtesy of the *Chicago Daily News*

cal"; that is to say, they have ceased to regard the universe as nothing but a machine which came together by chance, and now they regard it as something designed and made with a purpose. What the purpose is they don't know and they don't pretend to say, because that is not within their province; it lies within the province of religion.

This change of position has caused bewilderment to those scientists who have not "gone metaphysical"; but perhaps the most interesting aspect of the matter for you is that you may live to see the "war" of science and religion, which was so bitter in your grandfather's day, ended by such an alliance of these two as will further greatly the welfare of mankind.

Certain it is that, after a period of calm assurance, men of science became first baffled (*c.* 1900) and then modest. Shortly before Edison died, he said that we knew only a tiny fraction of what there was to know, and we weren't very sure about that. This attitude is quite different from the one shown in the story of the scientist who made an eye that had none of the imperfections which he claimed to have found in the human eye. The only thing that was wrong with the new model was that it couldn't see.

Intellectual Atmospheres Again. Perhaps when some bits of Einstein's thinking get into the public mind, as Newton's and

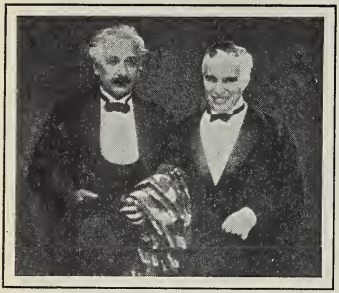
An Interesting Juxtaposition of SCIENCE *and* RELIGION

Marconi, inventor of wireless telegraphy, introducing Pope Pius XI to the first papal radio audience, 1931. This picture itself represents a modern scientific marvel; it was sent across the ocean by radio

Darwin's did, it may turn out that science, which made the breach, will heal it. Einstein seems to have said that most truths are relative. If, for example, you are traveling on a north-bound train and walk to the rear platform, you appear to your fellow travelers to be going south; but to a farmer by the roadside you appear to be going north. Which is right?

Einstein was not the first to see such relativity, any more than Darwin was the first to see that things were always becoming something else, or Newton the first to see that there was a certain regularity in the workings of nature. What these men did was to show that their principles held true over a wider area than had formerly been believed. Now it may happen that men will come to regard religion and science each as a part of something which is greater than either, namely, Truth.

A Great Future. With all its faults the Church remains the one institution that focuses its attention, not on what a man shall eat or wherewith he shall be clothed or amused, but on how a man shall live and for what he shall strive. As such it has a great and never-ending mission to perform. Aside from denominational differences, which mean much to some and little to others, it embodies in its main festivals two of the loveliest gifts of God, and those which we least willingly would lose. Christmas proclaims man's love for children and his faith in the infinite possibilities of childhood. Easter proclaims his faith that truth crushed to earth shall rise again; if nailed to the Cross, yet shall not perish.



ALBERT EINSTEIN *and* CHARLES CHAPLIN

The latter makes things as clear as we wish the former did. If Einstein had a Chaplin to popularize his theory of relativity, the world might come to see that, though the sovereignty of states may have been absolute in the days of the ox-cart, the radio and airplane have made it a relative matter, and that the only absolute sovereignty henceforth is the sovereignty of all humanity

The War and the Vocations. The war created many new temporary jobs, but it destroyed many more permanent ones by shooting away billions of dollars' worth of wealth and disorganizing the economic life of the world. Some of this disorganization would have come anyway because, through invention, new types of machines were abolishing old jobs more rapidly than new jobs could be created. What the war did was to make the whole situation much more acute than it otherwise would have been. Your generation will probably still be confronted with the most serious economic and social problem of today, namely, How shall we provide jobs for all who want to work?

2. The State

Some Outstanding Changes. We have already spoken of the change in the relative position of the great powers. To sum up briefly, France supplanted Germany as the leading state on the Continent, and the United States supplanted Great Britain as the leading state in the world.

Some of the old problems of self-determination were settled, but new ones arose. For example, the Poles got what they wanted, namely, an independent state; but within the new Polish state there are many Germans who are just as dissatisfied with their lot as the Poles ever were.

New Governments. The most interesting effects which the war had on the State are those which bear on the form of government. Germany and Austria, as well as the newly created states, such as Poland, Czechoslovakia, and Yugoslavia, were organized either as republics or as constitutional monarchies with a wide suffrage, a parliament, and all the other marks of the modern democratic state. This seemed only natural to Americans, British, and French because they had long taken it for granted that government of the people, by the people, and for the people was not only the most worth-while goal but the one toward which mankind was moving irresistibly. The Western democratic world was therefore surprised and even shocked to find undemocratic developments taking place in various important areas. After a brief experience with popular government the newly created republics of Poland and Turkey came to be ruled by dictators — General Mustafa Kemal in Turkey (1923) and General Pilsudski in Poland (1926). Spain,[1] Portugal, and Yugoslavia also had dictators, and, most important of all, so had Russia and Italy.

What Government Is. We shall have to consider the developments in Russia and Italy more in detail because what has happened and is happening there may have far-reaching

[1] Spain became a republic in 1931 (see illustration on page 790).

results. Before we do so we need to point out that those Westerners who were surprised by the developments in these two nations had in most instances failed to realize that democracy as a form of government is not an end in itself, but merely a means to an end. The end aimed at is the general well-being of all members of the State, and democrats believe that this end can best be reached if all the people have a share in the government.

IGNACE PADEREWSKI, *Polish Premier*

After a brief interlude in politics he returned to the piano

Now it happens that both in Russia and in Italy the government has fallen into the hands of people who believe that the general welfare can best be promoted by dictation from above. Russia is governed by the Bolshevist, or Communist, party (also called the "Reds" from their red flag, which, for them, is the symbol of the brotherhood of man); Italy, by the Fascist party.

Three Competing Philosophies. The important thing to note is that both Fascism and Communism are striving for a better social order, just as Democracy is in western Europe and America, and that they need to be taken seriously.

"Red" Russia. Soviet Russia[1] is a quarter of a million square miles smaller than the Russia of the Czars, but even so it is almost three times as large as the United States, with a population about a third larger (see map, p. 589). It consists of a number of federated republics, which form the Union of Soviet Socialist Republics (U.S.S.R.). The republics have constitutions in which, however, there is no Bill of Rights such as most Western constitutions have. Another un-

[1] So called from the soviets, or local councils of workingmen and peasants.

Western (or undemocratic) feature is the limitation on the suffrage. No one (except farmers) who employs labor for profit or who does not do socially useful work and no member of the clergy may vote. All other citizens may, if they are over eighteen years of age.

The Central Government. There is no direct voting. Workingmen's assemblies (called soviets) choose delegates to higher assemblies, which culminate in the All-Russian Congress of Soviets. When this congress is not in session the supreme authority rests with a Central Executive Committee. The only legalized political organization is the Communist party, which has a membership of about 2,000,000 out of a population of about 155,000,000.

Economic and Social Life. Land and natural resources belong to the State. Any citizen may secure land for cultivation but may not own the land. Most of the natural resources are exploited by state trusts. These resources consist chiefly of agricultural and forest land, coal, oil, iron, and water power. Almost nine tenths of the people are farm workers. There are a few large cities, the chief ones being Moscow (the capital) and Leningrad, each with a population of about two millions.

The Communist régime has done its best to destroy the Church, which it regards as a tool of the rich designed to make the poor contented with their miserable lot. It is keenly interested in education because it realizes the value of having the people (especially the young) understand the principles of Communism.

Three Revolutions Compared. The Communist régime in Russia has lasted much longer than western Europe thought it could possibly last. It was thought inevitable that the Russian Revolution would go the way of the English and French revolutions. The three revolutions did parallel one another at the start. A few years after its beginning each produced a great leader who became dictator — Cromwell, Napoleon, and Lenin. But already the differences appear. (1) Cromwell and Napoleon were "men on horseback," rely-

ing on an army; Lenin was a revolutionary statesman, relying on the working classes. (2) After Cromwell died and Napoleon was overthrown, the old régimes came back in England and France respectively. Cromwell's bones were dug up and scattered; Napoleon wasted away in exile. After Lenin's death the Communist régime continued to function as successfully as before, and Lenin's tomb became from the outset a national shrine.

Russia was Prepared for Change. How are we to account for this greater stability? It was probably due in part to the fact that the Russian Revolution came only after great numbers of Russians had long been educated in revolutionary ideas, whereas the English and French revolutions came without any such period of preparation. Neither the English in 1642 nor the French in 1789 had such a definite political and social program as the Russians had in 1917. One other factor that undoubtedly has contributed to the success of the revolution is the long experience the Russians have had in carrying on joint enterprises. Coöperative societies operating on a large scale had been common there long before the attempt was made to convert the whole nation into a vast coöperative society.

A Great Challenge. The reports that come out of Russia are so conflicting that it is difficult to find out what has taken place there since 1917. Nevertheless this much seems to be clear, namely, that the Communist experiment is the greatest challenge that the western-European capitalistic system has ever had. Communism is discussed in all quarters of the globe. Being a set of ideas, it cannot be suppressed by force but can be successfully combated only by a better set of ideas. Western capitalistic democracy will have to show, for example, that it can provide work for all who wish to work and that in other ways it can make for greater happiness among men than Communism can; otherwise Europe west of Russia will be strongly tempted to go the way of Russia.

Another of the Ups *and* Downs *of* Families

Mussolini, son of a blacksmith, becomes Italy's Man on Horseback

Fascist Italy. Italy had long been a hotbed of Socialism, and after the war the extreme Socialists became active, seizing factories and in other ways causing disorder. Against them a young journalist named Benito Mussolini (who had formerly been a Socialist himself) began to organize a middle-class party, called Fascist (1919). Within three years the Fascist party became the most powerful group in Italian politics, and Mussolini became prime minister (1922). Within three more years constitutional government had practically disappeared. The Fascist party was as supreme in Italy as the Communist was in Russia, and Mussolini was as much of a dictator as Lenin had been.

A Parliamentary Weakness. What made Mussolini's rise possible was the fact that parliamentary government had developed a weakness which made it very ineffective. We saw that, to work well, the parliamentary system requires two rather stable parties fairly well balanced, such as England had during the nineteenth century. But on the Con-

tinent parliaments are frequently made up of numerous parties, or "blocs," any one of which, by changing sides, can upset the cabinet or, by refusing to take sides, can prevent the formation of a cabinet. The latter was what happened in Italy. A long deadlock in parliament made a large proportion of the Italians so disgusted with the system that they were willing to see the reins of government fall into the hands of anyone who would get things done.

Fascist Changes. Italy still has a parliament, but it is little more than a Fascist debating society. Certain Fascist groups of employers and employees nominate eight hundred candidates for the Chamber of Deputies (the lower house). Of these the Grand Council of the Fascist party chooses four hundred and adds fifty more. The list of names is then submitted to the people, who have the right only to accept or reject the whole list.

Local self-government has disappeared, too, mayors and councils having been supplanted by officials appointed by the central government. There is still private ownership in industry, but employers as well as employees are subject to rigid governmental control. Strikes and lockouts, for example, are strictly forbidden, and labor disputes are settled by compulsory arbitration.

The press is strictly censored, and in other ways the government interferes with what democratic peoples regard as fundamental rights.

Resemblances and Differences. As compared with Russia Italy's problem is more complex. Russia's problems center chiefly around the development of her vast resources. Italy, on the other hand, has no vast resources to exploit. She has a larger population than she can find work for, and she could make use of more colonies.

Both Fascists and Communists claim to be working for the general welfare, and both are convinced that they know best how to promote it. The fundamental difference between the two philosophies is that Communism is directed

chiefly against the weaknesses of the capitalistic system, whereas Fascism is directed chiefly against the weaknesses of the parliamentary system. Communism puts the whole people, functioning through the government, in the place of individual owners; Fascism puts a dictator in the place of an executive responsible to a popularly elected assembly.

The capitalistic and parliamentary systems are integral parts of Western democracy. That both systems have weaknesses few will deny. Whether Communism and Fascism will cure these weaknesses, however, is quite a different matter.

Democracy and Communism. We said that Communism is a protest against the weaknesses of the capitalistic phase of Democracy. It believes that the general welfare can best be promoted through government ownership of business. Democracy, on the other hand, believes that the general welfare can best be promoted through private ownership and the incentive of private gain. Since in the past men have generally needed that incentive to make them put forth their best efforts, Democracy believes that it is better to let them have it and to trust that the good sense and good will of those who prosper will cause them to look after the others, either through adequate wages, private benefactions, or community support. Such a system, it is believed, will stimulate more initiative than government ownership can and so will be of more benefit in the long run to everyone concerned. Democracy knows from experience that there is no magic in the word "government" which will convert knaves into saints and that unscrupulous men can manipulate government-owned enterprises so as to cause injustices, just as well as they can manipulate private enterprises.

Democracy and Fascism. Fascism is a protest against the weaknesses of the political, or parliamentary, phase of Democracy. Its ideal is efficiency. It believes that parliaments and other institutions of self-government are slow and clumsy ways of getting things done. Democracy's ideal, on the other

hand, is freedom. It is as keen as Fascism about efficiency, but it believes that efficiency is bought at too great a price if freedom of speech, of the press, and of assembly, freedom from arbitrary arrest, trial by jury, and other fundamental rights of the citizen are sacrificed. These rights are realities in democratic lands. In spite of what injustices there may be in those lands, they do give men vastly more freedom than does either Russian Communism or Italian Fascism as these are functioning today.

3. The School

The Schools and the War. We have left the school to the end because it forms the most important topic. If you reread what was said on page 16 about the race between education and catastrophe, you will perhaps be convinced of the fact — the staggering fact — that the most significant thing that is happening in Europe today is what is happening to your contemporaries there in school.

This is a matter of interest to you because the schoolboys and schoolgirls of Europe are those who, with you, will have the job of running the world before many years have passed. It will be worth while to look into this matter more closely.

Reasons for Faith in the Common Man. Those who still have faith in the common man are willing to admit that he has not yet done very well with the task which Democracy has thrust upon him. On the other hand, they see a hope of improvement in the fact that he has done rather better than might have been expected in other lines. In the course of only about a hundred years he has become machine-minded, city-minded, and nation-minded; that is to say, he has come to think in terms of machines, cities, and nations rather than in terms of handicrafts, farms, and small provincial areas.[1] But there were two things which he failed to do.

[1] To take a single instance, if as late as the days of Lincoln you had predicted that in fifty years the ordinary drayman would be intrusted with a sixty-horse-power vehicle, capable of going fifty miles an hour, in the crowded city streets, you would have been laughed at.

How within a Hundred Years a World *became a* Neighborhood

One Thing he failed to Do. In the first place, he failed to become world-minded. This fact will undoubtedly strike future ages as strange because so many forces had been trying to make him world-minded. Every time he sat down to dinner the tea from China or the coffee from Brazil, the sugar from the West Indies and the bread from Minnesota, the meat from Australia and the spices from Java, fairly screamed at him that the world was a unit. Every time he dressed, his shirt of India cotton, his suit of Scotch wool, his tie of French or China silk, tried to tell him the same thing, and so did a score of other details of his life. Strange, indeed, that he should have missed their message.

Another Failure. In the second place, he failed to become socially-minded. He made the same sort of mistake within the limits of his national boundaries that he made outside them. Here, instead of thinking in terms of humanity, he thought in terms of social classes — in terms of an upper and a lower class, each more or less hostile to the other.

His Schools largely to Blame. For these two failures his schooling was largely to blame. Public schools were started in Europe originally for the purpose of developing a national spirit. Without them the Prussians would probably never

have got ready to do their part in overthrowing Napoleon, and without them there might never have developed a French Republic or a united Germany. Yet while this national development was going on, the railroad and steamer and cable were knitting the world together; but the schools missed the significance of these unifying forces as completely as the man in the street did, and made no adequate provision for developing world-mindedness.

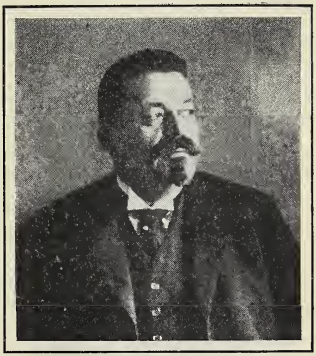
A Parenthesis. To prevent any misunderstanding, it may be well to say, parenthetically, that world-mindedness does not mean ceasing to love one's country. On the contrary, love of country will probably always remain an essential part of world-mindedness. To quote Alfred Zimmern's [1] paraphrase of a verse in the first epistle of John (iv, 20), "If we love not our country which we have seen, how can we love humanity which we have not seen?"

Educating for a Fixed Social Order. The old education was not only narrowly national, but it was also narrowed by class distinctions. For example, England had one set of schools in which the sons of the wealthy were trained to rule the British Empire and another set in which the sons of the common people were trained to do the work of the empire. France and Germany too had one system of schools for the common people and another for the well-to-do who were to run the affairs of state and of business. The underlying principle was that, by and large, everyone ought to stay in the social position in which he was born.

Too Late for a Fixed Social Order. Here again the schools fell down on their job. They failed to see that, while education for a fixed social order might have been all right in the aristocratic eighteenth century, it had no place in the democratic nineteenth and twentieth centuries, where the interdependence of men was daily becoming greater. (Where should you be now if there had been a fixed social order in America from the days of your grandfathers?)

[1] A distinguished English student of public affairs.

A Tremendous Fact. The upshot of it all is that those who still have faith in democracy are pinning their faith to the schools, asking them to turn out a generation that is world-minded and socially-minded. So it is as true as it is startling that this story of man, which has taken you so often into the camp and council chamber and palace of king or emperor, should lead you at this critical moment in world history into the schools, especially into the schools of France and Germany. The council chambers can probably be counted on to hold the camps in check for a while (thanks to some good will and a great deal of near bankruptcy); but if our civilization is to survive, the spirit which animates the council chambers of the future will have to be more generous than the narrow nationalistic spirit of the past.



From SADDLE-MAKER *to the* SADDLE *of* STATE

Friedrich Ebert, first president of the German Republic

Heeding the Fact. Teachers the world over are realizing this more than ever and, accepting the challenge that has come to them, are striving to develop a generous-minded generation. This is true even in France and Germany, where (owing to the scars and wounds of the World War and earlier wars) teachers and pupils labor under a handicap such as American teachers and pupils can scarcely appreciate.[1]

[1] It would be well for you to learn French and German so that you might learn the sort of ideas and ideals that are being instilled into the minds and hearts of your contemporaries in Europe, for your future happiness will depend in no small measure upon what those ideas and ideals are. Likewise it would be well for your French and German contemporaries to learn your language in order that they might know the sort of ideas and ideals that are being instilled into you.

Two Principles. Those who have faith in the schools are asking them to base their teaching upon two fundamental principles. The first is that nobody can tell from a student's present social position just where he will be twenty years hence. Lincoln went from a log cabin to the White House; Lloyd George went from a cobbler's home to 10 Downing Street [1]; Mussolini was the son of a blacksmith; Ebert, the first president of the German Republic, was a saddle-maker. The only wise plan, therefore, seems to be to offer every student all the educational opportunities he can use.

Rodin's THINKER

The great French sculptor chose a laborer as model for this statue. Many persons, young and old, believe such workers never think

The other principle is that nobody can tell what the social order will be like in twenty or thirty years. All we know is that the world has always changed (never more rapidly than at present) and that it probably always will.

How can the schools help here? The next paragraph will tell; see if you can get it.

The Most Important Paragraph in the Book. When a change comes, — that is, whenever you are confronted with a new problem, — you can solve that problem in one of two ways. One way is to try one solution after another blindly, just as each pops into your mind. You may light on the right solution, and you may not; if you do, it's a matter of chance. This method we call "trial and error" or "trial and chance," and it is generally very wasteful of time and energy.

[1] The home of the British prime minister.

The other way is to try out one solution after another *in your mind.* This method we call thinking. Obviously it is less wasteful of time and energy than the other method.

Your Cue. Now if you hope to stay in the world some years, it would seem to be the part of wisdom, since each year is sure to be quite different from any that has gone before, to learn how to think, in order that you may be able to deal intelligently rather than blindly with new conditions as they confront you. There is no use in your being content just to settle down, because, as H. G. Wells has said, you live "in a world that, on its part, refuses to do anything of the sort."

4. Democracy, or the Art of Living Together

A Cue for your Generation. To go back to our ancestor of the old régime, if we were to tell him even so brief a story of the pre-war world as we have outlined here, he would probably say that the world had gone far ahead of his day in the field of the natural sciences but not so very far in the field of the social sciences. "The generations of your fathers and grandfathers have made great progress since my time in controlling nature," he might say, "but not much progress in the art of living together." And, in saying that, he would give your generation its cue.

Your generation will have to be better equipped to practice the art of living together than any earlier generation, because you will have to practice it on a world-wide scale. If you have any doubt about this, consider the case of China or of the United States. No nations ever tried harder to follow a policy of isolation; yet both are now in the thick of world politics, and no sane person sees how they can ever get out. Recognizing this fact, the generation of your fathers is doing the best for you that it can by providing you with better schools than any previous generation ever had.

Not meant as a Joke. If "better schools for bigger problems" sounds to you like a terribly grim joke, all that your

father's generation can say is that it wasn't intended to be a joke. The problems are here, and they are not the kind that can be solved in a few years; so it's merely a question of whether or not you are going to prepare yourselves as adequately as you can to deal with them.

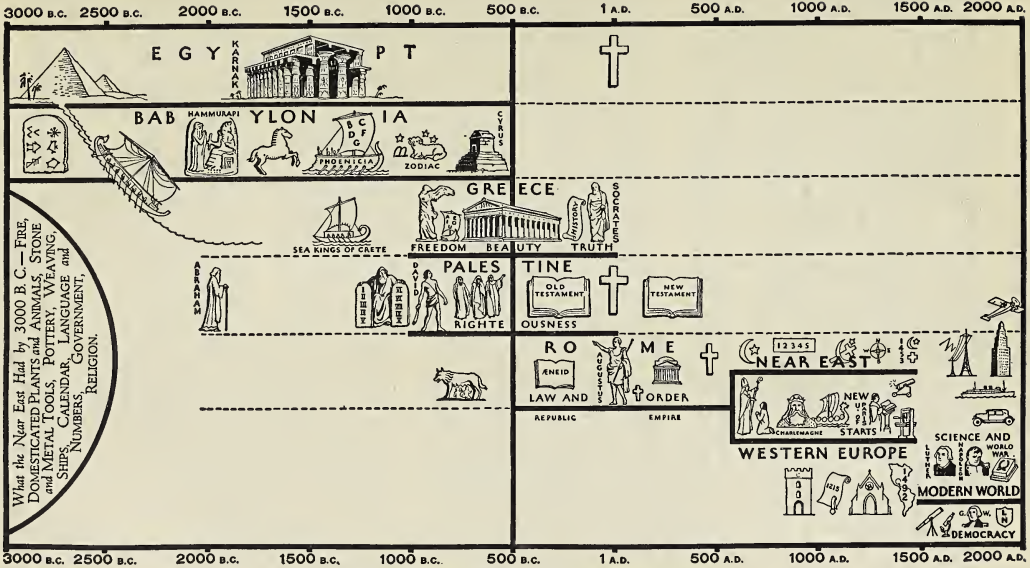
World-mindedness and the Curriculum. All subjects in the curriculum help you toward the goal, for they all make for world-mindedness. In the case of history, geography, foreign languages, music, and art the contribution is obvious. In the case of mathematics and science we often lose sight of the fact that it has taken many peoples (Egyptians, Arabs, Hindus, Chinese, and Japanese, as well as Euro-Americans) to make these subjects what they are today.

Just as important as the classroom is the playground. The main business of the classroom is to get you to think, and to respond to what is good and beautiful and true in art and science and in the conduct of man as depicted in history. The main business of the playground is to bring out the desire and develop the disposition to play fair.

If ever an aggressive minority of the generation in school could learn to think, to respond to what is good and beautiful and true, and to play fair, even if it were a small minority, it would go a long way toward solving the problems of the world.

What Democracy Is. Democracy is the ideal to which most of western Europe, America, and other parts of the world stand committed today. It has not brought all the blessings that men hoped for, largely because it has been interpreted as though it meant merely giving everyone the ballot, whereas the ballot is only a symbol. Democracy itself is a way of life. It means living together in such a way that every individual will have the fullest opportunity to develop his personality.

Building up the Ideal of Democracy. This meaning, derived from diverse sources which we have mentioned earlier in the book, has been slow in the making. Democracy calls for intelligence, and the Greeks, together with modern scien-



The Story of the Great Adventure *in* Cipher

Can you read it?

tists, showed us how effectively human intelligence can be enlisted in the service of mankind. Democracy calls for laws to regulate man's doings, and the Romans showed us what effective laws human intelligence can devise. It calls for teamwork, and the Teutonic peoples, especially the Anglo-Saxon branch, showed us how to get teamwork through a parliament (as in England) and through a federal union (as in the United States). Finally, it calls for a spirit of righteousness and social justice, and the Hebrew prophets and Jesus of Nazareth, as well as the eighteenth-century philosophers, showed us what righteousness and social justice demand of us.

Biology versus History. The various elements of the democratic ideal have often come together, but never on a large enough scale to produce a democratic world order. Today most men, influenced by the teachings of Darwin, believe that untold ages must elapse before such a world order ever does become a reality. But some men are beginning to question whether the fact that *natural* selection worked slowly is a valid reason for believing that *human* selection need always do so. They are willing to grant that it may have taken the giraffe a million years to get a long neck, but they fail to see therein any good reason for believing that it need take men a million years to learn to act decently toward their fellow men, once they become aware that the world will be a pleasanter place to live in if they do so. What do you think about it?

Social Spurts. As a matter of fact, we have read history wrong if we believe that changes have always come slowly. Under our very eyes Russia has jumped out of the Middle Ages into the twentieth century, and from all appearances she seems to have landed fairly on her feet. Japan did a similar thing in the days of your grandfathers. At the close of the eighteenth century the French Revolution placed an indelible mark upon Europe in less time than separates us from the battle of the Marne — and so on.

It would seem as though there were always a number of forces at work by themselves and striving more or less blindly toward a goal, when, almost in an instant, something fuses them together into a working unit, and they reach their goal. Thus, long before the days of Hargreaves, Arkwright, and Watt, there were forces at work tending to transform industry, but it was not until the eighteenth century that they all came together. When they did, they effected a transformation such as industry had not seen since early man invented the wheel.

This may Happen. It may be that in our day the elements needed for a democratic world order will fuse themselves into a working unit. Religion, learning, art, and music have all cut across national boundaries since long ago. So have business and banking; and modern inventions have converted the globe into a neighborhood. It is conceivable that at any moment those statesmen who already see the meaning of all this may succeed in teaching it to their colleagues. If this should happen we may find ourselves suddenly part of a world society which, working through coöperating national groups, seeks actively to enlist human intelligence and good will in the service of all men.

But so may This Happen. Society, like everything else, is always changing, which means, of course, that we are either moving nearer to Democracy or away from it. Lest you fall into the error of thinking (as the nineteenth century did) that we are moving irresistibly toward it, let the top panel on page 723 warn you that the present trend may be quite in the other direction. So, if you want Democracy to prevail, you will need to have sincere convictions about it and be willing to act on them. Unless you are ready to do so, even the partial Democracy we now have may disappear.

Readings

BOX, P. H., *Three Master Builders and Another.* FION, V. E., *Mussolini, the Man of Destiny.* HINDUS, M., *Humanity Uprooted*; *Red Bread.* RYALL, W. B., *Italy under Mussolini.* SALVEMINI, G., *The Fascist Dictatorship in Italy.* TROTSKY, L., *Lenin.* VERNADSKY, G. V., *Lenin, Red Dictator.*

Some Key Words

dictator	Democracy	soviet	Cromwell	communistic
Fascism	the democratic ideal	U.S.S.R.	plutocratic	monarchic
White House	Mustafa Kemal	theocratic	Napoleon	Communism
aristocratic	10 Downing Street	Pilsudski	Mussolini	Lenin

Questions

SECTION 1. What connection was there between the World War and the granting of the vote to women? How has the relation of science to religion changed in recent years? What can you tell from your own experience about the effect of the war on the economic life of the world?

SECTION 2. What undemocratic features are there in the Russian constitution? Compare and contrast the English, French, and Russian revolutions; the situations in Italy and Russia. What made possible the rise of the Fascist party to power? Compare and contrast Democracy and Communism; Democracy and Fascism.

SECTION 3. What were some of the things the common man accomplished in the nineteenth century? What were two things that he failed to do? What is the relation of world-mindedness to patriotism? Do you think our schools ought to educate for a fixed social order? Explain your answer. Do you approve of the two fundamental principles of the new education? Why?

SECTION 4. Do you think that the cue given to your generation is one which it ought to accept? Why? What is the narrow interpretation of the word "democracy"? What is the broad interpretation? Which do you accept? Why? What elements go to form the democratic ideal? What is essential if Democracy is to endure?

CHAPTER LIX · Concluding with a Word about the World Today, and about Men, Geese, and Donkeys

1. The Europeanized World

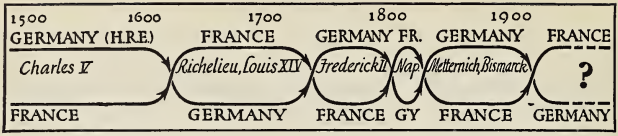
I. *Europe West of Russia.* For our purpose we may divide the world into two parts, one of which is European in civilization and the other non-European, and consider each of these under four subheadings. Those of the first part are (I) Europe west of Russia, (II) Russia, (III) "Europe overseas," exclusive of the United States, and (IV) the United States.

France. Europe west of Russia is the motherland of the civilization which furnishes the driving force in the world today. Its leading states are France, Great Britain, Germany, and Italy. Of these four, France is in by far the most favorable position. She is still a land of small peasant proprietors and small industrial establishments, with less of an unemployment problem than any other great state. Her people, like those of most European lands, are frugal to a degree that Americans can hardly conceive.[1] Her capital is still the cultural center of the Euro-American world.

France has the largest gold reserve in Europe, the largest army in the world, the most formidable air force, and the most profitable colonial empire. She has alliances with Belgium and the new states of eastern Europe, which, like her, are opposed to a revision of the Treaty of Versailles.

Rich and Clear-headed. All this makes France the dominant power in Europe, and that position carries with it the chief

[1] The idea that Americans covet the "almighty dollar" as no other people do is one of Europe's pleasantries which dies hard and which many Americans accept. Not only do Europeans covet the dollar (or its equivalent) as much as we do, but we could learn a great deal from the way they hang on to it, once they get it. Make a comparative study of European and American gifts to philanthropy and education during the last fifty years.



Four Centuries and More of Franco-German Rivalry

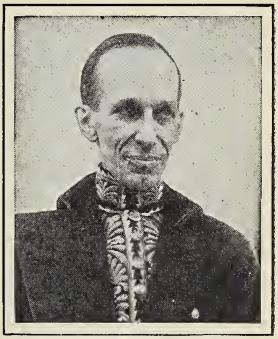
Is this going on forever ?

responsibility for preserving the peace of Europe. France has been at the head of the European states before, but her leadership today rests less on armed force than it did in the days of Napoleon or Louis XIV and more on her control of the gold reserve of Europe. Any European state that needs to borrow has only two places to turn to, France and the United States. If it deals with France, it will deal with a people that are as desirous of peace as any other, but who, above all things, are realists, seeing things clearly and not misled by sentiment or vague general phrases. So the borrowing nation is likely to get a loan from France only on such terms as will contribute to what she wants most of all, namely, security. It will be interesting for your generation to see whether France the banker can achieve a more permanent leadership in Europe than France the warrior did under Louis XIV or Napoleon.

The peace of Europe (and so of the world) depends more upon the establishment of friendly relations between France and Germany than upon any other single factor.

Great Britain. Great Britain is still the center of the greatest empire in the world, but she is relatively less important in world affairs than she has been for over a hundred years. She has lost the supremacy she formerly had on the seas and in the markets and the banking circles of the world. Ever since the war she has had a serious unemployment problem. Canada, Australia, and South Africa have become practically independent states, and a large fraction (but by no means all) of the natives of India under Mahatma Gandhi are seeking the same status for their country. Great Britain is

more disposed to revise the Treaty of Versailles than France is. Before the war Germany was one of her best customers, and no state would profit more by a prosperous Germany than she would.



VINCENT MASSEY

First minister from Canada to the United States

Empire or Empire-Dowager? British optimists look forward to a new Britain holding again a position in world affairs such as she enjoyed before the war. British pessimists see her going the way of the Italian cities after the exploits of Columbus and Da Gama, or of Holland after her brief period of glory in the seventeenth century, and becoming nothing more than a pleasant place in which to live. Your generation may see a marked drift in one direction or the other. Meanwhile it may be worth while to note that if the British were to drop out of world affairs today it would be a world misfortune, for no European people has ever been so successful as they in dealing with non-European peoples.

Germany. In spite of Communist agitation on the one hand and Fascist agitation on the other, Germany seems determined to stick to the republican régime established at the end of the war. Nevertheless, since it was on her account that President Hoover declared the 1931 moratorium, it would seem that not much would be needed to plunge her into chaos.

Needless to say, the Treaty of Versailles continues to rankle, and all the more since leading statesmen of three of the nations that drew up the treaty (Great Britain, Italy, and the United States) have declared openly that the treaty ought to be revised. The so-called Polish, or Danzig, Corridor (a narrow strip connecting Poland with the sea), is regarded by

most observers as one of the most serious sore spots in Europe, and according to some it is one that cannot be eliminated without war. Any Polish government that proposed to give up the Corridor would almost inevitably be overthrown, and so long as Poland has French support, Germany will not be able to make her give it up.

In spite of what Germany has gone through, or rather as a result of it, she is (according to recent American observers) in a better position industrially than any other European country. To keep from going under she had to gain markets; to gain markets she had to undersell her competitors; and to undersell her competitors she had to scrap her old methods and machinery and install the most modern industrial system that science and invention could devise. But, unfortunately for Germany, it is a case of "all dressed up and no place to go." Nobody is in a position to buy enough of her wares to put her on her feet; and whoever does buy from her at all is likely in just that degree to increase unemployment at home.

It is another of the curious tricks played by the war that Germany should now be in a position to determine the fate of European civilization probably more completely than she could have done before her downfall. If she were to "go Bolshevik," the whole European capitalistic structure would probably crumble. The technical skill of the Germans (not to mention their military genius), combined with the man power and natural resources of Russia, would probably form an unconquerable team. But in spite of their present dire straits the Germans seem determined not to choose that avenue of escape, even though it might free them from the present need of turning the cloth of their garments inside out to keep up a respectable appearance.[1]

Italy. In Italy the Fascists are still in power. They are confronted with serious economic problems, — much unemploy-

[1] An index of conditions in Germany is given by the fact that there are thousands of young men over thirty who have never had a job in their lives because there were none to get.

THE NEW PAPAL DOMAIN

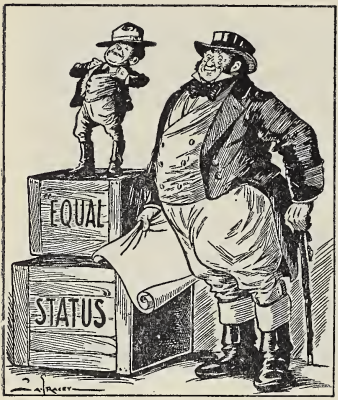
A state within a city — the State of Vatican City. Within its 108.7 acres are the church of St. Peter and the Pope's palace (Vatican). Its population is about 500. Pace off around your school a territory the size of the new papal state

ment and a large war debt, — and it remains to be seen whether they can deal with them successfully. If they can, they will probably not lack imitators in other parts of the world.

One matter that has brought them a great deal of credit has been the improved relations between the Italian government and the papacy, through the creation of an independent papal state (1929). Another mark greatly to their credit was the proposal to the nations of the world to take a year's holiday from war preparations (1931). This proposal was accepted by all the leading powers — another hopeful, even if slight, indication that the nations of the world are growing in understanding and world-mindedness.

The Fascist government has not seen fit to allow as much freedom of speech or of the press as is customary in demo-

cratic lands. Its relations with France have not been entirely friendly since the war. Like Great Britain, Italy would like to see the Treaty of Versailles revised.



Just as Big *as* Daddy

The British colonial offshoots are proud of their independent position, but they don't take themselves too seriously. (*Daily Star*, Montreal)

These four states (France, Great Britain, Germany, and Italy) form the heart of the League of Nations. If they could only learn to work together harmoniously, western Europe would furnish the world with the leadership it needs.

Happy the Nation that keeps out of the Headlines. On the borders of the four states mentioned in the preceding paragraph are others, which play a less prominent part in international politics, but which, as they pursue the even tenor of their way, exercise quietly a profound influence upon European culture. This is true especially of the Scandinavian states (Denmark, Norway, and Sweden), Holland, Switzerland, and Czechoslovakia. In all these there is a keen interest in education, and from them all have come notable contributions to the arts and sciences.

II. *Russia.* Russia is likely to be absorbed with internal problems for some years to come. Her progress is being watched with great interest. In two important respects she has broken with European traditions: (1) in her attempt to build up her economic life on the basis of government ownership and (2) in her hostility to the Christian Church.

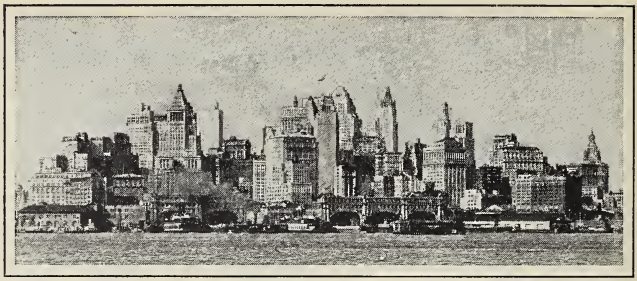
Russia, like the United States, is not in the League of Nations. Unlike the United States, she has a large army.

III. "*Europe Overseas.*" "Europe overseas," exclusive of the United States, falls mainly into two parts: (1) the British almost-independent states of the Dominion of Canada, the Commonwealth of Australia, and the Union of South Africa and (2) the Latin-American states. All these states are well established and are full of vitality. They have some beautiful cities, in which there is a high level of culture. Their statesmen and scholars bear comparison with those of other nations. Latin America has produced some outstanding artists. Grand opera flourishes there as much as it does in the United States.

All these "overseas" regions have vast material resources, which, however, are as yet only partly developed. Their day lies in the future. It is worth noting, however, that the various "overseas" states have developed more individuality than we are apt to credit them with. This is true especially of the South American states, whose cultures are more varied than the term "Latin American" suggests.

IV. "*The U.S.A.*" The United States of America stands in marked contrast to the other areas of Euro-American civilization. As compared with western Europe, she is one unified state, and, among other things, she thereby enjoys the blessings of free trade within a vast area which most Americans think is just the right size for free trade. She is less scarred by the World War and less burdened by unemployment. Besides having great natural resources, she is now the money center of the world. Together with France, she holds three fourths of the world's supply of gold. As compared with Soviet Russia, she is more firmly established. As compared with "Europe overseas," she is more unified and more industrialized.

After a long period of almost uninterrupted prosperity, the United States herself fell (1929) into the general economic depression into which most of the world had fallen long before. Some economists thought that this depression was much like those which had followed previous American wars



New York

No city has a skyline more impressive by day or more fairylike by night, when darkness blots out the skyscraper frames and lights gleam from thousands of windows high above the ground

and that in a comparatively short time the United States would recover from it. Others held that it was markedly different from any previous one and that the United States would come out of it much more slowly. Perhaps by the time you read this page you will know which view was correct.

2. The Non-European World

I. *Africa.* The four main parts of the non-European world are Africa (exclusive of the South African Union), India, China, and Japan.

Africa, exclusive of the South African Union, is largely under European tutelage and is likely to remain so till long after your day. Much of it is still undeveloped, but, thanks to the radio, airplane, and "movie," it is almost within sight of Euro-America to a degree hitherto undreamed-of. This is likely to make for the happiness of the natives, who will probably never again be subjected to such atrocities as those committed in the nineteenth century in the Belgian Congo by men from so-called Christian nations.

II and III. *India and China.* India and China are beset with serious domestic problems. If and when these two vast

regions, with their huge populations, become unified and modernized, they will exert a tremendous influence in world affairs. For the present their main problems are internal. A large party in India under the nationalist leader Gandhi (one of the most extraordinary figures in history) is seeking home rule. Whether or not India gets home rule and prospers under it will depend upon how well the diverse races and creeds of that country can work together.[1]

Present-Day India

China is seeking to establish peace and order. She is still a long way from her goal; she is about where Europe was in the Middle Ages. Meanwhile, though her republican tradition is only a few years old, millions revere the memory of her great leader Sun Yat-sen (1867–1925). At least in their present aspirations India and China belong in the ranks of Democracy rather than in the ranks of either Communism or Fascism. That does not mean, however, that they will become exact duplicates of democratic western Europe. Each has an old civilization of its own and is likely to take on only such aspects of Western civilization as seem necessary to bring about a better social order.

[1] Gandhi attended a conference on Indian affairs in London in 1931, but failed to win the terms that his followers demand. When he left England (November, 1931) he predicted that serious troubles in India would follow as a result of the failure of the conference. Has his prediction come true?

IV. *Japan.* For the present it is Japan's day in the non-European world, just as it is the United States' day in the world of European civilization. Hers is the most Westernized area among the non-Europeans both in politics and in industry. She thus forms a link between the two worlds which is likely to grow in importance.

Japan's crowded population presents a serious problem. In an area about one twentieth the size of the United States there are more than half as many people. The peace of the Far East was disturbed in 1932 by problems growing out of Japanese penetration into Chinese possessions in Manchuria. What the ultimate outcome will be, no one can foretell. Japan has great aggressive power, and China has great resisting power, so it is a case of an irresistible force meeting an immovable object; and you know how such encounters end as well as anyone else does. Count Sforza, who learned to know the Chinese well while he was Italian ambassador at Peking (Peiping), has said that attacking China is like making a dent in a rubber ball. If you want the dent to stay, you have to keep on applying the pressure. Your generation will see whether Japan can do this.

Making Use of Unofficial Intelligence and Good Will. A disturbed state of affairs is no newer in Asia than it would be in Europe. What is new, however, is the fact that during recent years Chinese and Japanese leaders (philosophers, statesmen, bankers, and business men) have been meeting unofficially with leaders of thought and affairs from other lands bordering on the Pacific (in what is known as the Institute of Pacific Relations) and have been studying the problems of the Far East with the aim of solving them on the basis of intelligence and good will rather than on the basis of flag-waving. Never in the history of the world has there been such a thoroughgoing attempt to solve vast political and social problems scientifically, and no agency at work today is so likely to bring peace and happiness to the Far East as is this unofficial institute.

3. What of the Future?

The United States Again. As between Japan and the United States, the latter has the greater natural resources and resources in men and money. She is the most powerful single political and social unit in the world. Just as Russia stands for Communism and Italy for Fascism, so the United States stands for Democracy. If Democracy fails here, it is likely to fail everywhere. If it solves its problems here, it will take on new life everywhere.

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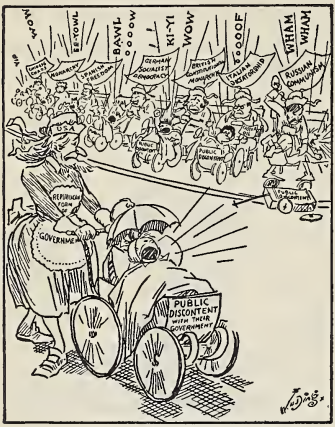
Famine *and* Overproduction

The world is a long way from overproduction, but is right in the midst of underconsumption. The new slogan is "Pass Prosperity Around." That is more than a slogan; it is probably a cure

Two Problems. The first essential necessary to make Democracy succeed is for a nation to organize its economic life so that everyone who is willing to work is assured the minimum of food, clothing, and shelter necessary to make decent living possible. The most important question today is whether, in order to do that, the United States will first have to pass through a period of tyranny under a working-class party (as in Russia) or a middle-class party (as in Italy) or whether she will proceed directly toward that goal, maintaining all the while her present free democratic order.

Along with the problem of assuring a decent standard of living goes another one, namely, the problem of a nation's ordering its relations with other states so as not to hinder the latter's efforts to reach the same democratic goal. The two problems hang together. Strong and rich as the United States

may be, it is hardly likely that she will remain democratic if all the rest of the world becomes undemocratic.



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When we Find a GOVERNESS *that Does a* BETTER JOB *we'll change*

If healthy howling means the same for nations that it does for babies, the world is doing well

A Common World Mind. Never before did the world need to act together harmoniously so much as at the present time, and never before was it so possible. We often fail to realize how much of a basis we have to work on. We realize readily enough that Americans, whether in Maine or California or Canada, have a common cultural heritage which has come down in large part from Greece and Palestine and Rome, but we often forget that England, France, Germany, Italy, Mexico, Chile, Brazil, Australia, and all the rest of the Euro-American world have much the same heritage. High-school students in all these places know the three forms of Greek columns and the Ten Commandments as well as you do and find translations of Cæsar to help them with their Latin. The textbook you use in world history would serve them as well as it does you, from the Great Pyramid down at least as far as 1500 A.D.

The additions to the cultural heritage made by modern scientists and inventors belong, too, to modern Egypt, India, China, Japan, and other non-European regions. So there is already something of a common world mind such as would have seemed impossible even a hundred years ago, and modern means of travel and communication are adding to it daily.

If two straight lines are parallel to the same straight line, they are parallel to each other.

Αἱ τῇ αὐτῇ εὐθείᾳ παράλληλοι καὶ ἀλλήλαις εἰσὶ παράλληλοι. (*Greek, where the trouble began*)

Si duae rectae lineae eidem lineae parallelae sunt, altera alteri parallelae sunt. (*Latin*)

Due linee rette che sono parallele alla stessa linea retta sono parallele l'una a l'altra. (*Italian*)

Si dos líneas rectas son paralelas a una tercera línea recta, son paralelas entre sí. (*Spanish*)

Si deux lignes droites sont parallèles à une autre ligne droite, elles sont parallèles l'une à l'autre. (*French*)

Wenn zwei gerade Linien einer dritten parallel sind, so sind sie auch miteinander parallel. (*German*)

Om två raka linjer äro parallela med en tredje, äro de sig emellan parallela. (*Swedish*)

Если две прямые линий параллельны той же третьей, они параллельны между собою. (*Russian*)

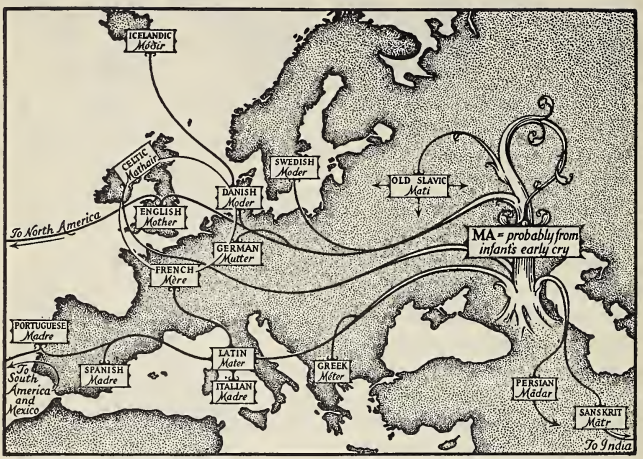
दोन सरळ रेषा एकाच रेषेशी समांतर असतील तर एकमेकांशी समांतर होत. (*Marathi*)

اگر دو خط مستقیم محاذی با خط مستقیم دیگر باشند آن دو خط محاذی یکدیگرند (*Persian*)

אם שתי שורות הולכות בשוה איש לרעהו לשורה שלישית, אז שלש השורות הולכות בשוה איש לרעהו. (*Hebrew*)

若二直線均與其他一直線平行則彼此互相平行 (*Chinese*)

LIKE-MINDEDNESS; *or Your Generation at School with* MINDS *Running* PARALLEL



How Euro-Americans are LINKED TOGETHER *(and Linked to Millions of Asiatics) by* LANGUAGE

The circle shows how the three western streams came together in our own tongue, which draws from the Germanic, Latin, and Celtic in the ratio of about 6–3–1

Periods in History. Historians and laymen are in the habit of dividing the past five thousand years into periods. Some think in terms of pre-Greek, Greek, Roman, medieval, and modern; others in terms of two periods only, such as before Christ and after Christ or before Columbus and after Colum-

INDIAN SCIENTIST WINS NOBEL PRIZE

Physics Award Goes to Sir Chandrasekhara Raman

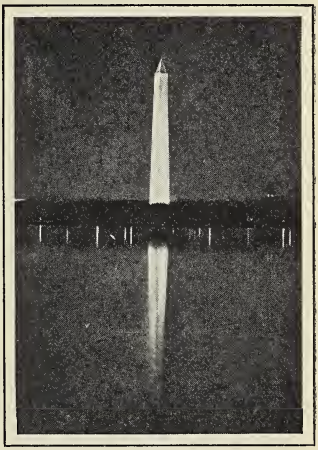
JAPANESE SCIENTIST WINS CANCER PRIZE

Prof. Yamagiva of Tokio Gets $1000 Award at Munich

All LANDS *and* PEOPLES *contribute to our* CULTURAL HERITAGE

bus or before Galileo and after Galileo. How will your distant descendants divide it? One can only hazard a guess, and you can take it for what it's worth.

It would seem as though they would have good reason for dividing it into two parts, making the division about the year 1800 A.D. That year is so close to the year of Washington's death (1799) that they might take his monument as a symbol to mark two great changes.



On the Boundary *between the* Ancestral Order *and the* New Order

A Boundary Stone. Hence the Washington Monument would serve as a boundary stone and would say to them:

1. Up to about the year 1800 man had little faith in his ability to manage the affairs of his world; then he grew in faith and began to take his destiny in his own hands. Man became democratic.

2. Up to about 1800 man was the slave of labor. He earned his living by muscle power. Then he freed himself from the curse of labor by using his intelligence. Man became scientific, and the Muscle Age finally gave way to the Machine Age.

Two Stupendous Words. "Science" and "democracy" will probably be the two words that students in school five thousand years from now will meet most often in studying our age; and these words are all they will need to know, provided that science means the free mind and that democracy means the free citizen. Those two words point to epochal changes in man's ways of working, living, and thinking. George Washington, Columbus, Charlemagne, Cæsar, Alex-

ander, and Hammurapi, and Martha Washington, Queen Elizabeth, Cleopatra, and Hatshepsut, all lived in pretty much the same sort of world. And so did all our ancestors who were their contemporaries. How utterly lost any of them would be if they were to drop in for a visit today! Our ancestral order of life has passed away.

Have these Words a Common Meaning? Perhaps your descendants of five thousand years hence will see clearly something about the words "science" and "democracy" that we are only just beginning to suspect, namely, that they have to go together. Science would seem to flourish best in a democratic society. What chance would Pasteur and Edison and countless other scientists and inventors have had in a society with fixed social classes and where learning was reserved for the few?

In the same way democracy would seem to demand that its citizens have something of the scientist's habits of observing carefully, thinking clearly, and acting without prejudice. Science and democracy would seem, therefore, to be not two separate things but two parts of a single thing — an intelligent humanity. Science in countless ways brings men together; democracy proclaims that they are brothers.

A Challenge. You have often thrilled to tales of American pioneer life in the days when your grandparents and great-grandparents were young. Those generations seemed to have a magnificent challenge, a challenge to brave the danger of the wilds and master a continent. It was a magnificent challenge, and men and women alike met it boldly and nobly. Thereby they added something very precious to Euro-American civilization, namely, a recognition of the worth of the common man. But their challenge was not so great as the challenge to your generation. Theirs was but the challenge of a *natural* frontier of prairies, forests, and mountains; yours is the challenge of a *social* frontier of poverty, ignorance, and injustice.

What the Past has Given. The challenge comes to all of you the world over, whether in America, Europe, Asia, or Africa.

The situation can be stated very simply: Your ancestors through countless generations filled a treasure house for you with wonderful things — music, literature, painting and sculpture, ways of healing the sick, ways of justice, ways of finding God. For all this they paid a great price; but it hasn't cost you — not one of you — a single cent or an ounce of effort. It is the gift of the past.

What imperils the Gift of the Past. It happens that this gift is now beset with grave dangers, which likewise have come down from the past. Men have not yet learned how to live together in peace and amity. The chief obstacle is one that you will readily understand because men (whether as individuals or in national groups) are very much like their children at school: most of them welcome and many of them seek privileges.

All through the historic period privilege has been at the heart of the established order. Under autocracies or oligarchies, that seemed right and proper; it was taken for granted that certain desirable things (chiefly wealth or the things that wealth brings) were to be reserved for a small minority. This helps to explain why, when nations adopted a democratic form of government, many men thought of it merely as an opportunity for each to try to get ahead of his fellows and become a member of the small privileged group. True democracy, however, admits of no privilege but one — the privilege of serving; but only a few rare spirits have ever seen any worth in this privilege. The result is that today the forces making for peace and those making for war are once more about evenly balanced, and the best that men dare to hope for is that the forces making for peace will hold their own until your generation appears on the scene.

Why Men look to your Generation. Why should grown-up men look to your generation for more of the spirit of service to mankind than their own generation now possesses? Well, to be frank, not all of them do, by any means. Most of them expect your generation to be just as self-centered as theirs is

and as they conceive their fathers' and grandfathers' generations to have been, and they expect the same of your children and children's children down to the end of time.

But there are in all lands men who do look for something better from your generation *because you are youth,* and it is youth that sees visions. These men have never been able (nor have they wanted) to forget that in their youth they saw visions of playing fair and of doing other knightly things in an unknightly world. A few have kept their visions; more have abandoned them as being too idealistic and unpractical for the game of life. But all of them, looking back, think they can see where the clear-eyed, generous visions of their youth would have been the acme of common sense and practicality and might have saved the world a great deal of misery. So in them has again been awakened the age-old hope that sometime a generation would grow up whose visions would not fade. For the present that hope rests on you.

Men, Geese, and Donkeys. Thus history comes right down to you. Unless it does so, there is no point in it.

You, of course, have been in the picture before now; you have been in it all the while, though sometimes you probably lost sight of that fact. You have a long lineage, dating far beyond the dawn of history. So have geese and donkeys. Geese have cackled and donkeys have brayed since long before the days of the pyramids; so have men.

But men have been able to do something that geese and donkeys could never do: they have been able to carry along the memory of their past and to draw from it meanings which gave direction to their lives — in other words, men have had a history.

The meanings they drew from their past were often such as did little for the good of mankind, but that may be explained by the fact that their record was very incomplete. If that is a fair explanation they may reasonably be expected to do much better now that archæologists and historians have made and are making the record more nearly complete than it has ever

been, and the printing press and the schools are making it an open book to all who will take the trouble to read it.

Of course you can shut your eyes to history and still be different (somewhat) from geese and donkeys. They are as they are 100 per cent.

4. Where does History End?

The Master Gleaner. History never ends. It is the master gleaner that gathers up everything in the path of time. Far from stopping where history books stop, it dogs the footsteps of the living present. The moment that you give to reading these words has already become part of the past which belongs to history. That moment may have been one of tremendous importance. In it some scientist may have just completed a discovery which will revolutionize industry or vanquish some terrible disease, or some statesman may have made a decision which will bring on another world war. It is obvious, then, that history is still being made and will continue to be made as long as there are men on earth.

"The Best Laid Schemes."[1] Though history is always at our heels ready to gather in everything we do, we cannot tell what sort of history we are making because no one is wise enough to measure all the forces at work at any one moment. When Louis XVI summoned the Estates-General in 1789 (p. 602), he believed that he had taken a measure which would free him from bankruptcy; instead it brought him to the guillotine. When the Austrian Foreign Office sent its ultimatum to Serbia in 1914, it believed that it was strengthening the Austrian Empire; instead it brought on that empire's ruin. The best we can do is to use whatever intelligence and good will we may have and trust that these will be sufficient to bring results which will make for the well-being of man.

[1] The best laid schemes o' mice an' men
Gang aft agley,
An' lea'e us naught but grief an' pain. — Burns, "To a Mouse"

The Present Generation Produced a Generally Acknowledged Leader in Each of Three of the Great Human Masses on the Globe: SUN YAT-SEN, LENIN, *and* GANDHI

The fourth great human mass is the Euro-American. Has it produced any leader as widely acknowledged as the three above? Whom should you put in the fourth panel?

Will Any of our Contemporaries live in History? Are any men and women of our own day likely to loom large in history, like Pericles or Cæsar? That will depend largely upon what happens in the future. If the world continues to move toward a democratic order, Sun Yat-sen and Gandhi will be as sure of a place in world history as Washington is. But if the world reverts to autocracy, all three of these may come to be regarded as weak-minded individuals who had the quaint notion that the average man had intelligence enough to be intrusted with a share in government.

If the world becomes Communistic, the Russian revolutionary statesman Lenin will loom large; if Communism fails, Lenin will probably get only a short notice as a visionary. If the League of Nations becomes the regulating force in the world and makes for happiness, Woodrow Wilson will become one of the great figures in history; if it fails, he too will be counted a visionary. And so we could go through the list of all the great names of our age, whether in politics or business or art. They all embody certain ideas and ideals, and whether their names live on in history will depend upon how much spreading power their ideas and ideals have among mankind.

Since you are part of mankind, you will help in some degree to determine which of the men and women of this or earlier ages will live on in history. Which ones have you chosen?

"Thank God for History." During the heartbreaking days of the war and of the years that followed, this thought was more in the minds of men in Europe than in America. They needed it more; they needed it to give them courage enough to go on with the game of life.

Suppose you could remember absolutely nothing but the depressing days of 1931, with its bread lines and beggars and unemployed. Well, that is the only picture that millions of your contemporaries in Europe can remember, not only about the year 1931, but about all the years that they have lived; and if they had never come in contact with anyone who knew about the past they would think that life has always been nothing but bread lines, beggars, and unemployed. What a hopeless outlook!

The long view of history enables us to see things in something like their proper perspective, just as a look at the stars helps us to put the petty worries of home or school or business in their right place. Without it we could not see, for example, that the problems of the post-war period were so infinitely greater than any that ever before had confronted man that, instead of bemoaning the absurdity of some of the things he did, we ought to marvel that his will to act had not become completely paralyzed. He bungled, but at least he tried and is trying.

Without it we could not see that in the League of Nations the world has for the first time the machinery capable of turning the vision of world peace into a reality, that in modern science and technology the world has for the first time the machinery capable of driving hunger and heavy labor from the world, substituting for them plenty and leisure — and so we could go on through a long list of really important and worth-while things.

Shall we say "Only Two Left" or "Only One Gone"? Note that, in his power to wipe out hunger and heavy labor, man has solved one of the three fundamental problems that we saw dogging his footsteps from the dawn of history (pp. 249, 252). If you are an optimist, you will fasten on the fact that only two are left to be solved; if you are a pessimist, you will fasten on the fact that, after thousands of years, only one has been solved. But whether your outlook is hopeful or hopeless, note that you got it from history — from what you have read into the past.

And if the outlook seems to you to be hopeless and you don't like it, try reading more history.

Things to Do

1. Continue your time chart from your current-events study.

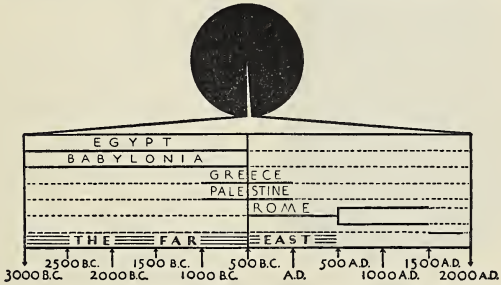
2. Gather clippings and illustrations for your class bulletin board referring to the following persons and topics: Baldwin, MacDonald (*British*); Laval, Tardieu (*French*); Hindenburg, Hitler (*German*); Mussolini (*Italian*); disarmament; reparations, war debts; Russia; Sino-Japanese relations.

3. Repeat the exercise on pages 347–348 about possible values to be derived from studying history.

Supplement

A Survey of the Far East

CHAPTER I · Spending 3500 Years with the Chinese,— which is only a Part of their Story



This unit deals with the region and period in the shaded bar

1. Before Confucius

"All God's Chillun." Separated by mountain and desert, the peoples of China, India, and the Mediterranean world went their way for long ages in utter ignorance of one another. But from the start they had much in common. Those of one color, whether white, brown, or yellow, were "God's children" as much as those of another color. All needed and sought after food, companionship, and security; all were in the same game, with the same urge to achieve happiness in the extraordinary and interesting adventure which we call life.

They all lived on the same globe, warmed by the same sun and lighted at night by the same moon and stars. Water was as wet in one place as the other, and drew men to the banks of the Hwang Ho (or Yellow River) and the Yangtze, or

those of the Indus and the Ganges, just as it drew men to the banks of the Nile and the Tigris-Euphrates. In the east as in the west, civilization began in the river valleys. Likewise, in both regions it moved out from these centers,—from China to Korea and Japan, and from India to Tibet and Malaysia.

Boston Museum of Fine Arts

A Bronze Bell *of the* Shang Dynasty, *Older than* David *and* Homer

But here appears a difference; for whereas in the west the center of culture shifted from Egypt and Babylonia first to Greece and then to Rome, in the east China and India *remained* the centers of their respective cultures. (It is impossible for us migratory Americans to get any idea of what it must feel like to live in a place where one's forbears have lived since long before the days of Jesus. Few of us live in the same town where even our grandparents lived. Do you?)

Early Chinese Immigrants. About the time that the Great Pyramid was being built in Egypt (3000 B.C.), some nomads from central Asia settled in the valley of the Wei,[1] a tributary of the great Hwang Ho (see map, p. 26s). They already knew how to grow grain and to make various tools useful in home and field. They were accustomed to living together in orderly fashion, under rulers whose duties were as few as their society was simple. Like the English settlers in America about forty-six hundred years later, they found themselves among backward natives who were still living in the hunting and fishing stage; and these, like the American Indians, could not withstand the encroachments of the more civilized newcomers.

[1] wā.

Covering Long Stretches of Time. Almost two thousand years pass over these people before they leave much for the modern historian to work on. The first dynasty (the Hsia[1]) is supposed to have begun in 2205 B.C., and the second (the Shang) in 1765 B.C., but little is known about them with certainty. With the third dynasty, the Chou, lasting from 1125 to 255 B.C., we are on safer ground.

Note the length of these three dynasties. Even the shortest is longer than the period which separates us from Columbus. They were not uniformly strong, but had their ups and downs as strong and weak rulers alternated, just as in the case of the Pharaohs of Egypt. This was notably true under the Chou dynasty, whose founder, Emperor Wu Wang,[2] allowed his chief followers to exercise almost sovereign powers within their domains. This policy was safe enough as long as a strong man sat on the imperial throne; but not all of Wu Wang's successors were of that sort, and presently the leading vassals became independent princes. During the last five hundred years of the Chou dynasty, therefore, China was like western Europe during the Feudal Age (p. 371), broken up into about a dozen large, warring principalities and hundreds of petty ones (eighth to third centuries, B.C.).

2. Confucius, "the Perfect Sage"

Choosing a Great Profession. As always happens in times of disorder and misery, thoughtful men reflected on the sad condition of affairs and sought remedies for it.[3] Foremost

[1] shĭ ä.

[2] One value of studying Chinese history is that it gives us an opportunity to find out if we're provincial. If Chinese names strike you as being funny, you are provincial. "Washington," "Roosevelt," "Mississippi," sound just as "funny" to the Chinese.

A recently arrived Chinese student was asked for her impressions of America. She said she liked it very much, but that all the people looked alike. Did you ever say the same thing about the Chinese?

[3] It is probably safe to say that during the misery of the "depression" which followed the financial crash of 1929, tens of thousands of Americans reflected on the purposes of life as they never had before, and learned more about how their various governments have been, are, and ought to be, run than they ever bothered to learn before.

among the Chinese seekers was a poor but brilliant aristocrat named Kung, who achieved the name Kung-fu-tzu (meaning Kung the Philosopher), and whom we call Confucius[1] (551–479 B.C.). Winning, early in life, a reputation as a teacher, he received and accepted an invitation to take office in Lu, his native state. But the continued corruption at court and the lack of earnestness on the part of the ruling duke caused him presently to resign in protest, and to return to the strategic position of teacher, where he thought he could do more to shape the destinies of his people than as an official in a corrupt and frivolous government. For Confucius in far-away China had discovered (long before Socrates and Jesus) what men were to discover and rediscover time and again down to our own day, namely, that a society is only as good as the men and women in it, and that the rank and file takes its tone from those who occupy positions of wealth and influence. If injustice, dishonesty, and civil strife were to be banished, men must first be taught to banish from their own lives injustice, dishonesty, and all evil desires that lead to civil strife.

Believing that Men are Good by Nature. Like all the great teachers of the art of living, Confucius built on the past. Reflecting on the illustrious men of China (he knew of no others), he derived from their lives general rules of conduct for all relationships of life. These rules were put forth, not as commands from God (compare the Commandments of Moses which begin "God spake these words and said:") but as the outcome of human experience; yet they do have much in common with the Commandments in that they aimed to teach men how to live.

The Confucian system of ethics was based on the conviction that men are born with the capacity and the inclination to be decent in their relations with one another. It divided those relations into the categories of ruler and subject, parent and child, older brother and younger, husband and wife, and

[1] This name was coined by Jesuit missionaries who, two thousand years later, first acquainted the Western world with Kung and his teachings.

friend and friend, and provided rules to govern each. That of parent and child Confucius regarded as the most important, believing that if that relationship were all that it ought to be, the other relationships would be right as a matter of course.

Boston Museum of Fine Arts

A Chinese Banquet *in the* Second Century A.D.

Copied from a stone cutting on a tomb

"Manners Makyth Man." These words were not written by Confucius but by William Wykeham, an English bishop of the Middle Ages who founded a famous boys' school (at Winchester); yet they do provide the key to much of the Confucian code, for that code involved a great deal of ceremonial and "manners." Even the modest home came to have (and still has) more formality than we could find in the homes of most state officials in the Western world. It is true that much of the ceremonial was often mere form, and lacked genuine feeling (like much of our churchgoing today), but by and large there was sincerity in it.

Here, then, we have the beginning of something new in the world, — a vast society which will have a continuous existence for more than two thousand years, and which will be held together largely because men are brought up in an atmosphere in which the past is held in respect, and in which good manners are highly esteemed and taken for granted in all ranks of society. This may be difficult for you to understand, because in our Western world (especially where it is democratic) good manners are linked up with bygone aristocracies, and these are not in the best repute among us. The fact remains that China evolved a society in which the people who set the tone showed a self-restraint and a niceness of feeling, in dealing with one another in all the fivefold

relationships listed above, which compared favorably with anything created by the Greece, Palestine, or Rome of that day.

Another Stone which the Builders at first Refused.[1] As in the case of Socrates and Jesus, not much heed was given to Confucius during his lifetime except by a small group of disciples. Only later did his people come to realize that a great teacher had lived among them; then his sayings, embodied in the so-called Confucian Classics, were revered much as we revere the Bible.[2] More than that, they were injected into everyday life much more than the Bible is among us today, by being made the basis of the rigorous examination given to all candidates for public office. (How many of our governors and legislators do you suppose could pass a rigorous examination on the Bible? Would it be a good thing for them, and for us, if they were made to do so?)

Confucius made no attempt to found a religion or to suppress the old ones. After his death, however, temples were erected in his honor, and gradually a religious system, called Confucianism, developed. It still forms the chief religious force in China, but it has always remained this-worldly, seeking only to help men to achieve happiness here on earth through right living.

Chinese Writing. Confucianism spread to Korea, Japan, and Indo-China, and with it went other elements of Chinese culture, notably the art of writing. The Chinese had practiced this art long before the time of Confucius (nobody knows precisely how long); it was now in the ideographic stage (p. 41) and remained there down to our own day. For centuries they wrote on thin strips of wood or bamboo; then, about 200 A.D., they invented paper.

[1] Psalm cxviii, 22.

[2] The Chinese never claimed divine revelation for the Classics, but accepted them for what they were, — the words of wise men who had striven to dwell among men in peace and happiness.

3. The Chin Dynasty, Brief but Significant

How China got its Name. Disorganization in China continued for more than two hundred years after the death of Confucius; then the duke of Chin overthrew the Chou dynasty and established a new one named after his duchy. Though the Chin dynasty was one of the shortest in Chinese history, lasting only a little over fifty years (255–202 B.C.), yet it was the one to give to the state and region the name by which we know them.

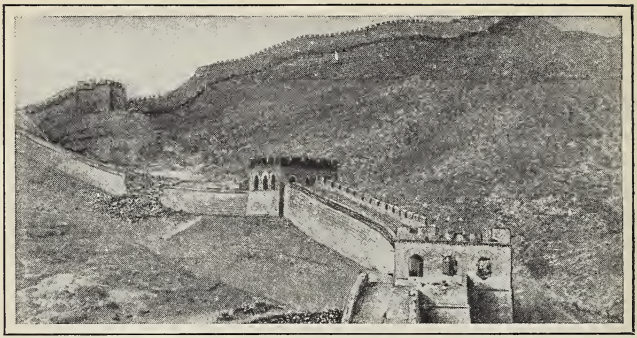
A Great Ruler. Short as the Chin dynasty was, it produced an outstanding ruler in Shih Huang Ti,[1] who reigned from 246 to 209 B.C., and who was therefore a contemporary of Hannibal (p. 277). To him belong four achievements, three of which bore the marks of statesmanship and one of which was as stupid as it was short-lived. He (1) brought the nobles once more under control; (2) pushed the southern boundary far beyond its old line, the Yangtze River, until it encompassed all of South China and the kingdom of Annam; (3) built the Great Wall; and (4) ordered all books except those on medicine, agriculture, and divination (foretelling) to be burned.

The Great Wall. With infinite labor the Chinese erected a fifteen-foot roadway, about twenty feet high, which ran for about fifteen hundred miles over mountain, valley, and river, and which had a fortified tower about every hundred yards. Though built as a protection against the nomad Hiung-nu Tatars on the northwest, it presently became a secondary line of defense, for the Chinese pushed far beyond it.[2]

The Burning of the Books. Shih Huang Ti's aim in burning the books, chief of which were the writings of Confucius, was to wipe out the memory of the past; but why he should have wanted to do that is not clear. The most favorable

[1] shĭ hwäng tē.

[2] The Great Wall had a decided, even if indirect, effect on our European forbears; for the Tatars, checked in the east, moved westward and after about a hundred years appear in history again as the Huns, creating havoc in Europe.



A Part of the Chinese Northern Defense, *1500 Miles Long*

On a map of North America, locate some place 1500 miles from your home

explanation seems to be that he thought his people were too much given to dwelling on the glories of the past, and he wanted them to look forward to the New China that was coming into being. The earnestness with which he pursued his purpose is shown by the fact that he caused to be buried alive over four hundred scholars who had tried to conceal the Classics. But his efforts were in vain; for shortly after his death a ruler friendly to the old teachings mounted the throne, and the successfully concealed copies of the Classics were brought from their hiding places.

The Great Wall, however, remained as a monument to Shih Huang Ti. What was perhaps of greater value to his people was the ideal of a united China, which so impressed them that they never forgot it, even when their country was for long periods at a time broken up into fragments.

4. The Han Dynasty, Long and Prosperous

At Last they hear of the Romans, and take the News Calmly. The Chin dynasty was followed by the Han, which lasted more than four hundred years (202 B.C.–221 A.D.), running parallel, both in greatness and in time, to the four centuries

of Roman splendor which followed upon Rome's defeat of Hannibal at Zama (202 B.C.; p 279). China's boundaries were extended on the three land sides; new ties were made with the outside world; and within the empire there was, for the most part, peace and plenty.

A Cavalryman *of the* Han Period *and his* Steed

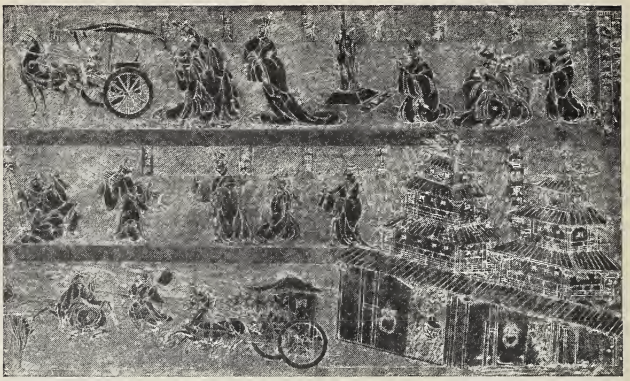
The Chinese learned about cavalry, as well as about Rome, from the Parthians in Persia

The foremost ruler of the Han dynasty was Emperor Wu Ti[1] (140–86 B.C.), a contemporary of the gruff old Roman Marius, who died in the same year as Wu Ti (p. 290). During his reign the Chinese came first to know about the Roman Republic (from the Parthians in Persia), and no doubt looked on it patronizingly as a mere upstart — which, indeed, it was from the Chinese point of view, being only about two hundred and fifty years old!

They hear, too, of Japan. If it is hard for us to realize that the Chinese and the Romans could have been on the same hemisphere for a quarter of a millennium without getting to know about one another, it is still harder to understand how the Chinese and the Japanese could have lived almost side by side for a much longer period and not have established contacts until then. The explanation, no doubt, lies in the fact that China had within her vast, highly civilized territory all that she needed and saw no advantage in outside contacts. Rome, for example, had nothing that China wanted nearly as much as the Romans wanted Chinese silk.[2]

[1] wōō tē.

[2] The Chinese had begun to make silk before their recorded history begins.



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From a Tomb Carving *of the* Han (?) Dynasty

What inferences can you draw from it about Chinese civilization? (See page 11)

The closest contacts with the outside world were with India, begun by Buddhist missionaries who, about 60 A.D., brought into China not only Indian religious doctrines but also Indian art.

The World's Oldest Civil-Service System. The Chinese had an art of their own which long since had reached a high pitch of excellence in architecture, painting, carving, and vase-making. But no cultural achievement was as remarkable as the "merit system" which the Han dynasty instituted and which persisted (not, indeed, without some interruptions) down to our own day.

Admission to civil and military office was open to anyone who could pass the searching examination based on the Confucian Classics. To make it possible for everyone to compete who wished to do so, a uniform system of education was set up all over the empire. Quite aside from the main purpose of providing a well-educated corps of officials, the schools had an important secondary influence. They served as a social cement, binding the empire together by creating a large group of educated men, all of whom had absorbed

a common fund of ideas and who had therefore grown in like-mindedness. (When you studied your country's history, did it occur to you that you were growing in like-mindedness with pupils in other parts of your land?)

Throughout this period the Chinese not only held their own against the Mongol nomads, but pushed them far from the Great Wall.

A Chinese "Fall," not as Complete as the Contemporary Roman "Fall." The four hundred years that followed the Han dynasty paralleled those in Europe, being a period of disorder, though the disorganization in China was not so complete as in the Roman world. There were always some considerable areas where peace and order prevailed and where the arts continued to flourish; and long before civilization blossomed forth once more in western Europe, it had done so in China. (See page 22s.)

We have now brought the story of China up to the point in time that we had reached with the story of the Mediterranean world. In the next chapter we shall do the same, in the same brief fashion, for India.

Summing up the Chapter. Civilization in China, as elsewhere, began in the river valleys. Her history is largely legendary until the Chou dynasty (1125–255 B.C.). Her greatest teacher was Confucius, whose rules of conduct have lain at the basis of her civilization to this day, and have influenced peoples beyond China. China was so named after the brief Chin dynasty, whose leading emperor, Shih Huang Ti, restored a strong central government, built the Great Wall, added South China and Annam, and tried to wipe out the memory of the past by the burning of books. During the long and prosperous Han dynasty, contacts were made with Japan, India, and indirectly, with Rome; and a remarkable civil-service system was established, based on literary examinations. The Chinese Empire suffered a "fall" about the same time that the Roman Empire did, though not so serious a one. — The sum total of human happiness in

Chinese history was probably greater than that in the history of the Mediterranean world. There were no huge estates worked by slave labor, but vast numbers of small holdings, almost always occupied by the owner, who took pride in them and cultivated them intensively. Life was simple. Most business was done by barter.

Directed Reading

You will find the full titles on page 50s. Use table of contents and index. Consult encyclopedias. See note on page 50s.

The Land of China: Williams and school geographies.
Life in Ancient China: Hirth, Pott, Steiger, Wells, Williams.
Confucius, the Man and his Work: Same as the preceding; Browne[1], Gaer.
The Great Wall: Geil.

Some Key Words

Hwang Ho	**Confucius**	**Great Wall**
Wei	**civil-service examinations**	**Han**
Chou	**Chin**	**Wu Ti**
Wu Wang	**Shih Huang Ti**	

Questions

SECTION 1. What are some things, not mentioned in the chapter, that the early Chinese probably had in common with peoples in the West? When does Chinese history begin to become authentic? Is China any farther away from us than we are from her?

SECTION 2. Why did Confucius become a teacher? What were some of his teachings?

SECTION 3. What do you think of the wisdom of Shih Huang Ti's burning of the books?

SECTION 4. What is the world's oldest system of civil-service examinations? Does it point to a lower level of civilization than existed in the West, or a higher?

Things to Do

1. Fill in your time chart for China.

2. Write an advertisement announcing the opening sale of a new textile, namely, silk. Do the same for the first sale of paper.

CHAPTER II · Spending 2500 Years with the Hindus,— which is only a Part of their Story

1. Before Buddha

Another River-Valley Civilization. In the temperate zone, between the Hwang Ho and the Tigris-Euphrates valleys, there lie two other great river systems, the Indus and the Ganges, spreading across the north of India. From what we have said about the beginnings of civilized life in China and in Babylonia (pp. 2s, 83), we should expect to find similar beginnings in these river valleys, and that was actually the case. Not much progress was made until the coming of some Aryans from the north, some time after 2000 B.C. The newcomers were already in the grain-growing stage, with habits of settled life and religious ideas and practices considerably higher than those of the native Dravidians. These primitive nomads were enslaved or driven into southern India, where their descendants still live today.

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An Early Hindu Seal *from the* Indus Valley

The Hindus. The Hindus, as we call the Aryans of India, were an intelligent, industrious people who soon adapted themselves to their new home and made its fertile fields yield the things needed to maintain life. They discovered that their old northland diet of beef and fermented liquors was unsuited to the warm climate of India, and abandoned

it for one made up largely of vegetables and "soft" drinks. What little they needed in the way of clothing and shelter was procured easily from an abundance of fibers and woods. Soon there were those whose labor was not required in the fields, and who could devote themselves to the various arts and crafts, building beautiful abodes and supplying them with things to make life pleasant for those who were fortunate enough to possess them.

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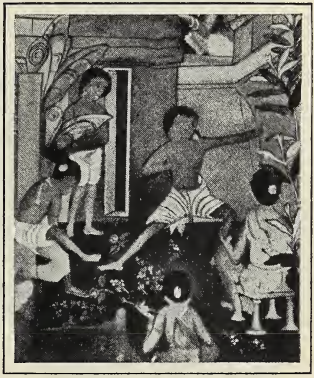
SIVA, *a* MEMBER *of the* HINDU TRINITY

Forming Exclusive Social Groups. It took a long time to make life a pleasant thing in India, because there, as in China, Egypt, and Babylonia, civilization developed on its own and had to be built from the bottom up. But it was well under way by the middle of the five millenniums we are considering. By that time there were in India four rather distinct social classes, which later became so distinct and exclusive that we call them castes. These were, in the order of importance, the Brahman[1] or priestly caste, the warrior or kingly, the mercantile and agricultural, and the artisan and laborer. Later the castes numbered up to the hundreds. It was impossible for a member of one to pass into another, and even contact with members of a lower caste or with things belonging to them brought defilement, which could be wiped out only by elaborate ceremonies of purification. Each caste had its own ceremonies and rules of life which its members were brought up to follow implicitly.

[1] brä'mạn.

Like-minded through Religion rather than through Politics. Though the Hindus spread over India, they did not build up a single large state, as the Chinese had done farther to the east, but remained for the most part broken up into petty principalities. They attained a certain unity, however, through a common religion, just as Euro-Americans have done.



BUDDHA *as a* LAD, *being instructed in the* ART *of* SHOOTING *with* BOW *and* ARROW

Part of a fresco of about the fifth century A.D. depicting various aspects of the education of young Gautama

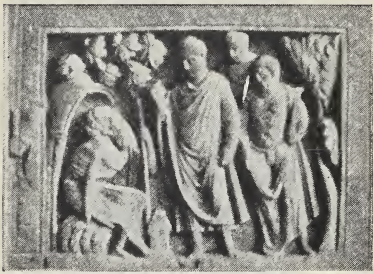
The Hindu religion was based on the sacred hymns, prayers, charms, and curses found in the so-called Vedas,[1] which their Aryan forbears had brought from the north, but it came to include much of the demon worship of the native Dravidians. There were many sects, just as in Christianity; yet all Hindus were bound together by certain common religious beliefs. Such a one was the belief in reincarnation, which held that the soul was the only real part of man, and that it kept on returning in a lower or higher form of animal until it became worthy to be merged forever with the spirit of the universe. What sort of animal would house the soul during any one reappearance depended upon the sort of life the person had lived during his previous existences on earth.

Religious practices varied widely among the various sects, ranging from the strictest sort of fasting and other forms of self-denial to the wildest debauchery.

[1] Written in Sanskrit, the old Indo-European language through which the Hindus are linked linguistically with us (see map, p. 846).

2. Buddha, the Enlightened One (*c.* 560–*c.* 480 B.C.)

Seeking a New Way of Life. In that remarkable sixth century B.C., which gave to the world Thales and Solon in Greece, Cyrus and Darius in Persia, Isaiah and Jeremiah in Palestine, Confucius in China, and the founders of the Republic in Rome, India likewise had a great contribution to make. There was among her millions a keen, sensitive, spiritually-minded prince by the name of Siddhartha Gautama,[2] heir to Kapilavastu in north India, where his father ruled. His parents surrounded him with all the material things that could make life pleasant; but they could not shut out the knowledge of sickness, suffering, and misery, and this knowledge filled young Siddhartha with unhappiness. Finally, in his twenties, he fled from his luxurious home and went out to seek a way whereby misery could be banished and happiness put in its stead.



Visit of Buddha *to* Brahmanic Hermit[1]

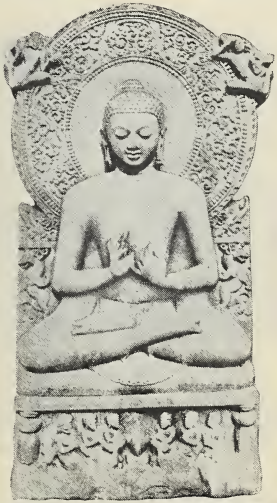
Gautama becomes Buddha. First he tried the Brahman way, denying himself the needs of the flesh until he almost perished, but this brought him no answer. After long wandering and meditation he came to the conviction that most of the misery in life resulted from desiring things, and that only by driving out all desires could happiness and eternal bliss be won, and an end put to the soul's reappearances on earth. He developed a way of life known as the Eightfold Path, which called for rightness in thought, word, and deed; and soon he won followers who hailed him as Buddha,[3] that is, the Enlightened One. They loved and revered him as a kind and

[1] From Encyclopædia Britannica, Inc. [2] sê där′t′hä gô′tạ mạ. [3] bo͝od′ạ.

wise teacher who taught them to seek happiness, not in forms and ceremonies nor by escaping from the society of men, but by living in it and following the ways of peace.

Another Teacher Worshiped as Divine. Buddha had concerned himself chiefly with the problem of providing a way of life which men could follow by themselves, and so had made no provision for a priesthood or temples or monasteries. These, however, soon came into being after his death, and he came to be worshiped as a god.

Like Confucius, he made no attack upon existing religions, but the spirit of his teachings ran counter to the caste distinctions which the Brahmans fostered, and these social barriers disappeared among his followers.



Sarnath Museum

THE TEACHING BUDDHA (FIFTH (?) CENTURY A.D.)

3. ASOKA, WHO TOOK HIS RELIGION SERIOUSLY

When the West met the East. All this long while, East was East and West was West, and, except for an occasional trader, the two never met until Darius (*c.* 500 B.C.) and Alexander the Great (*c.* 330 B.C.) brought India in contact with Persia and the Greek world (p. 214). Alexander's conquests in India were soon lost, but Greek influence persisted and came to have a marked effect on Indian politics and art.

Alexander's success as conqueror spurred on an adventurer named Chandragupta Maurya [1] to build up a state in north India, stretching from sea to sea. This was enlarged by his

[1] chŭn'drạ gŏŏp'tạ mowr'yạ.

son and grandson until, under the latter, it reached from the limits of Persia southward to include most of the peninsula.

Indian Museum, Calcutta

How Fallen Warriors *were* Rewarded

These dancing nymphs, with their very modern rhythm, welcomed those who had fallen in battle. (Early second century B. C.)

Making a Success of Intelligence and Good Will. The grandson was named Asoka,[1] and he reigned during the middle of the third century B. C.,[2] which makes him the contemporary of Hamilcar Barca and the other participants in the First Punic War (p. 275). Like his contemporaries in Rome, Asoka fought a war and won it. But whereas the Romans pursued warfare almost joyously, Asoka became disgusted with it, on account of the misery it caused. In its place he used the teachings of Buddha as a means for extending his influence and power.

No doubt he saw that Buddhism, with its absence of caste distinctions, would weaken the power of the influential Brahman caste; nevertheless his championship of that religion seems to have been thoroughly sincere. He sought to make justice and mercy the way of life in the home, in business, and in state affairs. He established hospitals, public gardens, and schools, making provision even for the education of women. He sent missionaries far and wide, even to the Hellenistic princes of the West. His brother established Buddhism in Ceylon, where it remains the dominant religion to this day.

[1] ā sō'kạ.

[2] No contrast between the early Hindus and the Greeks and Romans is more striking than the former's lack of interest in recording historical events. Few dates in early Indian history are well established.

Buddhism becomes a World Religion. Asoka's reputation for doing justly and loving mercy spread far and wide, so that kings and princes brought disputes to him for settlement. His high position, together with his lavish support of Buddhism, caused that religion to spread rapidly, and now for the first time it rose to the rank of a world religion.

British Museum

The Many ROMAN COINS *found in* INDIA, *of which this Coin of* NERO *is One, point to an Extensive Trade between* ROME *and the* EAST

Back to "Normalcy." But there was only one Asoka. In less than a century after his death his empire was gone, and India became again a mass of petty warring states. Thus it continued for hundreds of years. Buddhism persisted side by side with Brahmanism, but could not overthrow the caste system. This, on the contrary, became more and more a part of India's life as time went on.

Outside Contacts Grow. In the period after Asoka, Hellenistic influence became marked in Hindu and Buddhist art. Trade with the West began to flourish. Yearly a fleet of more than a hundred ships sailed from Egyptian ports on the Red Sea to bring from India the spices that were relished so much by the Mediterranean peoples. Early in the Christian Era, contacts were developed with China, through Chinese Buddhists who made pilgrimages to the shrines of their master or came to study at the Buddhist universities. Through these avenues not only Indian but Greek ideas, especially in art, spread to the eastern limits of Asia.

Summing up the Chapter. Civilization in India began in the fertile valleys of the Indus and Ganges. Its chief builders were the Hindus (Aryans from the north), though these had been preceded by the Dravidians. The Hindus developed an elaborate caste system, which still persists and which has

been dominated by the Brahman, or priestly, caste for over three thousand years. This system hindered the development of a united Indian state. — The Hindus believed in reincarnation. After about fifteen hundred years Hinduism produced a great teacher called Buddha (*c.* 500 B.C.), on whose teachings a world religion was built. Buddhism owed its first great expansion to Asoka (*c.* 250 B.C.), one of the few great rulers in history to take religion seriously. After Asoka's death, contact with the Greek world (begun by Alexander the Great) became more pronounced, and influenced Indian art directly and Chinese art indirectly.

Directed Reading

You will find the full titles on page 50s. Use table of contents and index. Consult encyclopedias.

The Land of India: Rapson, Smith, and school geographies.
Asoka, the Man and his Work: Rapson, Smith, Steiger, Wells.
Buddha: Same as the preceding; Browne[1], Gaer.

Some Key Words

Indus	**Hindu**	**Veda**	**Asoka**
Dravidian	**caste**	**Sanskrit**	**Buddha**
Aryan	**Brahman**	**reincarnation**	**" Eightfold Path "**

Questions

SECTION 1. What social classes were formed in early India? To what race do the Hindus belong? Would it be desirable to have a caste system in America? Would it be possible? Explain your answer.

SECTION 2. What was Buddha's attitude toward the caste system?

SECTION 3. What did Asoka do that was unusual for a ruler to do? Who made Buddhism a world religion? What contacts did India have with the outside world?

CHAPTER III · Sketching Briefly what Happened in the Far East during the Medieval Millennium

This chapter deals with the region and period in the shaded bar

1. China under Native Dynasties

"Believe it or Not." Throughout the Medieval Millennium the Chinese had almost everything that our medieval forbears acquired only after eight or nine hundred years. Of course they had their ups and downs, but their "downs" were briefer and shallower than those in the West. At almost any period of the millennium a cultivated Chinese visitor to the West would have felt as forlorn as an Athenian of the Age of Pericles if exiled among the simple farmer folk then living along the Tiber. His garments of silk would have contrasted sharply with the native homespun woolens of his host. The rude furnishings and fare of the castle hall, the ruder manners at table, and the utter absence of any interests that could be

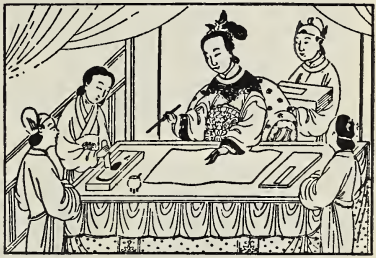
called intellectual and cultural would have made him think longingly of all that he had left at home. For at any time during the Medieval Millennium he would have come from a land with a civilization in which men (and women too)[1] were deeply concerned with art, literature, and other things that distinguished life from mere living; and where scholarship was so highly esteemed that brains and cultivation in governmental officials were nothing to marvel about but were taken as a matter of course (see page 10s). Not until near the end of the millennium would our visitor have felt that he was with his sort of people, and then probably only in Italy.

We have space for only a brief outline of China's story during these years, but it may be enough to make you want to read more of it in other books. At the least it ought to help you to see the story of your medieval ancestors in better perspective. After our survey we shall raise a question that has probably occurred to you (and try to answer it): Why did not the Chinese maintain the lead they had over the West?

As Brilliant at the Beginning as the West was at the End. Like western Europe, China entered the Medieval Millennium in a state of disorder; but her people pulled out of it early in the seventh century under the newly established Tang dynasty, 618 to 907 A.D. (Compare the length of this dynasty with the brief imperial outburst begun by Charlemagne, p. 369.) A brilliant era of literature (especially lyric poetry), painting, and sculpture now began, throughout which Chinese skill in the practical arts continued undiminished. Silk was a familiar product, and had been for hundreds of years. Paper, invented in the second century, and tea, first mentioned in the fourth century, were now in common use. Sixth-century mention of a "south-pointing chariot" may refer to the device which later developed into the mariner's compass.

[1] A Canadian scholar has recently published the life of Pan Chao, a celebrated Chinese woman of letters, who won fame in the first century A.D. as historian, poet, teacher, and moralist.

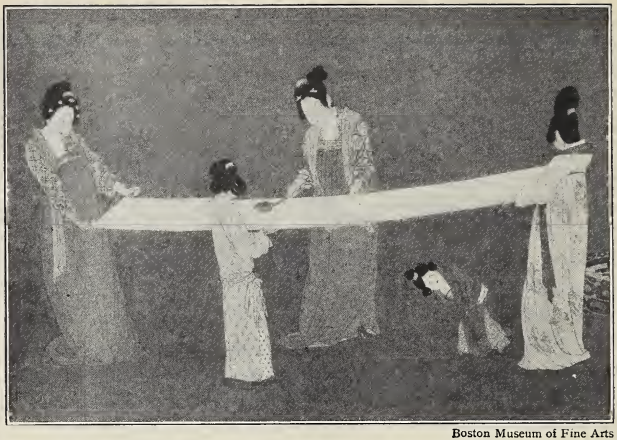
Foreign Contacts. The Chinese were more given to foreign trade than we ordinarily think. As early as the third and fourth centuries they were trading with the East Indies. About the same time the Arabs established themselves at Canton and linked China with the West, holding a trade monopoly until the coming of the Portuguese in 1516. They entered more intimately into Chinese history when, in the eighth century, some Arab troops helped a Tang ruler to regain his throne and, as a reward, were allowed to settle in China. Since they were Mohammedans, their coming brought Islam into the Far East.



The Woman *who is* Writing *on* Paper *might have been One of our Medieval* European Forbears, *except that the Latter had No Paper and probably did not know how to Write. This One lived during the* Tang Dynasty *in China, where they had had Paper since the Second Century* A.D.

Gunpowder and Printing. In the same century some Arabs who had learned how to make paper carried that art into Western Asia, from whence it spread to Moorish Spain (p. 400). By the eighth century, too, the Chinese were using gunpowder to make fireworks, and in the ninth century they learned how to print with blocks. All the while, of course, they continued to have schools for the teaching of the Confucian classics and to choose their civil servants by competitive examination. So during this part of the Medieval Millennium, which in western Europe is called the Dark Ages, China was by contrast a land of dazzling sunshine.

Khitans and Kins. But China under the Tangs had her troubles; the Tatar nomads of central Asia could always be counted on to supply those, through constant forays along the western frontier. In the eleventh century, under the



Boston Museum of Fine Arts

This Charming Painting of the SUNG DYNASTY *shows* SILK-BEATERS *ironing a Newly Woven Fabric*

By this time the art of making silk was already several thousand years old in China

Sung dynasty (960–1127), the Khitan[1] Tatars established themselves inside the Chinese boundaries. To oust them, the Sung rulers called in another band of Tatars (the Kins) who did their job well and then stayed! So now there was a Kin dynasty in the north (1127–1260), with a capital at Peking,[2] and a Sung dynasty south of the Yangtze.

Learning to Make "China." It seems to be well established that by the twelfth century the Chinese were using the compass for navigation and gunpowder in warfare, though some scholars think that the compass had been perfected by the Arabs rather than by the Chinese. The claim to having invented hand grenades charged with powder seems to be better established. Finally, it was during the Sung dynasty that the

[1] kê tăn. "Cathay" as a name for China is derived from *Khitan.*

[2] The region around Peking had been the seat of a Chinese state ever since the twelfth century B.C., but it has been rebuilt frequently. From the early eleventh century it was known as Yenching. We shall note its change of name as we proceed.

Chinese began to make a product which became so identified with them that we call it "china"; namely, porcelain ware. They made not only ordinary "house" china but also lovely works of art, some of which are now almost priceless "museum pieces."

Genghis Khan. Meanwhile a great Tatar state, called the Mongol Confederacy, was being organized among the nomads of central Asia, with its capital at Karakorum.[1] About the year 1200 it chose as its head a remarkable leader who took the title "Genghis Khan"[2] (1162–1227). After winning the submission of the Kins in northern China, Genghis Khan turned his armies westward until his power extended even over Russia. Under his son Ogdai the Mongols pushed on into Poland and Hungary, and might have overrun all the West if Ogdai's death (1241) had not recalled the chieftains to Karakorum to elect a new head.

Really! About twenty years elapsed before the best-known Mongol leader, Kublai[3] Khan, came to the head of affairs. Not much that happened during the interval is worth recording except an illuminating and delightful bit of diplomatic correspondence. When, after the death of Ogdai, the Mongols withdrew, the Pope, who at that time was more powerful than any European king, sent an embassy to Karakorum telling the Great Khan that he'd have to stop invading Europe. The Great Khan answered politely, but gave the Holy Father to understand that invasions would have to continue until the people on that little peninsula of Asia called Europe learned to obey!

Another embassy from the West, sent by Louis IX, fared little better. This French king wanted the Mongols to join with him in crushing the Moslems (this was in the period of the later Crusades), but the Great Khan could see no good reason for it and declined the proffered alliance.

[1] kä rä kō′rŭm. [2] jĕn′gĭs kän′. [3] kōō′blī.

A Vast Mongol Empire

Locate this region on the globe

2. Kublai Khan

An Alien Proud to Pass as a Native. Kublai Khan, Mongol chieftain from 1260 to 1294, almost doubled the size of the empire (see map above); but he cared most of all for the Chinese part, where he came to be counted as the founder of the Yuan[1] dynasty (1280–1368). He moved his capital from Karakorum to Peking, now renamed Cambaluc (City of the Khan). Though he lived in far-away China, he belongs to our Living Past more than you might think. The steps from him to us are not many.

From Kublai Khan to Us. (1) In 1271 two Venetians, Nicolo and Maffeo Polo, who had once been to China, started back, taking with them Nicolo's son Marco, then a lad of seventeen. They were made welcome and stayed seventeen years, Marco holding important government positions part of the time. Growing homesick at last, they begged leave to

[1] yōō än′.

When the TWAIN *Did Meet*[1]

return, and Kublai reluctantly granted their wish. Travel was slow then, and it was not until 1295 that they saw Venice again — veritable Rip Van Winkles.

(2) Marco joined the Venetian navy and was captured by the Genoese, who kept him prisoner for about a year. He shared a cell with a Pisan named Rusticiano,[2] who wrote down the stories of the Far East with which Marco whiled away the weary hours.

(3) The *Book of Ser Marco Polo* (known by various other titles) dazzled the imagination of Europe; and while most of its readers read it as we read the tales of Baron Munchausen, some were spurred on to seek new routes to the land of gold and silks and jewels.[3]

(4) One of the seekers, born in the very town where Marco had dictated his story, stumbled upon a new world (p. 449), and so we are here.[4]

[1] East is East, and West is West,
And never the twain shall meet. — KIPLING

[2] rōōs tē chä'nō.

[3] The following passage in an old book of travel called *Purchas his Pilgrimage* is of interest for the picture it gives of the splendor of Kublai Khan's court, and because it supplied the idea for the English poet Coleridge's well-known poem "Kubla Khan." In a place called Xamdu (Xanadu) "did Cublai Can build a stately palace, encompassing sixteen miles of plain ground with a wall, wherein are fertile meadows, pleasant springs, delightful streams, and all sorts of beasts of chase and game, and in the midst thereof a sumptuous house of pleasure."

[4] It is interesting to note that sons of the two great Italian rival cities should, between them, have discovered the Old World and the New.

Boston Museum of Fine Arts

EVENING SCENE *on a Fifteenth-Century Chinese Farm*

3. UNDER NATIVE RULERS ONCE MORE

Cool toward Foreign Folk, especially Europeans. After Kublai Khan's death Mongol power declined, and in 1368 a native dynasty, the Ming (1368–1644), ruled in China once more, though over a realm which was now strongly Mongol in the northern part. The new dynasty was not so friendly to Europeans as the preceding one had been, because the Europeans had become identified in the minds of the Chinese with the alien Mongol rulers. Contact with the West continued, however, through the old Arabian channel, and Chinese merchants themselves traded with the East Indies and the Philippines; but, quite unlike our modern "high-powered" salesmen, they contented themselves for the most part with their vast home market.

Content to make their People Happy. The Ming rulers set the example of local-mindedness by checking their northern drive after they had driven the Mongols beyond the Great Wall.[1] Then they set to work to add to the well-being of their people. Taxes were reduced, new irrigation works begun, and public granaries established in various parts of the land as precaution against poor harvests. Paper money (still unknown in the West) was widely used in business transactions. Architecture and the other arts flourished anew and brought

[1] The third of the Mings moved his capital to Peking (1241), where it remained under that name, which means "north capital," until the new republic, not keeping it as capital, revived an earlier name (Peiping) in our own day.

forth works, especially paintings, bronzes, and porcelains, that could bear comparison with the best that was being created in the contemporary Renaissance movement in western Europe (p. 438).

Imperial property, Tokyo

AN EARLY JAPANESE STATESMAN

Prince Shotoku Taishi with his two sons. Renowned regent who made Buddhism the state religion of Japan. Late seventh-century (?) painting on paper

A Visitor from Afar, Herald of a New Age. So the Chinese passed out of the Medieval Millennium and into the Modern Period more envied than any other people. They had nothing like the fall of Constantinople or the Protestant Revolt to announce the beginning of a new era; but one faint indication of it reached them only a year before Luther nailed his theses to the door of the church at Wittenberg: in 1516 a Portuguese ship reached China, the first ship from the east-Atlantic world to reach the west-Pacific coast.

Before we turn to the question proposed on page 22s, let us glance briefly at Japan and India during this millennium.

4. JAPAN, A WORLD OF ITS OWN

Long Ruled by Unknown Sons of the Sun Goddess. The stories of Japan and India throughout the Medieval Millennium and long after are in marked contrast. The Japanese lived apart in an island world of their own; the Hindus lived in a world that was anybody else's but their own. Like the

An Episode *in the long* Struggle *for the* Shogunate

From a thirteenth-century Japanese scroll, now in the Boston Museum of Fine Arts. The man on horseback is the father of Minamoto Yoritomo (p. 31s)

Chinese, the Japanese were chiefly of Mongolian stock, though perhaps with more of Malay admixture. Legends carried their story far back to descendants of the sun goddess, and their official history dated the founding of the state at about 660 B.C.; but little is known with certainty until about a thousand years later, when the much more advanced Chinese civilization began to penetrate the island kingdom.

A Franco-Japanese Parallel. The Japanese ruler (the Mikado) was active head of the state until the seventh century A.D. Then came a great transformation in government and social structure. The Japan which emerged was like a combination of France before the days of Charlemagne and after. We saw (p. 362) that until Charlemagne's father became king there had been for some time a *roi fainéant*[1] (do-nothing king) and a Mayor of the Palace, who was the real ruler. After Charlemagne's empire broke up and the feudal system became well established, there were two main social classes (not counting the clergy): the fighters or knights, and the agricultural workers or serfs, who supported the knights. Similar developments took place in seventh-century Japan, as we shall see.

[1] rwä′fā′nā äN′.

Mikado Eclipsed by Shogun. As the demand for a larger army increased, the abler Japanese came to form a separate military class, called the samurai. The others formed an agricultural class, and on them fell the burden of maintaining the warriors. At the head of the warriors were two families, or clans, of nobles, controlling all the military offices. The chief commander was the Shogun, who corresponded pretty much to the Frankish major-domo. As in France, so here the kings were softened by court life and became mere figureheads in the government. They did not renounce their royal powers; they simply were not strong enough to maintain them against the unconstitutional encroachments of the army.

Museum, Kyoto

MINAMOTO YORITOMO (1177–1199), GREAT STATESMAN *and* FOUNDER *of the* SHOGUNATE *of the* MINAMOTO FAMILY

In 794 A.D. Japan's capital was established at Kyoto. Throughout the millennium her history is almost entirely local, made up of wars between rival claimants to the throne or rivals for the shogunate.[1]

5. INDIA, NEVER ITS OWN WORLD

Turks, Huns, Arabs, and More Turks. While the Japanese were hammering out their state quite undisturbed by the outside world, the Hindus in India were deluged by one wave of invaders after another. In the early centuries of the Christian

[1] One of these dynastic wars was a "flower" war, reminding us of the English Wars of the Roses (p. 469). This was the Chrysanthemum War (1336–1392), so called from the flower used as the imperial emblem.

Covered Wagons *de Luxe in Medieval* Mongolia

It was probably in commodious hut-wagons like the above that royal families, from Genghis Khan to Tamerlane, followed their sires up and down Asia

Era came Turks and Huns, and in the eighth century the Moslem Arabs. These were followed by new bands of Turks, now Moslemized, who about 1000 A.D. established themselves across the north from the Indus to the Ganges.

Tamerlane, the Mongol. After a general break-up, during which a strong independent state was formed in the north with its capital at Delhi,[1] the Moslemized Mongols arrived under Tamerlane[2] (reigned 1398–1405). After conquering the northern half of India, Tamerlane swept over the west as far as Constantinople. But between him and the city lay the narrow strip of the Bosporus, and Tamerlane had no way to cross it; so he made new plans and started across the greatest continent on the globe, with nothing better than horse transportation, to attack China! (The plans of Asiatic nomads like Tamerlane, Kublai Khan, and Genghis Khan are amazing in their scope and daring. Their campaigns make the Crusades look like boy-scout expeditions. To dispose of such leaders by calling them pagan butchers, as is often done, does not seem to accord with the facts.)

[1] dĕl′ē. [2] tăm ēr lān′.

Making it Easy for Europeans to get a Foothold. Bold Tamerlane died before he reached China; and India soon broke up again into petty states, generally at war with one another. This was the condition of affairs when, in 1498, Da Gama knocked at India's gate, herald of a new era which has lasted to this day — the era of European control.

TAMERLANE *Granting an Audience*

Life goes on Much As Before. In spite of all the turmoil, life for the rank and file went on during the Medieval Millennium much as before, and much as it goes on today. In the intervals of peace the ravages caused by invaders were forgotten, and the invaders themselves were absorbed into the life of the land. By now the caste system (p. 14s) was well established, with the Brahman, or priestly, caste in control.

Life was pleasant for the princely families, who, like the well-to-do in China, lived in luxury such as was undreamed of in the West until well toward the end of the epoch. Learning flourished in the universities, where again the Brahmans were in control. From the beginning of the millennium Hindu scholars were probably familiar with the idea of place value in arithmetic, which European scholars learned only much later, from the Arabs (p. 401).

Almost everything else that came to Europe from India came by way of the Arabs, who had practically a monopoly of Indian as well as Chinese trade until Da Gama's epoch-making exploit.

THROUGH TRAFFIC *to the* HEART *of* EUROPEAN COMMERCE *in the* MIDDLE AGES

Note the arrows which indicate that Europe was mainly a consumers' market, producing little for export except some raw materials. She remains, as a whole, a consumers' market even today, though England's Asiatic exports (since 1887) exceeded her Asiatic imports.

Before you read the following list, see how many of the places numbered on the map you can identify.

1. Alexandria. 2. Mecca. 3. Bagdad. 4. Calicut. 5. Delhi. 6. Malacca. 7. Canton. 8. Peking. 9. Karakorum. 10. Samarkand. 11. Astrakhan. 12. Antioch. 13. Constantinople. 14. Venice. 15. Genoa. 16. Cadiz. 17. London. 18. Antwerp. 19. Lübeck. 20. Bokhara. 21. Trebizond. 22. Königsberg. 23. Moscow. 24. Novgorod. 25. Breslau. 26. Stockholm. 27. Bergen. 28. Cairo. 29. Basra. 30. Riga.

Summing up the Chapter. China was as civilized at the beginning of the Medieval Millennium as western Europe was at the end of it. Her achievements in the field of fine arts included gorgeous temples and other structures, and paintings, bronzes, and porcelains of very high artistic merit. In the practical arts silk-making, paper-making, and tea-growing dated from before 500 A.D. To these she now added making china, printing from blocks, fighting with hand grenades, and sailing by compass. Kublai Khan conquered China, but Chinese culture made him captive (recall the parallel of Roman soldier and Greek culture, p. 280). Marco Polo's

account of the Great Khan's court captivated the mind of western Europe and contributed to our being on this continent.—The effects of the Mongol conquest are shown to this day in the differences in physical build and general culture between the Chinese of the north and those of the south.

In India the natives went on much as they had for ages (and as they go on today), while one invasion after another swept over them. Their contact with the West, like that of the Chinese, was mainly through the Arabs.

Europe hardly knew that there was such a place as Japan, and vice versa.

6. Why did the West Pull Ahead of the East?

Hazarding Some Guesses. Where should you have been happiest during the Medieval Millennium? Probably in China during most of the period, if you like to live in civilized society. There you would have found the most comfort and urbanity,— the sort of thing we associate with cultured city folk.[1] But since then the West has taken the lead. How shall we account for it? The following three factors probably had much to do with the change.

Willing "to Scorn Delights and Live Laborious Days."[2] Western Europeans had the zest for life which comes with awakening youth, driving them relentlessly toward their goal. They had the "go-getter" spirit, whether they sought goodness, beauty, or truth, or just money. All these were age-old goals for the Chinese, many of whom had achieved them to a large degree and were satisfied with their achievements.

Blessed with an Easy Way of Recording Knowledge. In the search for new knowledge Europeans had an advantage over the Chinese in their mode of keeping records. With us,

[1] More culture remains in China today than is realized by most Westerners, whose only contact with that culture has come from an occasional visit to a Chinese laundry. (How much could the Chinese learn about our culture from our laundrymen?)

[2] Milton, *Lycidas.*

reading and writing are fairly simple accomplishments which soon come to be second nature to most. With the Chinese they were (and are) much more difficult matters; and the average intelligent Oriental might well have become easily content to limit his reading to the generally accepted standard works, such as the Confucian classics, and not try to read or write about new things. Also their system of numbers did not lend itself to complex mathematical computations as well as the western Arabic system does (p. 401).

Blessed with a Method that Continually Opened Up New Vistas. Finally (and probably owing to the causes given above), the Westerners did, and the Chinese did not, come upon the scientific method which, more than anything else, has transformed the modern world. Curiously enough, the Westerners shied away from the new method when it first began to get results, because those results forced them to change some long-accepted ideas (p. 527). But when the method began to bring "practical" results such as the average man could appreciate, — mass production, speed, public sanitation, and the like, — it won general acceptance and brought about radical changes in ways of life such as the world had not seen since men first learned how to cultivate plants and domesticate animals. Science, in short, proved to be a tool which gave the West an infinitely greater control over nature than any tool the East had ever evolved.

Directed Reading

You will find the full titles on page 50s. Use table of contents and index. Consult encyclopedias.

The Travels of Yuan Chwang: Steiger, Wells.
The Travels of Marco Polo: Komroff, Miller, Synge, Wells, Yule.
Kublai Khan: Steiger, Wells, Williams, Zeitlin.
Japanese Shoguns: Brinkley, Clement, Latourette, Steiger.
India when Da Gama Arrived: Rapson, Smith, Steiger, Wells.
Fiction: Arabian Nights (Sindbad the Sailor). LEE, F. H., *Folk Tales of All Nations* (China, Japan, India).

Some Key Words

Tang	Sung	Genghis Khan	Mikado
paper	Kin	Kublai Khan	Shogun
Canton	Peking	Marco Polo	Kyoto
gunpowder	china	Ming	Tamerlane
printing	Mongol	1516	1498

Questions

SECTION 1. What were some evidences of civilization in China that could not have been found in medieval Europe? Who carried on maritime trade between China and Europe? What Tatar people established themselves in northern China in the twelfth century? How far did Genghis Khan's power extend?

SECTION 2. How does Kublai Khan form part of our Living Past?

SECTION 3. Why were the Ming rulers unfriendly to Europeans?

SECTION 4. When do Japanese records begin to become reliable? What resemblance was there between medieval Japan and early France?

SECTION 5. What various peoples invaded India during the Middle Ages? Who was the western European who first reached India by water?

Things to Do

1. Continue the medieval time chart for the Far East.

2. Adjust the Clock and Great Circle for Peking, Kyoto, and Delhi as you go through the chapter.

3. Make a block print, — your name or a Christmas card. (Put your sketch on a piece of linoleum and cut away all but the drawing. See your art teacher for further instructions.)

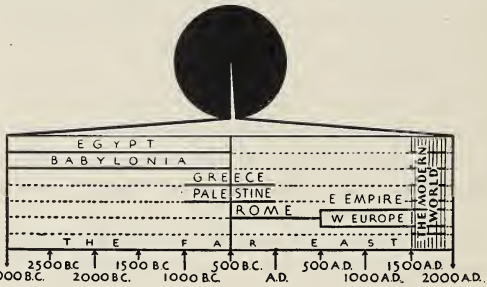
4. Continue your collection of illustrations and clippings for China, Japan, and India.

5. With the aid of the map on page 34s, and your school geographies, write an imaginary journal of a journey along the old Chinese silk route.

6. After reading some of Marco Polo's *Travels*, write an interview with him.

7. A class project: China Day. See *Directed Studies* to accompany this volume.

CHAPTER IV · Telling about the Far East and how it was Annoyed by Rude Adventurers from the West who had Little to Give and who Appropriated More than they Purchased



This chapter deals mainly with the Far East during the period in the shaded bar (1500–1789)

1. China

From Ming to Manchu. We left the Chinese at the end of the Medieval Millennium contented with their lot, and living serenely under the enlightened rule of the Ming emperors (p. 28s). This happy state of affairs continued rather steadily throughout the period we are now considering, in spite of a change in dynasty early in the seventeenth century. The new rulers came from Manchuria, where a remnant of the Kins (p. 24s), called Manchus,[1] had built up another Tatar state. Expanding southward, the Manchus reached the Great Wall just about the time that the Pilgrim Fathers

[1] măn chōōz′.

Marble Pai-lou (*Gateway*) *at Entrance to* Ming Tombs

reached Plymouth (1620). Meanwhile civil war had broken out in China, and the Manchus, like the Kins before them, were called in by one of the factions; and, like their earlier kinsmen, they stayed after they were no longer needed or wanted.

The Tai Tsing[1] (Manchu) Dynasty (1644–1912). Under the new ruling house, life went on much as before. The Manchus had already absorbed some of China's civilization and admired it. Scarcely a change was made in imperial administration. The system of competitive examination for high office (p. 10s) continued, and most of the leading officials continued to be Chinese. Taxation remained as little of a burden as it had been under the Mings, while literature and the arts (fine and practical) flourished throughout the period.

Manchu Innovations: Queues and Conquests. Only two outward signs reminded the natives of their foreign overlordship, but one of these stared them in the face whenever they

[1] tī tsĭng.

looked into a mirror. This was the shaven head and pigtail, imposed as a symbol of submission. The other outward sign was an enlarged empire.

An Ancient Chinese Pagoda

The Chinese were a peaceful people, content to stay within their old limits, but the Manchus were warriors and bent on further conquests. Their progress was so marked that about the time the French Revolution began in the West, China had reached her farthest limits, controlling Manchuria, Mongolia, Tibet, and Turkestan directly from Peking, and holding Korea, Annam, Siam, Burma, and Nepal as vassal states.

An Eastern "Son of Heaven" who Eclipsed the Western "Sun King." The years between 1644 and 1789 were spanned by the reigns of only four Manchu emperors, all able men, and two especially so, namely, Kang Hsi[1] (reigned 1661–1722) and his grandson, Chien Lung[2] (reigned 1736–1796). It would have been interesting to see Kang Hsi and his French contemporary, Louis XIV, together. For once the "Sun King" (p. 543), to whom Western princes deferred in envious admiration, would have met his match, though Louis might not have recognized the fact. In almost every particular the Eastern "Son of Heaven" outshone the Western king.

Louis began to rule when he was eighteen; Kang Hsi, when he was thirteen. Louis ruled fifty-four years; Kang Hsi, fifty-six.[3]

[1] kāng shē. [2] chĭ ĕn lōōng.

[3] Louis reigned from 1643 to 1715, but ruled only from 1661 to 1715; Kang Hsi began to rule in 1666.

Louis inherited the richest kingdom in Europe, but brought it to the verge of ruin through extravagance and not very successful wars; Kang Hsi inherited a much larger, older, and richer realm, added to it more than Louis had ever owned, and left his people rich, prosperous, and happy. Louis renewed religious persecution; Kang Hsi permitted religious freedom, and took action against the Christians only when he found them taking advantage of that freedom to interfere in politics. Louis was succeeded by a wastrel (Louis XV) and an amiable dimwit (Louis XVI); Kang Hsi was succeeded by an able son and an abler grandson (Chien Lung), whose exploits rivaled those of the grandfather himself. Kang Hsi, in short, was one of the great rulers of history; Louis XIV was not.

China and the West. When the Portuguese arrived at Canton in 1516 (p. 29s), the Arab traders, seeing their monopoly imperiled, tried to persuade the Chinese officials that the newcomers were ruffianly pirates. That was a fairly accurate description; but the Portuguese began by behaving well, and it was some years before the Chinese had to slaughter a lot of them in order to teach the others how they were expected to behave in China.

Early in the seventeenth century (1604) some Dutch vessels arrived; and now in turn the Portuguese, seeing their monopoly threatened, did what the Arabs had done a hundred years earlier, namely, denounced the newcomers as ruffianly pirates, — which again was a fairly accurate description. This time the Chinese believed the denouncers and drove the Dutch away. But they came back about twenty years later and established a settlement on the island of Formosa. About the same time some English ships arrived; but soon after that England was plunged into civil war, and not much was done by her people in the East until after the Stuart restoration (1660; p. 557).

Open and Shut. Kang Hsi (see above) was keen to establish closer relations between China and Europe, and threw open all ports to Westerners. But the latter abused his hospitality

by interfering in Chinese politics. Kang Hsi thereupon restricted trade once more to Canton and Macao (1717).

Land traffic with the West, which had largely disappeared after the break-up of Kublai Khan's empire (p. 28s), was revived by the Russians, whose caravans carried on a brisk business. Thus, by land and water, Chinese teas and silks and porcelains were carried westward in ever-increasing quantities, and played a much more important part in the life of Europe than anything European did in the life of the Orient. In this respect the years after 1789 were to produce a tremendous change. But when the period we are considering ended (1789), the Chinese could think of nothing European that they wanted. No crowned head of Europe could bear comparison with their Son of Heaven, Chien Lung, in respect to statesmanlike and soldierly qualities, and no state in respect to size or the general level of well-being.

2. Japan

Opened Peacefully by Firearms. The Portuguese, who had been the first to reach India and China by water, soon added another achievement to their credit by sailing on to Japan. There they found the great families still at war (p. 31s); and this state of affairs helped to make them welcome, for they had brought with them a munition of war hitherto unknown in that kingdom, namely, firearms. After they had enjoyed a monopoly of Japanese trade for about fifty years, the Spaniards (by way of the Philippine Islands) and the Dutch appeared as competitors. European trade centered in the southernmost island of Kyushu.[1]

A Wise Shogun. Order was finally restored when Tokugawa Iyeyasu[2] became Shogun (*c.* 1600). Having noted the softening effect of life at the capital (Kyoto), Iyeyasu established a capital of his own at Yeddo (later called Tokyo), where a simpler, more rugged life was lived. He tried to attract Europeans to Yeddo, but they all found it more profitable to remain in Kyushu.

[1] kyōō′shōō′.

[2] tō kōō gä′wa̧ ē yĕ yä′sŏŏ.

FUJIYAMA, *Japan's Sacred Mountain*

From a print by Hokusai in the Boston Museum of Fine Arts

Closed by Fear till Opened by Force. After Iyeyasu's death there developed among the Japanese a fear of European aggression, whereupon the Spanish and Portuguese were ordered out of the land, and the Japanese were ordered to stay at home (*c.* 1630). Only Chinese and Dutch traders were admitted, and these were strictly supervised. Thus a few Dutchmen were almost the sole links between Japan and the Western world. She remained in this state of isolation until contact was again established by guns (but not so peacefully as when the Portuguese first came) through Commodore Perry of the United States navy, who in 1854 negotiated a treaty with the Mikado (p. 744).

3. INDIA

Two Great Mogul Leaders. India entered upon the Modern Period as a mass of warring states, chiefly Moslem in the north and Hindu in the south. This state of confusion lasted more or less continuously throughout the period we are con-

sidering (1500–1789). The power that came nearest to establishing political unity in the peninsula was the Mogul empire (capital at Delhi), which produced one great leader in the sixteenth century and another in the seventeenth. The first, Akbar the Great (1556–1605), was a descendant of Tamerlane and a contemporary of the English queen Elizabeth. Akbar's empire covered all of northern India, but he could not subdue the Dekkan (in the south). The other great Mogul emperor was Aurangzeb[1] (1658–1707), a contemporary of Kang Hsi in China and the French king Louis XIV. He did manage to conquer part of the Dekkan, but, by attempting to force Mohammedanism on everyone, he called into being a mighty Hindu power, the Mahratta Confederacy, which he could not subdue. The extent of his riches and power may be judged from the fact that his revenues are estimated to have been about four hundred millions of dollars — a huge sum for those days.

AKBAR, *an Enlightened* MOGUL SULTAN

The Portuguese in the East Indies Supplanted by the Dutch. After Aurangzeb's death the Mogul empire began to go to pieces once more, thus affording again an opportunity for European intervention in India, of which advantage was taken. Until then Europeans had hardly touched the rim of Indian affairs. The Portuguese, whose main "factory" (trading post) was at Goa, soon discovered that the real center of

[1] ô′rŭng zĕb′.

the spice trade was farther east, and promptly turned their attention to the East Indies. The monopoly they had in the sixteenth century was destroyed in the next one by the Dutch, English, and French. The Dutch East India Company (organized in 1602) flourished mightily for a hundred years, but, owing to English and French competition and to mismanagement, it declined rapidly in the eighteenth century. By 1789 it was virtually bankrupt, and soon after (in 1798) the Dutch government took over the East Indies, which it still holds (see current World Almanac).

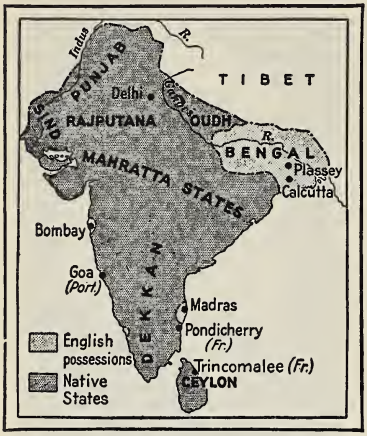
The Taj Mahal

A mausoleum of white marble inlaid with precious stones, built by the Mogul emperor Shah Jehan at Agra, a century before Washington was born

English and French East India Companies. The English East India Company was founded in 1600, and the first French one in 1604; but the disturbed state of affairs at home prevented both English and French from doing much in the Far East until after 1660. At that date the former held little besides Madras (Fort George), founded in 1639. Now Charles II gave Bombay to the Company (1668), and in the reign of William III a settlement was formed at Calcutta (1696). Meanwhile Louis XIV's minister Colbert (p. 546) had organized a new French East India Company (1664), which in 1674 bought Pondicherry, a place south of Madras.

Sepoys. In the eighteenth century the French introduced into India the policy which the Dutch had pursued farther east, namely, that of taking part in local wars in return for

trading privileges. The English soon followed suit. The French, through Dupleix (p. 579), introduced another practice which was likewise taken up by the English: they supplemented their armed forces with native soldiers, who were called sepoys.



India *in the Eighteenth Century*

The French Put Out of the Running. The Anglo-French clash in India was a part of the War of the Austrian Succession, which we have already spoken of (p. 577). England lost Madras (1746), and France lost Louisburg in Canada (1745); but each retrieved her loss by the Treaty of Aix-la-Chapelle in 1748. The final round was fought out during the Seven Years' War, when the French were eliminated from India as completely as from North America (p. 580), thanks to the victories of Robert Clive at Plassey (1757) and of Eyre Coote[1] at Wandewash[2] (1760). Nothing was left to them but Pondicherry, and that was to be used only as a base for trading.

A Trading Company becomes a State. By now it had become clear to the directors of the Company[3] that, much as they might dislike it, their organization would have to become a political and governmental one as well as a trading one. It took complete control of the lower Ganges valley and of parts of the east coast, and made alliances with Indian princes in various parts of the peninsula.

[1] âr kōōt. [2] wän'dĕ wäsh.

[3] "The Company" could mean only one thing to an eighteenth-century Englishman, namely the East India Company.

It Again Restricts itself to Trade. Now the Company had practically a monopoly of the Indian trade; but it was not in as enviable a position as that statement would seem to indicate. On the contrary, it was brought almost to ruin by corrupt officials, who ignored its interests while they amassed fortunes for themselves through extortion and dishonest dealings.[1] The situation was so serious that, near the end of the period, Parliament took over the control of political affairs in India and restricted the Company to trade. The governor-general, Warren Hastings, was charged with extortion and became the center of one of the most famous impeachment trials in English history (1788–1795), which finally ended in his acquittal. His successor in India was a man well known to Americans — General (Lord) Cornwallis, whose surrender to Washington at Yorktown in 1781 had brought the American Revolutionary War to an end.

A Remarkable Chapter about to Open. Thus our period ends with the English in India about to open a new chapter, in which Parliament will be in control of political affairs there. The chapter will have two other important features. (1) Hitherto the English, like other Europeans, had had few commodities to take to the Orient in exchange for spices and other Eastern goods. In the nineteenth century, as they became more and more proficient in mass production (through steam power and machinery), they found in the millions of Hindu and Moslem Indians an enormous market for their wares. (2) Bit by bit England's power spread until finally it gave to India more unity than she had ever had, even though this unity was not accompanied by entire inner harmony. See pages 740 f., 840 f.

Summing up the Chapter. China added another great chapter to her long, illustrious history when the Ming dynasty gave way to the more virile and aggressive Manchu dynasty,

[1] Europeans often have a short memory, or a sublime ignorance of their own history, when they deal with the subject of graft in America. Not that graft is to be condoned, but it is just as well to know that it is not peculiar to Americans.

which lasted down to our own day (1644–1912). Though foreigners, the Manchus quickly adopted Chinese civilization. Kang Hsi was more than a match for his Western contemporary Louis XIV, both as statesman and as soldier; and his grandson Chien Lung outshone any ruler in Europe. Kang Hsi opened China's ports to Europeans, until their abuse of his hospitality caused him to restrict them once more to Canton and Macao. Land traffic with the West was revived by the Russians. Under Chien Lung, China reached her widest boundaries.

After another hundred years of warfare between the leading Japanese families, Tokugawa Iyeyasu became Shogun, and the title remained in his family until 1868. The Portuguese, who introduced firearms into Japan, were the first Europeans to arrive here, as in India and China. After about a hundred years they and the Spaniards were driven out, and direct contact with the West was limited to the Dutch. Japan clung to her policy of isolation until about 1850.

India, like China, produced two great leaders in this period, the Mogul emperors Akbar and Aurangzeb. After the latter's death (1707) the empire began to fall to pieces. Hitherto the Europeans had not interfered much in Indian affairs; now the French interfered actively until ousted by the English under Clive and Coote. The English East India Company became a mighty political power, but mismanagement forced Parliament to establish control over Indian governmental affairs and to restrict the Company to trading.

Directed Reading

You will find the full titles on page 50s. Use table of contents and index. Consult encyclopedias.

Kang Hsi: Latourette[1], Pott, Steiger, Williams.
Chien Lung: Same as the preceding.
Tokugawa Iyeyasu: Brinkley, Clement, Latourette[2], Steiger.
Akbar the Great: Rapson, Smith, Steiger.
Aurangzeb: Same as the preceding.

Some Key Words

Ming
Manchu
Kang Hsi
Chien Lung
Tokugawa Iyeyasu
Tokyo
Commodore Perry
Mogul
Akbar the Great
Dekkan
Aurangzeb
Mahratta Confederacy
Goa
sepoy
Dupleix
Clive
Warren Hastings
Cornwallis

List of Books

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read but not curiously [searchingly]; and some few are to be read wholly, and with diligence and attention. — FRANCIS BACON

You will never be a reader until you learn the art of skipping. — DR. JOWETT to MARGOT ASQUITH

BRINKLEY, F., and BARON KIKUCHI. History of the Japanese People.
BROWNE, LEWIS. 1. This Believing World. 2. The Graphic Bible.
CLEMENT, E. W. A Short History of Japan.
GAER, JOSEPH. How the Great Religions Began.
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NOTE. Books by authors who have more than one are marked Jones[1,2], etc., according to their position in the list.

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KEY. ă *as in* at; ā *as in* ate; â *as in* senate; ä *as in* arm; à *as in* ask; â *as in* care; ạ *as in* sofa; ĕ *as in* met; ē *as in* be; ē *as in* enough; ē *as in* her; ẹ *as in* novel; ĭ *as in* it; ī *as in* ice; ŏ *as in* not; ō *as in* note; ô *as in* obey; ô *as in* horse; ọ *as in* anchor; ŭ *as in* us; ū *as in* use; û *as in* unite; û *as in* fur; ụ *as in* stirrup; ü *as in German* grün; o͝o *as in* foot; o͞o *as in* food; zh *like* z *in* azure; K *like* ch *in German* ich *or* ach; N *like* n *in French* bon; ṇ *as in* sing

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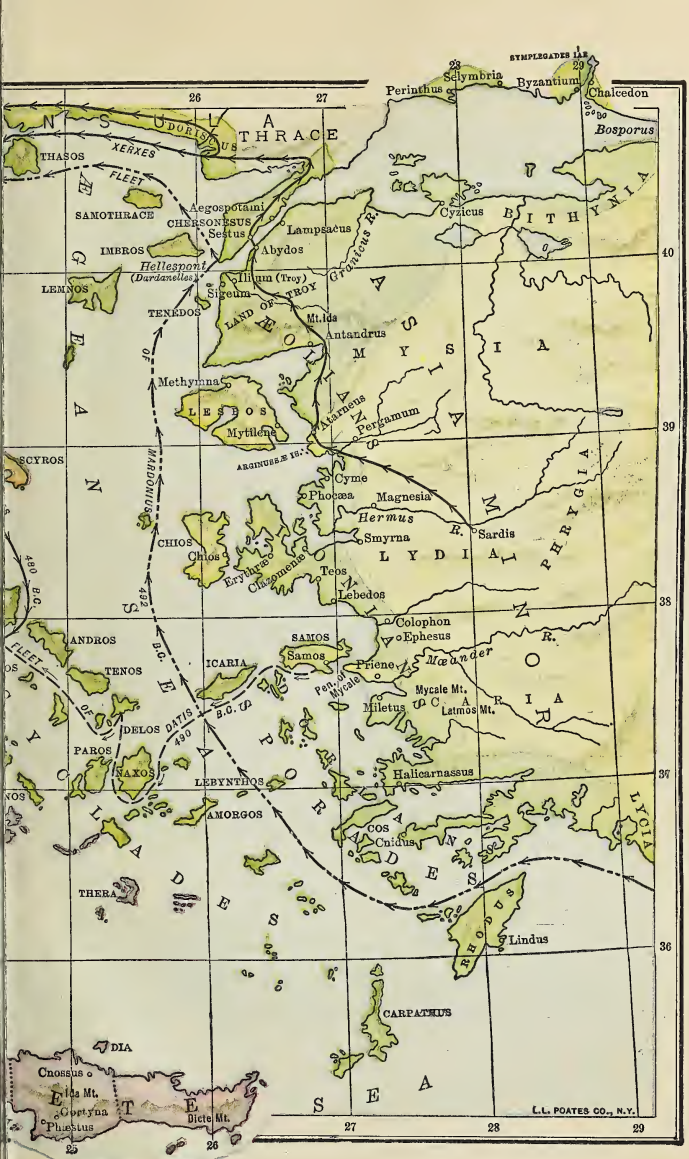
IN THE FIFTH CENTURY B.C.



SYMPLEGADES IAE
Selymbria
Byzantium
Chalcedon
Perinthus
Bosporus
THRACE
DORISCUS
XERXES
FLEET
THASOS
SAMOTHRACE
Aegospotami
CHERSONESUS
Sestus
Lampsacus
Abydos
Cyzicus
BITHYNIA
IMBROS
Hellespont
(Dardanelles)
Ilium (Troy)
Granicus R.
LEMNOS
Sigeum
LAND OF TROY
TENEDOS
Mt. Ida
Antandrus
MYSIA
Methymna
LESBOS
Mytilene
Atarneus
Pergamum
ARGINUSÆ IS.
SCYROS
MARDONIUS
Cyme
Phocæa
Magnesia
Hermus
R.
Sardis
PHRYGIA
CHIOS
Chios
Erythræ
Clazomenæ
Smyrna
LYDIA
Teos
Lebedos
480 B.C.
492 B.C.
Colophon
Ephesus
ANDROS
SAMOS
Samos
Priene
Mæander
R.
TENOS
ICARIA
Pen. of Mycale
Mycale Mt.
Miletus
Latmos Mt.
DELOS
DATIS
490 B.C.
PAROS
NAXOS
LEBYNTHOS
Halicarnassus
AMORGOS
COS
Cnidus
LYCIA
THERA
RHODUS
Lindus
CARPATHUS
DIA
Cnossus
Ida Mt.
Gortyna
Phæstus
Dicte Mt.
L.L. POATES CO., N.Y.
26
27
28
29
40
39
38
37
36
25

MAP II

Longitude West 20° from Greenwich 0° 20° 40° 60°
FRANCE
AUSTRIA-HUNGARY
RUMANIA
Black Sea
Caspian Sea
SPAIN
PORTUGAL
Mediterranean Sea
TURKEY
Strait of Gibraltar
Algiers
Tangier (Span.)
Tunis
TUNIS
Beirut
Damascus
Jaffa
Jerusalem
MADEIRA IS. (Port.)
Fez
MOROCCO
ALGERIA (Annexed to France, 1848)
Tripoli
Benghazi
Port Said
Alexandria
Cairo
SUEZ CANAL
Suez
Agadir
Morocco
CANARY IS. (Span.)
TRIPOLI
EGYPT (Tributary of Turkey to 1914)
1st Cataract
Medina
Villa Cisneros
RIO DE ORO (Span.)
TROPIC OF CANCER
Aswan
ARABIA
MAURITANIA
SAHARA
Wadi Halfa
Mecca
FRENCH WEST AFRICA
Timbuktu
St. Louis
SENEGAL R.
UPPER SENEGAL AND NIGER
Bamako
L. Chad
ANGLO-EGYPTIAN SUDAN
Omdurman
Khartum
El Obeid
Asmara
Dakar
SENEGAL
FRENCH GUINEA
BRITISH GUINEA
Freetown
SIERRA LEONE
LIBERIA
IVORY COAST
GOLD COAST
NORTH NIGERIA
SOUTHERN NIGERIA
Zungeru
Lagos
KAMERUN
Buea
FRENCH SOMALIAND
Berbers
Addis Ababa
BRITISH SOMALILAND
ABYSSINIA
Monrovia
Gulf of Guinea (Span.)
FERNANDO PO (Span.)
PRINCE'S I. (Port.)
SPANISH GUINEA
ST. THOMAS I. (Port.)
ANNOBON I. (Span.)
Stanleyville
L. Albert
UGANDA
BRITISH EAST AFRICA
ITALIAN SOMALILAND
Mogadiscio
EQUATOR
BELGIAN CONGO
Lake Victoria
INDIAN OCEAN
ATLANTIC OCEAN
Brazzaville
Stanley Pool
Lake Tanganyika
GERMAN EAST AFRICA
Mombasa
ZANZIBAR I. (British)
Dar es Salaam
Boma
Leopoldville
LOWER CONGO
Loanda
PORTUGUESE ANGOLA
L. Bangweulu
Lake Nyasa
COMORO IS. (Fr.)
ASCENSION I. (Br.)
ST. HELENA I. (Br.)
Benguella
WEST AFRICA
Victoria Falls
MAYOTTE I. (Fr.)
Mozambique
GUINEA
GERMAN
PORTUGUESE
Beira
Tamatave
Antananarivo
SOUTH WEST AFRICA
Swakopmund
Walvis Bay (Br.)
Windhoek
BECHUANALAND
EAST AFRICA
TRANSVAAL
LAND UNION
Pretoria
Johannesburg
Delagoa Bay
Lourenco Marques
TROPIC OF CAPRICORN
Wallbo Hill
Bloemfontein
NATAL
Durban
SOUTH AFRICA
Cape Town
C. of Good Hope
Port Elizabeth
Scale of Miles
0 200 400 600 800 1000
20° 0° Longitude 20° East from 40° Greenwich 60°
AFRICA
Showing the Colonies, Dependencies, Protectorates, and Spheres of Influence of the different European States until 1914
British
French
German
Italian
Portuguese
Spanish
Regions not under European control are uncolored
Railways { Finished
Proposed

MAP III

Longitude West 20° from Greenwich 0° 20° 40° 60°
FRANCE
AUSTRIA
HUNGARY
RUMANIA
YUGOSLAVIA
ITALY
Black Sea
Caspian Sea
SPAIN
PORTUGAL
Mediterranean Sea
Straits of Gibraltar
Algiers
Tangier
Rabat
Fez
ALGERIA
TUNISIA
MOROCCO
Marrakesh
Agadir
MADEIRA IS. (Port.)
CANARY IS. (Span.)
SOUTHERN TERRITORIES
Villa Cisneros
RIO DE ORO
MAURITANIA
TROPIC OF CANCER
Tripoli
Benghazi
LIBYA
Alexandria
Cairo
Port Said
Suez
EGYPT
Aswan
1st Cataract
TURKEY
ANATOLIA
Beirut
Damascus
Jerusalem
Medina
ARABIA
Mecca
Jiddah
Hafra
SAHARA
FRENCH WEST AFRICA
St. Louis
Timbuktu
SENEGAL
FRENCH SUDAN
Dakar
PORTUGUESE GUINEA
FRENCH GUINEA
Freetown
SIERRA LEONE
LIBERIA
Monrovia
UPPER VOLTA
NORTH TOGO
IVORY COAST
GOLD COAST
ASHANTI
Accra
Lagos
NIGER
NIGERIA
Niger
L. Chad
FERNANDO PO I. (Span.)
Gulf of Guinea
PRINCE'S I. (Port.)
ANGLO-EGYPTIAN SUDAN
Omdurman
Khartum
Asmara
El Obeid
Kodok (Fashoda)
FRENCH SOMALILAND
Aden
Berbera
BRITISH SOMALILAND
Addis Ababa
ABYSSINIA
ITALIAN SOMALILAND
Mogadiscio
EQUATOR
ST. THOMAS I. (Port.)
ANNOBON I. (Span.)
ATLANTIC OCEAN
ASCENSION I. (Br.)
ST. HELENA I. (Br.)
FRENCH EQUATORIAL AFRICA
Kamerun
Stanleyville
UGANDA
KENYA
Kisumu
Nairobi
Mombasa
INDIAN OCEAN
Brazzaville
Ngandi Rapids
Leopoldville
BELGIAN CONGO
Lake Tanganyika
TANGANYIKA
ZANZIBAR I. (British)
Dar es Salaam
Boma
Loanda
Benguella
ANGOLA
L. Bangweulu
Lake Nyasa
COMORO IS. (Fr.)
MAYOTTE I. (Fr.)
Mozambique
Victoria Falls
NORTHERN RHODESIA
SOUTHERN RHODESIA
SOUTHWEST AFRICA
BECHUANALAND
SOUTHERN RHODESIA
Swakopmund
Walvis Bays (Br.)
Windhoek
Mandated Land of Union of South Africa
UNION OF SOUTH AFRICA
Johannesburg
Pretoria
Bloemfontein
Durban
Delagoa Bay
Lourenco Marques
Tananarivo
MADAGASCAR
TROPIC OF CAPRICORN
Cape Town
C. of Good Hope
Port Elizabeth
AFRICA
Showing the Colonies, Dependencies, Protectorates, and Spheres of Influence of the different European States since the World War
British
French
Portuguese
Italian
Spanish
Regions not under European control are uncolored
Railways
Finished
Proposed
Scale of Miles
0 200 400 600 800 1000
20° 0° Longitude 20° East from 40° Greenwich 60°

MAP IV

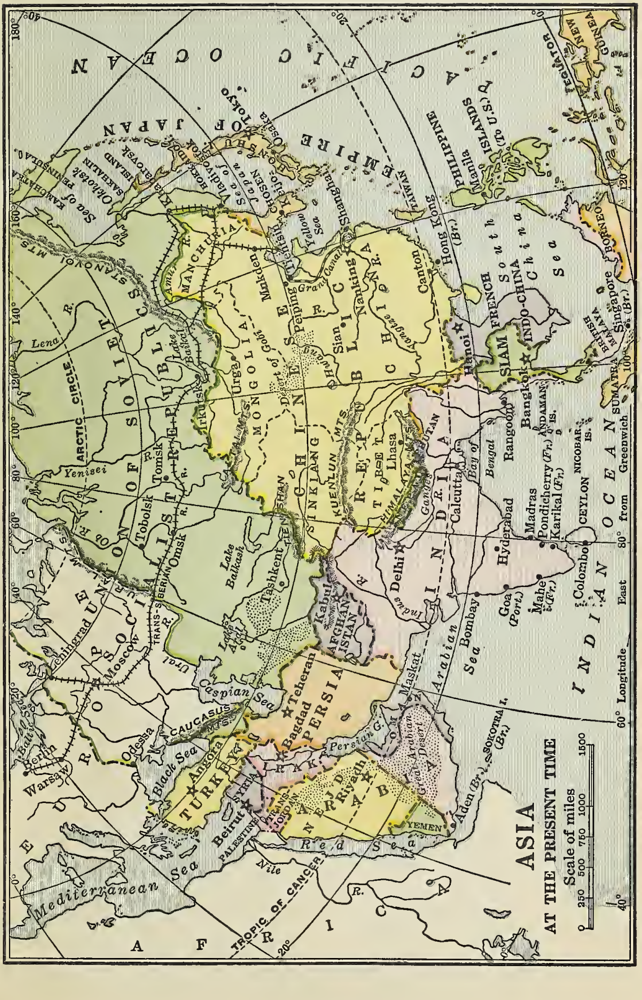
EUROPE
in 1914
0 100 200 300 400 500
Scale of Miles.
ARCTIC
Arctic Circle
ICELAND
(To Denmark)
Reykjavik
Mt. Hekla
Faroe Is.
(To Denmark)
Shetland Is.
Hebrides
Orkney Is.
Bergen
Christiania
Trondhjem
Lofoten Islands
Hammerf
NORWAY
KIELEN MTS.
SWEDEN
Stoc
Skagerrak
Kattegat
Göteborg
DENMARK
Copenhagen
Baltic Sea
SCOTLAND
Edinburgh
BRITISH ISLES
IRELAND
Dublin
Cork
Irish Sea
Manchester
Liverpool
WALES
Birmingham
ENGLAND
London
English Channel
North Sea
NETHERLANDS
Amsterdam
Leiden
Hamburg
Berlin
Elbe R.
Oder R.
EMPIR
Antwerp
BELGIUM
Brussels
Cologne
Frankfurt
Leipzig
Dresden
Breslau
GERMANY
Havre
Paris
Seine R.
Loire R.
Danube R.
Prague
FRANCE
Bern
Zurich
SWITZERLAND
Munich
Vienna
AUSTRIA-HUNG
Geneva
Lyon
Bordeaux
MT. BLANC
THE ALPS
Venice
Milan
Genoa
Trieste
Belgrade
BOSNIA
Rhone R.
Marseille
Corsica
Rome
Naples
MT. VESUVIUS
Adriatic Sea
Cetinje
Durazzo
ALBANIA
Bay of Biscay
Cape Finisterre
CANTABRIAN MTS.
PYRENEES
Oporto
Douro R.
PORTUGAL
SPAIN
Madrid
Lisbon
Tagus R.
Valencia
Guadalquivir R.
C. St. Vincent
Strait of Gibraltar
Malaga
Gibraltar
(Brit.)
Barcelona
Sardinia
Balearic Islands
Mediterranean
Palermo
Sicily
Strait of Messina
MT. ETNA
Malta
(To Gr. Britain)
Algiers
Tunis
Rez
AFRICA
ATLANTIC OCEAN
Longitude West from Greenwich 0 Longitude East from Greenwich 10
30
20
10
0
10
60
50
40

OCEAN
Tundras
Arctic Circle
Pechora R.
URAL MOUNTAINS
Ob R.
SIBERIA
Tobolsk
White Sea
Archangel
Dvina R.
Lake Onega
Lake Ladoga
Perm
St. Petersburg
VALDAI HILLS
Kazan
Kama R.
Volga R.
Nizhni Novgorod
Moscow
Riga
Dvina R.
RUSSIA
Orenburg
Saratov
Ural R.
Aral Sea
Kiev
Dnieper R.
Volga R.
Dniester R.
Pruth R.
Don R.
Astrakhan
Caspian Sea
Odessa
Sea of Azov
Crimea
CAUCASUS MTS.
Bucharest
Sevastopol
Black Sea
MT. ELBRUS
Tiflis
Trans-Caucasia
Baku
Adrianople
Constantinople
Trebizond
Erzerum
MT. ARARAT
Salonika
Dardanelles
TURKEY IN ASIA
Smyrna
ASIA
Cyprus
(To Gr. Britain)
Crete
Comparative Area.
OHIO
41,040 Square Miles.

MAP V

ASIA
IN 1913
Scale of miles
0 250 500 750 1000
British Territory
Russian Territory
French Territory
German Territory
Turkish Territory
United States Territory
Longitude East 80° from Greenwich
PACIFIC OCEAN
INDIAN OCEAN
ARCTIC CIRCLE
TROPIC OF CANCER
EQUATOR
RUSSIAN SIBERIAN EMPIRE
CHINESE REPUBLIC
EMPIRE OF JAPAN
TURKISH EMPIRE
PERSIA
ARABIA
INDIA
AFGHANISTAN
BALUCHISTAN
MONGOLIA
MANCHURIA
KOREA
TIBET
EASTERN TURKESTAN
RUSSIAN TURKESTAN
TRANSCASPIA
KHIVA
BOKHARA
CAUCASUS
SIAM
FRENCH INDO-CHINA
BURMA
NEPAL
BHUTAN
PHILIPPINE ISLANDS
(To U.S.)
MALAY PENINSULA
SUMATRA
BORNEO
NEW GUINEA
CEYLON
HAINAN
FORMOSA
SAKHALIN ISLAND
KAMCHATKA PENINSULA
HOKKAIDO
Sea of Okhotsk
Sea of Japan
Caspian Sea
Black Sea
Mediterranean Sea
Red Sea
Arabian Sea
Bay of Bengal
South China Sea
Persian G.
Lake Balkash
Lake Aral
Lake Baikal
Desert of Gobi
Tokyo
Vladivostok
Peking
Nanking
Canton
Hong Kong (Br.)
Shanghai
Seoul
Port Arthur
Mukden
Weihaiwei (Br.)
Kiaochow (Ger.)
Kwangchow (Fr.)
Hanoi
Bangkok
Rangoon
Singapore
Manila
Urga
Irkutsk
Tomsk
Omsk
Tobolsk
Semipalatinsk
Tashkent
Kabul
Teheran
Lhasa
Delhi
Calcutta
Bombay
Madras
Hyderabad
Goa (Port.)
Mahé (Fr.)
Pondicherry (Fr.)
Karikal (Fr.)
Colombo
Maskat
Aden
Mecca
Medina
Bagdad
Basra
Jerusalem
Port Said
Constantinople
Odessa
Warsaw
Berlin
Moscow
St. Petersburg
Suez Canal
Nile R.
Danube
Volga
Ural
Ob R.
Yenisei R.
Lena R.
Amur
Ganges
Indus
Yangtze
Hwang Ho
Imperial Canal
KUENLUN MTS.
HIMALAYA MTS.
URAL MTS.
STANOVOI MTS.
TRANS-SIBERIAN
Russian Sphere
British Sphere
SOKOTRA I. (Br.)
KHORYA MORYA IS. (Br.)
ANDAMAN IS.
NICOBAR IS.
CYPRUS (Br.)
EUROPE
AFRICA

MAP VI


ASIA
AT THE PRESENT TIME
Scale of miles
0 250 500 750 1000 1500
Longitude East from Greenwich
UNION OF SOCIALIST SOVIET REPUBLICS
REPUBLIC OF CHINA
EMPIRE OF JAPAN
PACIFIC OCEAN
INDIAN OCEAN
EUROPE
AFRICA
INDIA
PERSIA
TURKEY
AFGHANISTAN
ARABIA
NEJD
IRAK
SYRIA
PALESTINE
TRANS JORDAN
YEMEN
OMAN
SIAM
FRENCH INDO-CHINA
BRITISH MALAYA
PHILIPPINE ISLANDS (To U.S.)
MONGOLIA
MANCHURIA
SINKIANG
TIBET
CHOSEN
BORNEO
SUMATRA
NEW GUINEA
CEYLON
ANDAMAN IS.
NICOBAR IS.
SOKOTRA I. (Br.)
TAIWAN
KAMCHATKA PENINSULA
SAKHALIN ISLAND
Mediterranean Sea
Black Sea
Caspian Sea
Red Sea
Persian G.
Arabian Sea
Bay of Bengal
South China Sea
Yellow Sea
Sea of Japan
Sea of Okhotsk
Baltic Sea
Lake Baikal
Lake Balkash
Lake Aral
ARCTIC CIRCLE
TROPIC OF CANCER
EQUATOR
HIMALAYA MTS.
KUENLUN MTS.
STANOVOI MTS.
CAUCASUS MTS.
Desert of Gobi
Great Arabian Desert
TRANS-SIBERIAN R.R.
Grand Canal
Lena R.
Yenisei R.
Ob R.
Amur R.
Hwang Ho
Yangtze R.
Ganges R.
Indus R.
Nile R.
Ural R.
Berlin
Warsaw
Leningrad
Moscow
Odessa
Angora
Beirut
Bagdad
Teheran
Riyadh
Maskat
Aden (Br.)
Tashkent
Kabul
Tobolsk
Omsk
Tomsk
Irkutsk
Urga
Peiping
Mukden
Tientsin
Sian
Nanking
Shanghai
Canton
Hong Kong (Br.)
Hanoi
Bangkok
Rangoon
Singapore (Br.)
Manila
Lhasa
Delhi
Calcutta
Bombay
Hyderabad
Madras
Pondicherry (Fr.)
Karikal (Fr.)
Goa (Port.)
Mahe (Fr.)
Colombo
Vladivostok
Khabarovsk
Tokyo
Osaka
HOKKAIDO
HONSHU

MAP VII

EUROPE
AFTER
THE WORLD WAR
Scale of Statute Miles
0 100 200 300 400 500
30 Longitude 20 West 10 0 Longitude 10 East
60
50
40
W
United States
ARCTIC
ARCTIC CIRCLE
Reykjavik
ICELAND
Mt. Hekla
SHETLAND IS.
Bergen
Oslo (Christiania)
Göteborg
Copenhagen
Kiel
Hamburg
Danzig
Stockho
Free City
Berlin
Dresden
Prague
CZECHOSL
Munich
Vienna
AUSTRIA
HUNG
YUGOS
Trieste
Venice
ISTRIA
Fiume
San Marino
ADRIATIC SEA
Scutari
Tirana
Rome
Naples
Mt. Vesuvius
Palermo
SICILY
Mt. Etna
MALTA (Br.)
Bordeaux
Lyon
Geneva
Marseille
MONACO
CORSICA (Fr.)
SARDINIA (Italy)
BALEARIC IS. (Sp.)
Barcelona
Madrid
Valencia
Palos
Malaga
Gibraltar (Br.)
Str. of Gibraltar
Oporto
Lisbon
PORTUGAL
SPAIN
PYRENEES
ANDORRA
Paris
Seine R.
FRANCE
BAY OF BISCAY
ATLANTIC OCEAN
BRITISH ISLES
NORTH SEA
SCOTLAND
Edinburgh
Glasgow
NORTH IRELAND
Belfast
Irish Sea
IRELAND
Dublin
IRISH FREE STATE
WALES
Manchester
Liverpool
ENGLAND
London
English Channel
NETHERLANDS
Amsterdam
The Hague
Antwerp
Brussels
BELGIUM
Cologne
LUXEMBOURG
SAAR BASIN
GERMANY
Rhine
Bern
SWITZERLAND
Trent
Genoa
ITALY
MEDITERRANEAN
AFRICA

from 30 Greenwich 40
50
60
70
NOVAYA ZEMLYA
SIBERIA
White Sea
Archangel
Dvina R.
RUSSIAN
SOCIALIST FEDERAL
SOVIET REPUBLIC
UNION OF SOCIALIST SOVIET REPUBLICS
Lake Ladoga
Leningrad (Petrograd)
G. of Finland
Revel
ESTONIA
Riga
LATVIA
LITHUANIA
Kovno
Vilna
WHITE RUSSIA
Warsaw
Volga R.
Moscow
Nizhni Novgorod
Samara
Ufa
Ural R.
Kiev
UKRAINE
Dnieper R.
Lemberg
Odessa
Sea of Azov
Astrakhan
CASPIAN SEA
Mt. Elbrus
CAUCASUS MTS.
TRANSCAUCASIA
Tiflis
Baku
Batum
BLACK SEA
Bucharest
Danube R.
BULGARIA
Sofia
Balkan Mts.
Constantinople
TURKEY
Angora
ANATOLIA
Athens
CRETE
Japan
COMPARATIVE AREA
400 MILES
250 MILES
PENNSYLVANIA
45,000 SQ. MILES
THIS RECTANGLE CONTAINS
100,000 SQ. MILES
from 30 Greenwich 40

Date Due

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